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MORAWCZYK: Family of Polish scholars of the sixteenth and seventeenth centuries coming originally from Moravia.

Jehiel Michael Morawczyk: Commentator; died in Lublin 1593. He translated into Hebrew a German work known as the "Wiener Gezerah" and published it under the title "Gezerat Oestreich" (Cracow, 1582). Another work of his is entitled "Seder Berakot" (*ib.* 1582). But his principal publication is a commentary on Abot, compiled from the commentaries of Rashi, Bertinoro, Isaac Abravanel, R. Eliezer ben Nathan, and others. It is called the "Minḥah Ḥadashah" and has been published three times—Lublin, 1576; Cracow, 1576; Frankfort-on-the-Main, 1722.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 525; Steinschneider, *Cat. Bodl.* col. 1276; Fürst, *Bibl. Jud.* ii. 389; Benjacob, *Oẓar ha-Sefarim*, p. 95, No. 96.

Moses ben Aaron Morawczyk: Pedagogue; lived at the beginning of the seventeenth century. He was schoolmaster at Bisenz, Moravia, for a time, and in 1610 went to Lublin, where he continued teaching. He wrote two books of instruction for both pupil and teacher—"Keẓad Seder Mishnah" and "Keẓad Seder 'Abodah" (Lublin, 1635).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1764; Fürst, *Bibl. Jud.* ii. 390; Benjacob, *Oẓar ha-Sefarim*, p. 239, No. 116.

Moses ben Eliezer Morawczyk: Darshan; rabbi of Lissa, Poland, where he died in 1705. He had planned the writing of a great work to be called "Mishkan Shiloh," as a sample of which he published a homily on Genesis and Exodus under the title "Bissarti Ẓedeḳ" (Amsterdam, 1686). He never accomplished the desired task, however.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 1800; Fürst, *Bibl. Jud.* ii. 390; Benjacob, *Oẓar ha-Sefarim*, p. 89, No. 680.

E. C. S. J. L.

MORBIDITY: Tendency to disease. The ratio of sickness among the Jews has not yet been satisfactorily studied, although the ratio of deaths—the mortality—among them, and of the various diseases that cause such deaths, has been fairly well investigated in various countries. The physical organization of the Jews has been considerably influenced by their religion through the strict dietary laws, sanitary regulations, etc., which are part and parcel of the faith. It is further influenced by the peculiar sociological conditions under which the bulk of them live in the eastern European ghettos, and by the facts that they are mostly townfolk, are largely engaged in mercantile pursuits, are not addicted to the abuse of alcoholic beverages, and are generally devoted to their families. All these conditions, according to present knowledge of the causation of diseases, exercise a determining influence on the liability to many of the latter. In fact, when Glatter investigated the morbidity of the Hungarians ("Das Racenmoment in Seinem Einfluss auf Erkrankungen," in Casper's "Vierteljahrsschrift für Gerichtliche Medicin," 1864, xxv. 38–49) he found the following proportions of ill persons in the county of Pest:

Rate of Sickness.

Race.	Percentage of Population.	Percentage of Sick.	Race.	Percentage of Population.	Percentage of Sick.
Magyars	53.4	45.9	Servians	2.8	1.9
Germans	22.4	29.0	Jews	3.2	11.6
Slavonians	18.2	12.6			

These figures, if they are to be relied upon, show an exceptional morbidity for the Jews as compared with their non-Jewish neighbors, Servians excepted, but there are no available data wherewith to confirm or to deny their accuracy because the Jewish sick-benefit societies in various countries have not published the statistics of their operations. The only available method of estimating the morbidity of the Jews is a consideration of the causes of death recorded in various publications.

Contagious Diseases.

The most important diseases are those classed as contagious and infectious. As is well known, they are most frequently met with in overcrowded communities, where the people live under economic and social privations and amid insanitary conditions. The medieval and even the modern ghettos are especially the locations where the conditions would seem to be most favorable to the spread of contagious diseases; but, as a matter of fact, all available statistics point strongly against the correctness of such a contention. While it is known that the Black Death in the Middle Ages did not entirely spare the Jews, as is supposed by some, historical evidence, it must be conceded, strongly tends to show that they, as compared with their neighbors, were attacked by

Catholics	106	Other Protestants	77
Lutherans	81	Jews	33
Calvinists	74		

This can easily be explained by the fact that the Jews are great believers in the efficacy of vaccination as a preventive of smallpox, and that they readily submit to it. This was assigned as the cause of the almost complete absence of this disease among the Jews of New York city in the epidemic of smallpox during the period 1900–3.

In connection with the contagious diseases of children, the subjoined table, compiled from Körösi's figures, is of interest:

Mortality (per 100,000 Children Under Ten Years) of Children Under Five Years of Age from Contagious Diseases in Budapest During the Period 1886–90.

	Diphtheria.	Croup.	Scarlet Fever.	Measles.	Whooping-Cough.
Catholics	559	265	283	183	97
Protestants	509	286	310	146	83
Jews	345	215	316	118	69

It is seen that the children of Jews succumb less frequently than those of non-Jews to diphtheria, croup, measles, and whooping-cough; but that they more often die from scarlet fever. An analysis of the figures recorded in the annual reports of the board of health of New York city showed that during the three years 1897, 1898, and 1899 the mortality from diphtheria and croup in the four wards which are largely inhabited by Jews (the seventh, tenth, eleventh, and thirteenth) was 59.55 per 100,000 as against 64.20 for the general population of the city. The figures for scarlet fever and measles were not so favorable for the Jews. The mortality from the former disease was 21.15 among the Jews and 21.69 among the general population; from measles, among Jews 34.14, and among the general population 24.17 (see M. Fishberg, "Health and Sanitation of the Immigrant Jewish Population of New York City," p. 27, New York, 1902). That the Jews are not everywhere less liable to diphtheria and croup is testified to by Billings ("Report on Vital Statistics of the Jews in the United States," pp. 13–15); also by Stokvis, who reports that in Amsterdam from 1856 to 1862 the mortality from diphtheria and croup among the children of Jews was 13.7 per cent and among those of the non-Jewish poor only 4.04 per cent, whereas it was 5.88 per cent among the rest of the children of the city. Glatter also found in Pest that in 1863 the Jews showed a mortality from diphtheria of 4.2 per cent, while the Christians showed only 2.6 per cent. A low mortality from measles among Jewish children has been reported by Lombroso for Verona, Italy, as compared with the Catholic population of that city. He attributes it to the frequent epidemics in the foundling asylums, which are filled almost exclusively with non-Jewish children.

Among Children.

Jews are also less liable to tuberculosis and cholera, as has been shown by considerable evidence.

Leprosy is another contagious disease which, as Biblical evidence tends to show, was very prevalent among the Jews in antiquity, but is now uncommon among them (see CHOLERA; CONSUMPTION; LEPROSY).

Diseases of Respiratory Organs.

From diseases of the respiratory organs the Jews, according to Billings, suffer more than the general population of the United States, as is seen from the following figures per 1,000 total deaths from all causes:

	Men.	*Women.*
Jews	164.95	129.90
General population of the United States	155.13	135.45

As these figures include croup, however, which properly belongs to the group of contagious diseases, no reliable conclusion can be formed.

Of the acute respiratory diseases, pneumonia is the most important, and a consideration of its frequency will give a clue as to the whole class of diseases. In New York city during the six years ending May 31, 1890, the mortality from this disease was as follows per 100,000 population, the cases being classified according to the birthplace of the subject's mother:

Italians	455.89	Russians and Poles (mostly Jews)	170.17
Bohemians	350.29		
Irish	343.99		

In Budapest Körösi also notes a lower mortality from pneumonia among Jews, as is shown by the following table of deaths per 100,000 population:

Catholics	405	Jews	186
Protestants	307		

In Verona, Italy, according to Lombroso, the mortality from pneumonia among the Jews was 8 to 9 per cent as against 50 per cent among the Catholic population of that city. The proportion of deaths from this disease in those wards in New York which are largely inhabited by Jews is less than in the other parts of the city.

The lesser liability of the Jews to pneumonia may be ascribed to various conditions. One explanation which has been offered is that their peculiar indoor occupations do not expose them to the inclemency of the weather and to frequent chilling of the body. Besides, it must be remembered that alcoholism is an important factor in the etiology and prognosis of pneumonia. Chronic drunkards are more liable to be attacked by the disease, and when attacked the prognosis is more grave than in moderate drinkers or total abstainers. The Jews, not being addicted to the abuse of alcoholic beverages, are thus favorably circumstanced as regards liability to pneumonia, and when attacked are more likely than others to recover.

Of the other diseases of the respiratory organs the Jews are known to be very liable to chronic bronchitis, pulmonary emphysema, and asthma (see "Discussion sur la Pathologie de la Race Juive" in "Bulletin de l'Académie de Médecine de Paris," Sept. 8, 1891). This also can be ascribed to the fact that they are mostly townfolk and to the indoor occupations in which they are chiefly engaged.

According to Lombroso, the Jews of Verona show a very large mortality from heart-disease. Nine per cent of the total number of deaths among the Jews were due to this cause; while among the Catholic population only 4 per cent of deaths from heart-disease were observed. Lombroso explains this phenomenon by the fact that in Verona the Jews live in tall buildings, often on the seventh and eighth floors; and he tersely remarks that they thus have "all the disadvantages of mountaineers without any of the hygienic benefits of a mountain climate." The Jews also have among them a larger proportion of old persons; and, as Lombroso remarks, heart-disease is the "privilege" of old age. Finally, as other factors must be considered their passionate temperament and the anxious struggle for existence to which they are exposed by reason of constant persecution. That this contention has a firm basis is proved by the fact that, as Lombroso points out, the Jewish women are affected with heart-disease to a much less extent than the men. In Budapest Körösi found that the Jews suffered from heart-disease to about the same extent as the non-Jewish population. The mortality from diseases of the circulatory system in that city during the period 1886–90 was as follows per 100,000 population:

Heart-Disease.

Lutherans	198	Other Protestants	104
Catholics	134	Jews	105
Calvinists	100		

In the United States Billings' statistics confirm Lombroso's observations. Among 60,630 Jews the mortality from diseases of the circulatory system per 1,000 total deaths of which the cause is known was as follows:

	Men.	*Women.*
Jews	77.53	89.09
General population of the United States	39.90	38.51

It is thus seen that the mortality among the American Jews from diseases of the circulatory system is double that of the general population of the United States.

Considering the fact that articular rheumatism is an important etiological factor in organic heart disease, it is of interest to state that this disease also is very frequent among the American Jews. The death-rate from rheumatism per 100,000 deaths from all causes, according to Billings, was 679 among the Jews, while according to the Census Reports for 1900 it was only 488 among the general population of the United States. These figures do not afford much support to the theory that the Jews suffer less from acute pulmonary diseases because, by reason of their indoor occupations, they are less exposed to the inclemency of the weather. If this theory were well founded, rheumatism, a disease much favored by exposure, should also be infrequent among them.

Chronic rheumatism is very commonly observed among the Jews, while gout is quite infrequent, although Lagneau, Lancereaux, Féré, and other French physicians assert the contrary. These observers state that the nervous diathesis of the Jews manifests itself in a very striking manner in various pathological conditions such as gout, lithæmia, chronic rheumatism, psoriasis, diabetes, gall-stones, nephrolithiasis—in fact, in all the conditions which French

psychoses class under the terms "arthritisme" and "herpetisme" (see "Bulletin de l'Académie de Médecine de Paris," Sept. 8, 1891; C. Feré, "La Famille Névropathique," p. 105, Paris, 1894).

Arteriosclerosis is another condition frequently observed among the Jews. It may be attributed to their excessive activity in business pursuits with its concomitant care, anxiety, and worry. But it must be confessed that among the poorer classes of Jews (and they are in the majority) it is not so often encountered as some physicians believe. In general, it may be stated that this condition is only another manifestation of the early physical decay of the average Jew, who, although precocious intellectually, displays a strong tendency to grow old prematurely. "A man is as old as his arteries."

Intermittent claudication, a disease recently described by neurologists, which has its origin largely in the constriction of the arteries of the lower limbs in nervous individuals suffering from arteriosclerosis, is more frequently observed in Jews than in non-Jews. Physicians in Russia especially have reported many cases among the Jews of that country. Higier found among 18 cases that 17 were Jews ("Deutsche Zeitschrift für Nervenheilkunde," 1901, xix.). Non-Jews in Russia and Poland are rarely found to be affected with this disease. W. Erb observed that a large proportion of his patients were of Russian Jewish origin, 14 out of 45 being Jews ("Münchener Medicinische Wochenschrift," 1904, No. 21, p. 865). The cause of this disease is unknown; it occurs mostly in males between 20 and 40 years of age, and generally in individuals in the higher walks of life (H. Idelson, "Ueber Intermittirende Hinken," in "St. Petersburger Medizinische Wochenschrift," 1903, No. 5).

Varicose veins are very common among the Jews, especially among the women. This may be attributed to their indolent habits, deficient muscular development, and, in the women, frequent pregnancies. The results of varicose veins in the legs are very often seen in surgical clinics frequented by Jews—eczema and ulcers of the legs, which heal with great difficulty.

Hemorrhoids.

Another manifestation of varicose veins is hemorrhoids, which are more common to Jews than to any other people. In fact, in eastern Europe "the Jew with hemorrhoids" is proverbial, and among the Hasidim in Galicia and Poland a Jew without hemorrhoids is considered a curiosity. Physicians who have had experience among the Jews testify that it is rare to find a Jew who has passed middle age without having his hemorrhoidal veins more or less enlarged. The Jews of eastern Europe attribute this condition to the habit of sitting during the greater part of the day on the hard benches of the bet ha-midrash while studying the Talmud, and to constipation of the bowels, from which they commonly suffer. While hemorrhoids are only very rarely observed in young people of other nations, this can not be said of the Jews. Among the latter, individuals under twenty-five years of age have quite often to be treated for hemorrhoids.

Hemophilia is stated by many physicians to be more frequently met with among Jews than among non-Jews. It is mostly observed in Jewish boys, and very rarely in girls. Perhaps it is because circumcision reveals it in boys that it is considered so frequent among Jews; though statistics also point to its frequency among them (see N. Rothschild, "Ueber das Alter der Hämophilie," Munich, 1882; Grandidier, "Die Hämophilie," Leipsic, 1877; Julius Moses, "Die Blutkrankheit," Greifswald, 1892). The disease appears to have been well known to the Jews in ancient times, since there is an ordinance in the Talmud that in case two children of the same mother die as a result of circumcision a third child born to her shall not be circumcised. The reason given is that in some families the blood does not clot readily, and any wound inflicted may prove fatal.

As regards diseases of the nervous system, the Jews suffer more than others from hysteria and neurasthenia and from the functional neuroses generally. From the organic nervous diseases they suffer only as frequently as, and according to some observers even less often than, non-Jews (see Nervous Diseases). Mental diseases are met with among the Jews from two to four times more often than among their non-Jewish neighbors. The same is the case with idiocy, which is very common (see Idiocy; Insanity).

Infantile Diarrhea.

Diarrheal diseases are the most general of the gastro-intestinal diseases of children. Occurring as they do mostly among the poor who live amid insanitary conditions, in overcrowded dwellings, it might reasonably be expected that Jewish children in the large cities of Europe and America would suffer severely from them. But statistics show quite the contrary. In Budapest Körösi reports the mortality from infantile diarrhea during the period 1886–90 to have been as follows per 100,000 infants under five years:

Catholics	4,143	Other Protestants	3,498
Lutherans	3,762	Jews	1,442
Calvinists	3,293		

Mortality from this disease among Jewish infants is thus seen to be only about one-third that of the Christian infants of the same city. The same has been observed in the United States. In the city of New York, where the immigrant Jews live in the most overcrowded districts, Fishberg has calculated, from the reports of the Department of Health, that during 1897, 1898, and 1899 the annual mortality in the entire city from diarrheal diseases was 125.54 per 100,000 population; whereas in the four wards largely inhabited by Jews it was only 106.79, notwithstanding the insanitary surroundings and overcrowding in ill-ventilated tenements. Similar conditions are presented in the statistics of the Eleventh Census. The mortality from diarrheal diseases among the different races inhabiting New York city during the six years ending May 31, 1890, was as follows per 100,000 population:

Bohemians	766.73	Irish	237.64
Italians	425.58	Russians and Poles (mostly Jews)	195.55
Americans (white)	398.34	General population	316.85
Hungarians	328.07		
Germans	281.36		

In London, where the sanitary and hygienic surroundings of the Jews in the East End are not better

than those of the East Side of New York, the same conditions have been observed: the Jewish infants suffer from diarrheal diseases to a much less extent than others of the same social status. Physicians testified to this effect before the Royal Alien Immigration Commission, and stated that the lower mortality of Jewish children was in great measure due to their greater power of resistance to contagious diseases and to the gastro-intestinal diseases of infancy.

The reasons for the lower mortality of Jewish infants from diarrheal diseases, notwithstanding the insanitary surroundings under which they are reared, are to be found in the devotion of the Jewish woman as a mother. The care bestowed on her children by a Jewish mother, even when laboring under severe stress of poverty and privation, is proverbial. The anxiety displayed by the parents, even in cases of slight illness among their children, is well known to every physician who practises among them. The artificial feeding of infants is very rare among Jewesses, and among healthy ones is almost unknown. The result is that diarrheal diseases, which mostly attack children who are artificially fed, find few subjects among Jewish infants. Another result of this condition is the excellent general health of the latter, when compared with infants of the poor of other races. This can best be estimated by a consideration of the mortality among children from rickets, atrophy, and scrofula. Körösi calculated the mortality of children under three years of age from the first two diseases and for those under ten years of age from the last-named disease per 100,000 children, to be as follows:

Rickets, Atrophy, and Scrofula.

Class of Population.	Between 2 and 3 Years Old.		3 to 10 Years Old.
	Rickets.	Atrophy.	Scrofula.
Catholics	131	620	70
Lutherans	122	533	45
Calvinists	68	596	87
Other Protestants	92	568	69
Jews	103	242	20

Billings found that the mortality among the American Jews from scrofula and tabes to be 1.04 per 1,000 deaths due to all causes as against 6.74 for the general population of the United States. All of this tends to show superior health and vitality among Jewish children as compared with those of other races of the same economic and sociologic condition. This was confirmed in a striking manner by the evidence given before the Inter-Departmental Committee on Physical Deterioration in London, England, in 1904. Dr. Hall stated that in Leeds he found 50 per cent of the children in a poor-school afflicted with rickets, but only a percentage of 8 in a school attended by children of the better classes. In a school of poor Jewish children he found only 7 per cent. It has been affirmed by Drs. Eustace Smith, Eichholz, and others that this superiority of the Jewish children in England, in spite of their inferior sanitary and hygienic surroundings and their overcrowded dwellings, is due to the fact that Jewish mothers bestow more care upon their children during infancy and childhood, and also because it is exceptional to find a Jewish mother acting as the breadwinner (see "Jew. Chron." Aug. 19, 1904).

Of the gastro-intestinal diseases of adults Billings' statistics of American Jews show that the mortality was as follows per 1,000 total deaths:

	Men.	*Women.*
Jews	60.60	82.48
General population	47.12	41.02

These figures show a greater frequency of this class of diseases as a cause of death among Jews. It appears also that cancer is more liable to attack the gastro-intestinal tract in Jews than in non-Jews. Nearly 45 per cent of all cases of cancer occur in the stomach, intestines, liver, pancreas, rectum, etc., as against 23 per cent among non-Jewish patients (see Jew. Encyc. iii. 529–531, *s. v.* Cancer).

Diseases of Digestive Organs.

In Italy also Lombroso reports that diseases of the digestive organs are more frequently causes of death in Jews than in the Catholic population of that country; and the same thing has been observed by Glatter in Hungary. Lombroso attributes these conditions to overcrowding in badly ventilated dwellings, and also to the fatty foods which the Italian Jews are wont to eat and which are unsuitable for people living in warm climates. Hepatitis has also been a very frequent cause of death among the Jews of Verona, according to Lombroso. It must, however, be mentioned that cirrhosis of the liver is very rarely seen among the Jews generally. This is best explained by the infrequency of alcoholism and of syphilis, which are the most important factors in the etiology of cirrhosis.

Nervous dyspepsia is very common among the Jews. Javorski ("Wiener Medizinische Wochenschrift," 1880, Nos. 49–52) called attention to the frequency of hyperchlorhydria among the Polish Jews in Galicia, and attributed it to their peculiar diet. Physicians who practise among Jews know that derangements of the function of digestion are quite often met with, particularly on Sunday, due to the ingestion, during the Sabbath, of food which has been prepared on Friday and kept in the oven for from twelve to twenty-four hours ("sholent"; see Jew. Encyc. iv. 256, *s. v.* Cookery in Eastern Europe). The chronic diseases of the stomach are to be attributed to the fact that the Jew generally, owing to his deep absorption in business pursuits, rarely has regular meal-times and takes very little time to masticate his food. Among the Russian Jews excessive tea-drinking, a habit acquired in their native country, is much to blame for the frequent occurrence of the various forms of chronic indigestion. It should be mentioned, however, that chronic alcoholic gastritis is, for obvious reasons, quite rare.

Diseases of Urino-Genital System.

The diseases of the urino-genital system appear to be less frequent among the Jews than among their non-Jewish neighbors. From Billings' statistics it is found that the mortality from diseases of the urino-genital system among 60,630 American Jews and Jewesses was as follows:

Class of Diseases.	Men.	Women.
[illegible]	[illegible]	27.84
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	42.77	27.21

As is well known, this group of diseases is more frequent among newsbilk; and as the Jews who are here under consideration live almost exclusively in cities, they must be compared with people living under similar conditions. It appears that when contrasted with the general population of the United States, the Jews show a higher mortality; but when compared with the city dwellers, the mortality among them is much smaller than that among others. This is confirmed by a consideration of the census figures for the six years ending May 31, 1890, in which the mortality from diseases of the urinary system is given for the city of New York as follows, per 100,000 population, the cases being classified according to the birthplace of the mother:

[illegible]	[illegible]	Italians	73.38
[illegible]	[illegible]	Hungarians (mostly Jews)	51.68
[illegible]	[illegible]	Russians and Poles (mostly Jews)	48.34
[illegible]	[illegible]		
[illegible]	[illegible]		
[illegible]	[illegible]		

The lowest mortality is thus seen to be recorded among the Hungarians, Russians, and Poles, who were almost exclusively Jews. The best reason for this is furnished by the fact that the lowest mortality from alcoholism during the same period in New York city was also observed among the Jews—1 in 100,000 population, as against 31 among the Irish, 10 among the Germans, and 9 among Americans. Kovacs's statistics for Budapest confirm this view. During the period 1886-90 the mortality from Bright's disease per 100,000 population was as follows:

[illegible]	67	Other Protestants	63
[illegible]	68	Jews	39
[illegible]	[illegible]		

It is thus seen that the lowest mortality from Bright's disease was observed among the Jews. The best explanation of this is evidently the rarity of the abuse by them of alcoholic beverages.

Of the other diseases of the organs of generation, syphilis is one from which the Jews suffer but little as compared with their Gentile neighbors. Jonathan Hutchinson states that such is the case in London, England, where at the Metropolitan Free Hospital in the Jews' quarter in 1854 the proportion of Jews to Christians among the outdoor patients was nearly as 1 to 3, yet the ratio of cases of syphilis among the former to those among the latter was only as 5 to 15. Jacobs also reports that under Colson's service at the Metropolitan Free Hospital during 1882 and 1883 the percentage of syphilis was as follows:

	Jews.	Non-Jews.
Men	17.8	62.0
Women	20.0	62.6
Children (congenital syphilis), per cent of total number of cases	3.3	15.8

This shows a larger percentage of syphilis among the non-Jews. This relative immunity of the Jews from syphilis has been observed in other countries (see J. K. Proksch, "Gesch. der Venerischen Krankheiten," 1895, i. 125), and has been attributed to circumcision (see Wunderbar, "Biblisch-Talmudische Medizin," p. 26, Riga, 1850; Collin, "Die Beschneidung der Israeliten," p. 9, Leipsic, 1842).

In Chicago E. A. Fishkin has observed that among the patients of the dispensary of the United Hebrew Charities the proportion of syphilis was only 0.9 per cent of the total number of patients afflicted with skin-diseases, as against 11.8 per cent among the general population of the United States (according to the returns of the American Dermatological Association); but the cases observed were those of individuals younger than forty, and three were minors ("Jour. American Medical Association," Aug. 23, 1902).

Of the diseases of the eye, the Jews suffer more than others from trachoma (granular lids), follicular conjunctivitis, glaucoma, and, according to some authorities, retinitis pigmentosa. This last is a hereditary disease of the eye characterized by the deposition of pigment in the retina, which leads to contraction of the field of vision, and ultimately to total blindness. Its frequency among the Jews is attributed to consanguineous marriages (see R. Liebreich, "Abkunft aus Ehen unter Blutvervandte als Grund von Retinitis Pigmentosa," 1860, in "Deutsche Klinik," No. 6). Of the disturbances of vision, myopia, astigmatism, and color-blindness, as well as blindness, are known to be more frequent among the Jews than among others (see BLINDNESS; EYE—PATHOLOGY).

Of the diseases of the skin, eczema is said by Hardy to be more common among the Jews than among others; but many other dermatologists with extensive experience among the Jews assert the contrary ("Bulletin Médical," 1891, p. 851). Fishkin found that among the immigrant Jews in Chicago, the proportion of eczema among his total number of cases of skin-diseases was 34.5 per cent as against 29.8 per cent among the general population of the United States (according to the statistics of the American Dermatological Association), which shows that the Jews are more liable to the disease ("Jour. American Medical Association," Aug. 23, 1902).

Diseases of the Skin.

Parasitic diseases of the skin and scalp are said to be more common among the Jews in eastern Europe than among their non-Jewish neighbors. This is particularly emphasized in reference to scabies and favus ("plica Polonica" and "plica Judaica," for instance). In the United States this is not observed to be the fact when the immigrant Jews are compared with others of the same social status. These diseases being generally observed among the poor and degraded, a reason is found for their frequency among the eastern European Jews. In western Europe and in America, where the social and economic status of the Jews is superior, parasitic diseases of the skin are as uncommon among them as among others.

Psoriasis is also said to be more frequently met

with among the Jews than among others. Among the patients of the dispensary of the United Hebrew Charities in Chicago, Fishkin has observed especially that psoriasis, which is rarely seen in non-Jewish children, is more commonly met with among those of the Jews. Another disease of the skin often seen in Jewish children is impetigo, which also can be explained from the insanitary conditions under which many Jews live. On the other hand, the syphilitic dermatoses are uncommon, which fact accords with the infrequency of syphilis among them.

A survey of the evidence shows that the morbidity and mortality of the Jews are not due to any biostatic characteristics of a purely anatomical or physiological nature. The Jews are more nervous, have a larger proportion of insane, etc., from social causes, not because the structure of their nervous systems is in any way peculiar anatomically or physiologically. They are less liable to certain contagious diseases, but not because of some physiological immunity of their tissues. All their pathological characteristics can be shown to be due to the peculiar social and economic conditions under which they live. In the ghettos of eastern Europe, where the Jews are more or less isolated from their Gentile neighbors, their morbidity and mortality differ perceptibly from those of the rest of the population. These differences are usually due to their avoidance of alcoholic excesses and to their devotion as husbands and wives or as parents; some of the most important factors in the production of pathological processes in civilized communities being thus eliminated. The dietary laws, which the Orthodox Jews of eastern Europe rigidly observe, have a beneficial influence, while the Sabbath, which affords them a complete mental and physical rest, and which they do not spend in the barroom and in dissipation as others are apt to spend it, has a good effect on their physical condition, affording them recuperation after the week's work, and thus rendering them less liable to sickness. The fact that the Jews are mostly townfolk, engaged in indoor and domestic occupations, renders them more liable to certain chronic diseases, while the fact that a large proportion of them is engaged in mercantile pursuits, in occupations which do not necessitate frequent exposure to the vicissitudes of the weather, and is not employed in dangerous trades, has an important bearing on the question of their morbidity.

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J. M. Fi.

MORDECAI (מרדכי; probably = "belonging to Marduk," a Babylonian divinity).—**Biblical Data:** Chief minister of Ahasuerus and one of the principal personages of the Book of Esther. He was the son of Jair, a Benjamite, and a cousin of Esther, whom he adopted as his daughter. He had previously been carried into captivity together with Jeconiah by Nebuchadnezzar, King of Babylon (Esth. ii. 5–7, 15). Living at Shushan, the Persian capital, and sitting constantly at the gate of the king's palace, Mordecai discovers a plot of two eunuchs against the king. Having informed the king through Esther of the conspiracy, Mordecai brings about the execution of the two conspirators, and the event is recorded in the royal chronicles (*ib.* ii. 21–23). Mordecai arouses the anger of Haman by constantly refusing to bow before him. The latter in revenge procures from the king a decree ordering the destruction of all the Jews in the Persian kingdom (*ib.* iii. 2–14). As soon as Mordecai hears of Haman's proceedings he rends his clothes, puts on sackcloth with ashes, and cries "with a loud and a bitter cry." Then, at the request of Esther, whom he has informed of the decree through Hathach, one of the king's chamberlains, he institutes at Shushan a general fast for three days (*ib.* iv. 1, 7–8, 16–17).

On a subsequent night the king, being unable to sleep, commands that the royal records be brought to him. On their being read he is reminded that he was rescued from death by Mordecai and has never rewarded the latter for his service. The king consequently orders that Mordecai be dressed in royal garments and that with great pomp Haman conduct him, seated on the royal horse, through the city (*ib.* vi. 1–11). Haman is executed, and Mordecai is raised by the king to the high rank of chief minister. He is also made by Esther superintendent over Haman's house, which the king gives her. Through the intervention of Esther, Mordecai obtains from the king the revocation of the royal decree ordering the extermination of the Jews; and a new edict is issued permitting the Jews to exterminate the population of those places in which they might be attacked. Mordecai is shown special favor by the king, *e.g.*, by the presentation of apparel and a golden crown (*ib.* viii. 2, 7–15). After the energetic self-defense of the Jews Mordecai's fame becomes wide-spread, and the king makes him his viceroy. Mordecai then establishes the festival of Purim, to be celebrated on the fourteenth and fifteenth days of Adar as a memorial of the deliverance of the Jews from their enemies (*ib.* ix. 4–23, x. 3; see Esther; Haman; Purim).

S. M. Sel.

——**In Rabbinical Literature:** The name "Mordecai" (מרדכי) is explained by the Rabbis as a compound of מירא דכיא, the Aramaic form of מר דרור (= "pure myrrh"). Mordecai is identified with the

Wilna, 1886). The courtiers asked Mordecai why he refused to bow before Haman, when Jacob, Mordecai's ancestor, had bowed before Esau, Haman's ancestor (Gen. xxxiii. 3). Mordecai replied that this took place before Benjamin, from whom he (Mordecai) was descended, was born (Targum Sheni to Esth. iii. 3).

After the fatal decree had been signed and copies had been prepared for transmission to all the provinces of the Persian empire (comp. Esth. iii. 12–15), Haman left the palace in a joyous mood, and then met Mordecai. Just then the latter saw three children coming from school, whom he asked to tell him what passages they had read with their master. The children recited three different Biblical verses, each containing a prophecy that all machinations against the Hebrews would come to naught. Mordecai began to laugh, and, when Haman inquired the cause of his laughter, he answered that the children brought him good tidings (Midr. Abba Gorion *l.c.*; Esth. R. iii.).

Mordecai and Haman.

Mordecai was definitely informed of the king's decree by Elijah, or, according to other opinions, by Moses or by the Holy Spirit, in order that he might pray to God for the deliverance of Israel (Esth. R. *l.c.*; Targum to Esth. iv. 1; Targum Sheni iv., where Mordecai's prayer and exhortation to repentance are given at great length). Mordecai then dreamed his prophetic dream (see ESTHER, APOCRYPHAL BOOK OF), which he told to Hathach (Esther R. iv. 7).

When Mordecai saw Haman approaching him with the royal horse and garments, he thought that he was coming to kill him. He therefore told the pupils who surrounded him to depart and leave him alone to his fate; but they refused to do so, whereupon Mordecai, having wrapped himself in his ṭallit, began to pray. Meanwhile Haman came up and sat down with the pupils to await the termination of the prayer. Haman asked Mordecai's pupils what was the subject of their study, and they told him it was the laws of "ḳemiẓah," that is, the handful of meal which the priest takes from a meal-offering to burn on the altar. According to another statement, the pupils were studying the laws of the omer; and when Haman asked them whether it was a measure of gold or of silver they told him it was a measure of barley. Haman said: "Your handful of meal or your little measure of barley overcame my ten thousand talents of silver" (comp. Esth. iii. 9).

Mordecai at first could not believe that Haman was in earnest when he informed him of the honor which he was about to do him. But when Haman convinced him of his seriousness, Mordecai told him that it would not become him (Mordecai), who had been till then humbled in the dust, to put on royal garments. Haman then washed Mordecai, shaved his hair, anointed him with perfumes, and presented to him the meal which Esther had sent. Mordecai, owing to his three days' fast, was not strong enough to mount the horse, and Haman had to offer his back to Mordecai as a stepping-stone. While Mordecai was being conducted through the streets of Shushan, 27,000 youths, sent for the purpose from the royal

palace, each holding in one hand a golden jar and in the other a golden cup, marched before him; and the Jews on seeing them joined the procession. Mordecai, however, did not become elated by his great honor, but returned to his home and resumed his sackcloth and fasting (Meg. 16a; Esth. R. vi.; Midr. Abba Gorion vi.; Targum Sheni vi.).

Triumphal Procession.

According to Targum Sheni (vii. 8), it was Mordecai whom the king appointed to superintend the execution of Haman; and Mordecai took Haman from the king's gate to lead him to the gallows. Haman implored Mordecai not to kill him, or at least not to hang him like an ordinary criminal, and begged to have his head cut off with a sword; but Mordecai remained inflexible.

According to R. Jose the Galilean, the psalms which are styled "Hallel" were composed and sung by Mordecai and Esther after the Jews had been delivered from Haman (Pes. 117a). The Rabbis conclude from Esth. x. 3 that after Mordecai became viceroy some of the Sanhedrin abandoned him (Meg. 16b).

W. B. M. SEL.

MORDECAI: An American family of German origin, the founder of which settled in the United States in the second half of the eighteenth century. Several of its members took part in the military affairs of the nation. Of these members the most prominent were:

Alfred Mordecai: American soldier; officer in the United States army; son of Jacob Mordecai; born in Warrenton, N. C., Jan. 3, 1804; died in Philadelphia Oct. 23, 1887. He entered the United States Military Academy at West Point June 24, 1819, and was graduated, the first in his class, July 1, 1823, with the rank of brevet second lieutenant in the engineer corps. He served for several years as assistant professor of natural philosophy and engineering at West Point. From 1825 to 1828 he was the assistant engineer in charge of the construction of Forts Monroe and Calhoun, Va. On May 30, 1832, he was made captain of ordnance, and spent the following year in Europe. In 1842 he was appointed assistant to the chief ordnance officer in Washington, D. C. He served as a member of the Board of Ordnance from 1839 to 1860. In 1840 he was a member of a commission that visited the chief arsenals and cannon-foundries in Europe, and two years later was appointed assistant inspector of arsenals. He was brevetted major on May 30, 1848, for meritorious services during the war with Mexico. Major Mordecai was a member of a military commission to visit the "Crimea and theater of war in Europe" (1855–56), and his observations, particularly on military organization and ordnance, were published by order of Congress (Washington, 1860). He was in charge of some of the largest arsenals in the United States: Washington, D. C., in 1833 and again in 1844–55; Frankford, Pa., 1836; and Watervliet, 1857–61.

At the beginning of the Civil war Mordecai resigned from the army (May 5, 1861). From 1863 to 1866 he was a railway engineer in Mexico; and in 1867 he was made secretary and treasurer of the Pennsylvania Canal Company, in which position he continued until his death. He wrote extensively on military subjects and was the author of a "Digest of Military Laws" (Washington, 1833); "Ordnance Manual for the Use of Officers of the United States Army" (1841; second edition, 1850). "Reports of Experiments on Gunpowder" (1845–49); "Artillery for the United States Land Service, as Devised and Arranged by the Ordnance Board," with plates (1849).

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Alfred Mordecai: American soldier; officer in the United States army; son of Alfred Mordecai, born in Philadelphia June 30, 1840. He was graduated from the Military Academy at West Point June 24, 1861, and was brevetted second lieutenant of topographical engineers. Later, at the outbreak of the Civil war, he was selected as an aid to General Howard; he served at the first battle of Bull Run, and subsequently was transferred to the ordnance department. He was promoted first lieutenant on March 3, 1863, and captain on June 1, 1863, and was brevetted major in September, 1863, for gallant services at the siege of Fort Wagner, S. C. Two years later he was brevetted lieutenant-colonel for distinguished services on the field and in the ordnance department. Mordecai is one of the best-known ordnance officers in the United States army. He was twice instructor of gunnery at West Point, was in command of the arsenal at Leavenworth Kans., and of New York Arsenal, Governors Island, twice in command of Watervliet Arsenal (1881–86 and 1898–99); superintendent of the armory at Springfield, Mass.; and in command of the arsenal at Benicia, Cal. Colonel Mordecai is now (1904) inspector of ordnance, being attached to the Ordnance Office in Washington, D. C.

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Jacob Mordecai: American educator; son of Moses Mordecai; born in Philadelphia April 11, 1762; died in Richmond, Va., Sept. 4, 1838. After having been employed in the office of David Franks, who was a commissary for the exchange of British prisoners, at the close of the Revolutionary war Mordecai removed to Warrenton, N. C., where finding that his commercial ventures were not a success, he established (in Jan., 1809) a seminary for young ladies. In a few years the school became well known throughout the South, the most prominent families sending their daughters there to be educated. Jacob Mordecai was one of the first of his race in America to become interested in pedagogics; he adhered closely to the ideas of Maria Edgeworth.

In this adherence Mordecai was no doubt influenced by his daughter **Rachel Mordecai**, who for many years carried on a correspondence with the noted English novelist. Owing to advancing years and the arduous nature of his calling, he discontinued the seminary, and left Warrenton for the suburbs of Richmond, where he remained until his death.

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Moses Mordecai: American trader; founder of the Mordecai family in America; born in Bonn, Germany, in 1707; died in Philadelphia May 28, 1781. He went to America about 1750 and settled in Philadelphia, where he engaged in the brokerage business. On Oct. 25, 1765, Mordecai signed the celebrated Non-Importation Agreement, by which the merchants refused to import goods until the repeal of the Stamp Act. In 1777, after the outbreak of the Revolution, he signed an agreement to take the colonial paper currency sanctioned by the king instead of gold and silver.

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A. S. W. R.

MORDECAI ASTRUC: French liturgical poet; lived at Carpentras about the end of the seventeenth century. He was the author of several liturgical poems printed in "Seder ha-Tamid," a collection of prayers used at Carpentras, Isle, Avignon, and Cavaillon (Avignon, 1760). His prayer of thanksgiving beginning "Ish hayah be-tam lebabo" is well known for the occasion which gave rise to it. In 1682 a Jew of Carpentras was murdered, and the populace attacked the Jews' quarters, serious rioting being prevented only by the prompt interference of the authorities. The community thereupon constituted the day on which the disturbance occurred (the 9th of Nisan) a feast day in memory of the rescue, and Mordecai's poem was read in the synagogue.

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A. Pe.

MORDECAI DATO (BEN JUDAH): Italian payyetan; lived in Ferrara in the sixteenth century. The name "Dato" is the Italian equivalent of "Nathan." He added some notes, under the title "Hagahot," to Samuel Gallico's "'Asis Rimmonim" (Venice, 1601). Azariah dei Rossi ("Me'or 'Enayim," ch. [illegible]) ascribes to him a book entitled "Migdal Dawid" dealing with the coming of the Messiah. Dato wrote many piyyuṭim which exist in manuscript. One for the eve of Sabbath has been incorporated in the Italian ritual.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1657; Fürst, *Bibl. Jud.* i. 207; Almanzi, in *Kerem Ḥemed*, viii. 89; Azulai, *Shem ha-Gedolim*, i. 123, ii. 112; Mortara, *Indice*, p. 19; Landshuth, *'Ammude ha-'Abodah*, p. 197; Wolf, *Bibl. Hebr.* i. [illegible]

W. B. S. J. L.

MORDECAI B. DAVID. See Strelisker, Mordecai.

MORDECAI OF EISENSTADT. See Mordecai Moḥiaḥ.

MORDECAI BEN ELIEZER JONAH: Austrian commentator; lived in Lemberg in the latter part of the sixteenth century. He published an ethical discourse on the "Shema'" under the title "[illegible]" (Prague, 1618), in three parts, the first dealing with love of God, the second with abstention from sin, and the last with misfortune.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1658; Fürst, *Bibl. Jud.* ii. 424; Benjacob, *Oẓar ha-Sefarim*, p. 500, No. [illegible]

W. B. S. J. L.

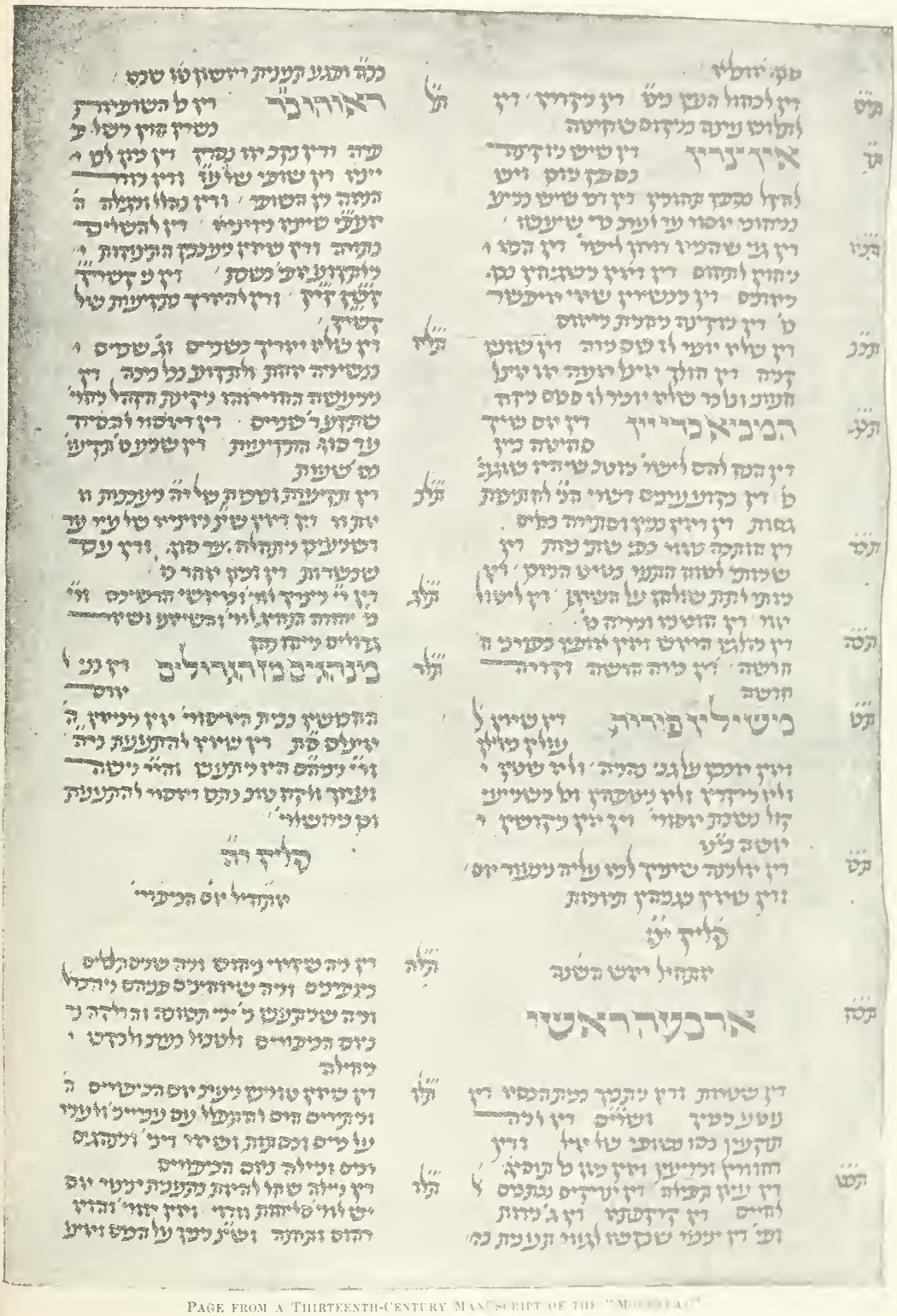
MORDECAI EN CRESCAS D'ORANGE. See Crescas, Mordecai En, of Orange.

MORDECAI B. HILLEL B. HILLEL: German halakist of the thirteenth century; died as a martyr at Nuremberg Aug. 1, 1298. Mordecai belonged to one of the most prominent families of scholars in Germany, his grandfather Hillel being on the mother's side a grandson of Eliezer b. Joel ha-Levi, who again was a grandson of Eliezer b. Nathan. Little is otherwise known of his family. His wife Selda and his five children perished with him. About 1291 Mordecai seems to have sojourned at Goslar, where a certain Moses Tako—not the well-known anti-Maimonist—seems to have disputed his right of residence. Although the suit was decided in Mordecai's favor, it was conducted with such bitterness that it was probably for this reason that Mordecai left Goslar and settled at Nuremberg. His principal teacher was Meïr b. Baruch of Rothenburg, of whose older pupils Mordecai was one, and in whose presence Mordecai pronounced independent decisions. Mordecai quotes the tosafot, responsa, and compendiums of his teacher, together with many of his oral and written communications. Aside from Meïr must be mentioned as Mordecai's teachers Perez b. Elijah of Corbeille, Ephraim b. Nathan, Jacob ha-Levi of Speyer (probably identical with Jacob b. Moses ha-Levi), Abraham b. Baruch (Meïr of Rothenburg's brother), and Dan, probably identical with Dan Ashkenazi.

Mordecai is generally known as the author of the great legal code "Sefer ha-Mordekai," commonly called briefly "Mordekai," or designated as the "Great" or "Long Mordekai" ("Mordekai ha-Gadol," "Mordekai he-'Aruk") as distinguished from Samuel Schlettstadt's "Small Mordekai" ("Mordekai ha-Ḳaṭon"). The "Mordekai" is met with in the form of glosses to Alfasi's "Halakot" in various manuscripts, and also as an appendix to the "Halakot" in many editions. This connection with Alfasi is, however, merely an external one, single sentences, sometimes even single words, of the "Halakot" serving as catchwords introducing the relevant material found in Yerushalmi, the French and German tosafot, the codices and compendiums. Mordecai's range of reading in halakic literature was phenomenal. There were few noteworthy works dealing with halakic subjects and antedating the middle of the thirteenth century which he did not know and draw upon. As regards the German and French authors, he knew not only all the works that are still extant, but many for which he is now the only source. He quotes about 350 authorities, whose works and written or verbal communications form the substance of his book.

His Code.

The "Mordekai" is in the first place a compilation, intended to furnish halakic material. At the time of its composition there was great need for such a work. The results of the tosafist schools, whose last representatives were Mordecai's teachers, were ready to be summed up and judged. The condition of the German Jews of the time was such that they were forced to a life of constant wandering, and were in danger of losing, together with their worldly goods, their spiritual possessions if they remained



PAGE FROM A THIRTEENTH-CENTURY MANUSCRIPT OF THE "MISHNAH"
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York)

practises, are either omitted entirely or are given in brief quotations and in a form which shows that they are not authoritative. The Austrian "Mordekai" gives these passages frankly and in detail. The conciseness and scrupulousness of the Rhenish version lead to the conclusion that the Austrian "Mordekai," as found in the manuscripts, represents the original form of the work, or at least most closely approaches that form which Mordecai intended to give to his book.

The Two Editions of "Mordekai."

About sixty years after Mordecai's death Samuel b. Aaron of Schlettstadt wrote his "Haggahot Mordekai," glosses to the "Mordekai," consisting chiefly of extracts made by him from the Austrian version in order to supplement the Rhenish; and the text, which was already very corrupt and confused, was still further impaired by these glosses, as text and glosses were frequently confounded. While the "haggahot" are at least derived from the "Mordekai," there are passages in the printed text which have no relation whatever to that work. The "Small Halakot" ("Halakot Ḳeṭannot"), which figures in the editions as a part of the "Mordekai," is Schlettstadt's work, while the "Mordekai" to Mo'ed Ḳatan includes a complete work of Meïr b. Baruch of Rothenburg, and other extraneous elements have been introduced in different passages of the "Mordekai."

Diffusion of the "Mordekai."

In consequence of the persecutions in Germany during the fourteenth century and of the resulting decline of Talmudic studies, a work of the nature of the "Mordekai" naturally soon became authoritative. The high reputation enjoyed by it is evident from the works of Schlettstadt, which either deal with or are modeled upon it. The great authorities of Germany of the fifteenth century, as Jacob b. Moses ha-Levi (מהר"יל), Israel of Krems, Isserlein, Jacob Weil, Israel of Brünn, and Joseph Colon, the greatest Italian Talmudist of that century, were great admirers of Mordecai, whose work they assiduously studied and whose authority they recognized. The first treatise of the Talmud that was printed (Soncino, 1482) included the "Mordekai" in addition to Rashi, the tosafot, and Maimonides. In Caro's and Isserles' codes Mordecai is among the authorities most frequently quoted. Isserles even lectured on the "Mordekai" in his yeshibah, many of his responsa being devoted to the questions of his pupils and friends regarding difficult passages of the book. In Italy and Poland, where the "Mordekai" was especially studied, a whole "Mordekai" literature came into existence. A large number of extracts, indexes, glosses, novellæ, and commentaries are still extant, the most important of these works being Joseph Ottolenghi's index, Baruch b. David's "Gedullat Mordekai," emendations of the text, and Mordecai Benet's commentary.

Mordecai wrote also responsa, which, however, do not seem to have been preserved. S. Kohn ascribes to him the authorship of "Haggahot Maimuni"; but the ascription lacks support. It is noteworthy that Mordecai inclined toward poetry and grammar, a predilection that was rare in Germany at his time. A seliḥah by him, on the martyrdom of a proselyte, was published by Kohn ("Mordechai ben

Hillel," Appendix, i.). But although Mordecai used Hebrew fluently and skilfully, he had no real poetical talent. A metrical poem of his on the Hebrew vowels—one of the few of this kind produced by the German Jews—was also published for the first time by Kohn (*l.c.*). The poem is obscure, the author apparently intending to speak in riddles. Mordecai wrote also a treatise in verse on the examination of slaughtered animals and on permitted and forbidden foods, which appeared under the title "Hilkot Sheḥiṭah u-Bediḳah we-Hilkot Issur we-Hetter" (Venice, 1550 ?). From the nature of the case the author could not confine himself to Biblical Hebrew; but his language is correct and fluent.

Bibliography: Kohn, *Mordechai ben Hillel*, Breslau, 1878, reprinted from *Monatsschrift*, 1877-78; Steinschneider, *Cat. Bodl.* s.v.; idem, *Hebr. Bibl.* xviii. 63-66; Weiss, *Dor*, v. 80-81; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.

S. S. L. G.

MORDECAI B. ISAAC OF CARPENTRAS: French Talmudist; flourished in the thirteenth and fourteenth centuries. Mordecai lived in Carpentras (department of Vaucluse) at the time of the religious struggles (1303-6), and corresponded with Abba Mari of Lunel, who speaks of him very highly. Zunz and Neubauer identify him with Mordecai b. Isaac Ezobi; this, however, can not be correct, because the latter lived between 1303 and 1306 in Carcassonne, and not in Carpentras. Gross identifies him with Mordecai b. Isaac Ḳimḥi, father of Isaac Ḳimḥi, called "Mestre Petit de Nyons." He is designated by Isaac de Lattes as "Gaon," and in "Ḳore ha-Dorot" he is styled "Ornament of Judaism." He is often quoted in the manuscript responsa collection of Solomon ben Adret's ("R. E. J." xii. 81-90) under the name "Mordecai b. Isaac."

Bibliography: Zunz, *Z. G.* p. 478; Renan-Neubauer, *Les Rabbins Français*, Index; Gross, *Gallia Judaica*, pp. 386, 607.

S. S. A. Pe.

MORDECAI B. ISAAC ḲIMḤI. See Ḳimḥi.

MORDECAI BEN JACOB (MORDECAI SINGER): Polish translator; lived in Cracow; died 1575. He translated into Judæo-German the Book of Proverbs (Cracow, 1582) and the Book of Job (Prague, 1597), supplying them with commentaries in Hebrew.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1666; Fürst, *Bibl. Jud.* ii. 325; Zunz, *Z. G.* p. 280.

E. C. S. J. L.

MORDECAI JAFFE. See Jaffe.

MORDECAI BEN JEHIEL (MICHAEL HA-LEVI): Russian grammarian and ab bet din of Slawatyetz-on-the-Bug; lived at the beginning of the eighteenth century. He wrote "Mera Dakya" (Frankfort-on-the-Oder, 1734, and often reprinted), a grammatical commentary on Rashi's commentaries on the Pentateuch, on the Five Rolls, and on many Talmudical passages, rectifying on the basis of grammar some of Rashi's improbable explanations. The introduction gives a short sketch of Hebrew grammar.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1666; Walden, *Shem ha-Gedolim he-Ḥadash*, ii. 45; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 561.

H. R. M. Sc.

MORDECAI BEN JOSEPH OF AVIGNON: Provençal Talmudist; flourished in the middle of the thirteenth century; a contemporary of the Dominican Pablo Christiani, a former pupil of Eliezer of Tarascon. Mordecai, as the most prominent Jew in Provence, suffered the most from Pablo's attacks. Prior to 1274 Pablo secured an order from the pope to the effect that the Jews in southern France should wear humiliating badges on their clothing. The Provençal Jews, who had hitherto been exempt from these badges, opposed this decree, and Mordecai ben Joseph and a certain Israel were in consequence imprisoned by the inquisitors. They secured their freedom only by the payment of a large sum of money. Mordecai and Solomon of Tarascon were sent as delegates to the royal court in order to secure the repeal of this odious law; and they succeeded. Charles I., King of the Two Sicilies, and Count of Provence, on March 26, 1276, issued a severe decree against the inquisitors who insisted that the Jews should wear badges. As Pablo was now dead the decree was not opposed by the inquisitors.

Ibn Verga, who relates this event in his "Shebet Yehudah," says that Mordecai was imprisoned after his embassy to the royal court, which, according to Gross, is improbable and not in agreement with the facts given in the introduction to "Maḥazik ha-Emunah." Mordecai may be identified with **Mordecai ben Josiphiah,** who with other rabbis of the last third of the thirteenth century signed a ritual decree at Carpentras (Renan-Neubauer, "Les Rabbins Français," p. 518; Gross, "Gallia Judaica," p. 607).

Mordecai was the author of the following works: (1) "Maḥazik ha-Emunah," a polemical writing against the above-mentioned Pablo Christiani; (2) "Sefer Eber min ha-Ḥai," on Gen. ix. 4; (3) "Issur we-Hetter," a halakic work; (4) "Bet She'arim," on the laws concerning marriage contracts; and (5) "Sha'are Nedarim," on the halakot concerning vows.

All these works, with the exception of the first, which is extant in manuscript (Vatican MS. 271), are no longer in existence, and are known only by quotations made by Isaac de Lattes in his "Sha'are Ziyyon" (p. 74) and by Gedaliah ibn Yaḥya ("Shalshelet ha-Ḳabbalah," p. 54b).

Bibliography: Steinschneider, *Hebr. Bibl.* xv. 89, xvi. 42; Grätz, *Gesch.* vi., note 1, § 4, No. 27; vii. 135; Renan-Neubauer, *Les Rabbins Français*, p. 565; Gross, in *Monatsschrift*, xviii. 156; idem, *Gallia Judaica*, p. 3.

S. S. A. Pe.

MORDECAI BEN JUDAH (MORDUSCH): Polish ritualist; lived at Lemkumsh; died 1584. He edited the Maḥzor with the commentary of Abraham Abigdor, to which he added notes of his own (Lublin, 1567); in the same way he edited the latter's seliḥot (Cracow, 1584). Two other editions of the seliḥot appeared, revised and enlarged by his son-in-law Hirsch Sundels (Prague, 1587, and Lublin, 1643).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1667; Fürst, *Bibl. Jud.* ii. 325, iii. 397; Frankel, *Zeitschrift für die Religiösen Interessen des Judenthums*, iii. 386; Benjacob, *Ozar ha-Sefarim*, p. 420, No. 361.

D. S. J. L.

MORDECAI BEN JUDAH (ARYEH LÖB) ASHKENAZI

S. J. L.

MORDECAI BEN JUDAH HA-LEVI:

M. SEL.

MORDECAI BEN JUDAH LÖB OF LEMBERG:

S. J. L.

MORDECAI HA-KOHEN OF SAFED:

J. Z. L.

MORDECAI MOKIAH (called also **Mordecai of Eisenstadt**):

MORDECAI BEN NAPHTALI HIRSCH KREMSIR: Polish commentator; died in Cracow 1670. He was a disciple of Shabbethai Sheftel. His most important work is a commentary to Targum Jonathan and Targum Yerushalmi—"Ḳeṭoret ha-Sammim" (Amsterdam, 1671). He wrote also "Kinah," an elegy on the 120,000 Polish martyrs of 1648 (Lublin 1650), and "Ḳeṭoret ha-Mizbeaḥ," a commentary on the haggadot in Berakot (*ib.* 1660).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1671; Fürst, *Bibl. Jud.* ii. 208; Landshuth, *'Ammude ha-'Abodah*, p. 200.

W. B. S. J. L.

MORDECAI NATHAN, MAESTRO: French physician; lived at Avignon in the middle of the fifteenth century. He corresponded with Joseph Colon, who highly praises his medical skill and addresses him by the title מורי, a term which, according to some authorities (Carmoly, "Histoire des Médecins Juifs," p. 126), meant "master," but which, according to others (Gross, in "Monatsschrift," 1880, p. 518), was merely a title of respect.

Mordecai is doubtless identical with the mathematician Mordecai Nadi (Wolf, "Bibl. Hebr." iv. 904), with the astronomer Mordecai Nathan (Renan-Neubauer, "Les Ecrivains Juifs Français," p. 581), and with Maestro Mordecai Todros Nathan of Avignon, for whom Nathanael b. Nehemiah Caspi of Largentière copied in 1454 at Arles, France, Alfasi's book on casuistics and other Talmudic works. He has been erroneously confounded with Isaac Nathan, author of the celebrated concordance.

Bibliography: Renan-Neubauer, *Les Rabbins Français*, p. 583; idem, *Les Ecrivains Juifs Français*, pp. 415, 580–582, 750; Gross, *Gallia Judaica*, p. 10.

S. K.

MORDECAI BEN NATHAN BEN ELIAKIM BEN ISAAC OF STRASBURG: French commentator; lived at Corbeil about the end of the thirteenth century. He was the author of a commentary on the "Sefer Mizwot ha-Ḳaṭon (SeMaḲ)," published in the Constantinople edition.

Bibliography: Gross, *Gallia Judaica*, p. 572, No. 6.

J. S. R.

MORDECAI BEN NISSAN HA-ZAḲEN: Karaite scholar; lived at Krasnoi-Ostrog, Poland, in the seventeenth and eighteenth centuries. He studied under Joseph ben Samuel, ḥazzan of Kalisz, and David ben Shalom ha-Zaḳen, and at an early

age became proficient both in rabbinical and in Karaite literature. Mordecai is chiefly known through his work "Dod Mordekai" (Vienna, 1830), written in answer to four questions addressed in 1698 to David ben Shalom ha Zaken by Jacob Trugland, professor of theology at the University of Leyden. These four questions were: (1) Is the Karaite sect identical with that which existed at the time of the Second Temple under the name "Sadducees," or did it originate with Anan, as the Rabbinites assert? (2) Was Aquila, the proselyte, to whom Menahem Kala'i had addressed letters, identical with the Greek translator or with the author of the Targum? (3) Is the "Moreh Aharon" identical with the "Sefer ha-Mizwot" of Aaron ben Elijah of Nicomedia; if not, who was its author? (4) Has the Karaite Bible any variants from the Rabbinite Bible, and what is the prevailing belief among the Karaites with regard to the time of the introduction of vowels and accents?

Mordecai divided his work into twelve chapters, each of which bears the name of a Jewish tribe. To the first question he answered that, although the Karaite sect is not identical with that of the Sadducees, it nevertheless existed at the time of the Second Temple. He divided the history of the Karaites into three epochs: the first beginning with the formation of a separate congregation without any external distinction from other congregations, in the time of Simeon ben Sheṭaḥ; the second beginning with Anan, who made an open stand against the Talmudists; and the third beginning with the fourteenth century, when the first traces of the decline of Karaism began to be felt. The second question is left unanswered. The name "Menahem," he says, is nowhere to be met with except in the "Mibḥar," and there is, therefore, no information concerning his personality. As to the author of the Targum, Mordecai knows him only through the Rabbinite authorities. The third question is answered satisfactorily, and Mordecai gives by the way information of the Karaite works found in Poland. The Karaite Bible, he says, in answer to the fourth question, does not vary from that of the Rabbinites; and the vowels and accents are believed to have been transmitted to Moses on Mount Sinai. Here Mordecai cites Azariah dei Rossi and displays a vast knowledge of rabbinical literature.

In addition, Mordecai wrote: "Sefer Ma'amar Mordekai," a commentary on the "Mibḥar" of Aaron ben Joseph; "Derek ha-Yam," dissertation on a passage of the "Mibḥar" to Gen. ix. 21; "Kelalim Yafim," an elementary Hebrew grammar; "Yad Adonai," the subject of which is not known; "Lebush Malkut," on the differences between the Rabbinites and the Karaites; liturgical poems, some of which have been inserted in the Karaite ritual.

Bibliography: Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 371 *et seq.*; Fürst, *Gesch. des Karäert.* iii. 87 *et seq.*; Neubauer, *Aus der Petersburger Bibliothek*, pp. 76 *et seq.*

S. I. Br.

MORDECAI B. SHABBETHAI (called also **Mordecai he-Aruk** = "the tall"): Liturgical poet of the thirteenth century; a native either of Italy or of Greece. His penitential prayers ("seliḥot"), which are remarkable both for their form and for their clear flowing language, have been incorporated into the German, Roman, and Karaite rituals.

Bibliography: Zunz, *Literaturgesch.* [illegible]

W. B. J. Z. L.

MORDECAI ZEMAH B. GERSHON (SONCIN). See Soncin.

MORDO, LAZARE: Physician and honorary rabbi of Corfu; born 1744; died 1823; studied at Venice and Padua. In 1814 he was appointed chief physician of the island of Corfu, and he was esteemed both by the government and by the entire population for his learning and philanthropy. At his death the eminent Corfiote poet Delviniotti composed a beautiful elegy in his honor.

Lazare Mordo left numerous works in manuscript; his "Nozioni Miscellanee Intorno a Contagi" (Corfu, 1809) was dedicated to his friend [illegible] Theotoky, president of the Senate, in which he gives the names of Corfu physicians who had preceded him, including several Jews.

D. M. Fr.—M. C.

MORENO (MORENU): According to the interpretation of Moses ibn Ḥabib a proper name, which was adopted as a family name by Spanish-Portuguese Jews. It frequently occurs in connection with "Paz," "Shalom," and "Henriquez." Families bearing this name were living in the seventeenth century in Bayonne, London, Amsterdam, and Hamburg; and others which have adopted it still exist in Turkey.

David Shalom Moreno: Son of **Abraham Shalom Moreno**; the latter died at Bayonne in 1684 and was called also **Luis de Paz.** David was celebrated for his wisdom and Talmudic learning.

Gabriel Moreno: Member of the Academia de los Floridos, founded in Amsterdam 1685.

Jacob Isaac Morenu: Physician in Amsterdam; died there June 21, 1667. In Oct., [illegible] he gave his approbation to the little book "Ortographia Castellana" by Abraham da Fonseca. His grave is marked by a noble monument, upon which is a coat of arms consisting of a helmet surmounted by a count's coronet.

Jacob Israel Moreno: Lived in Amsterdam; mentioned as the writer of a sonnet.

Moses Moreno Henriquez: Representative of Hakam Daniel Belillos in the [illegible] philanthropic society in Amsterdam to which Gabriel Moreno and the brothers Isaac and Jacob, sons of **Mattathias Moreno,** also belonged.

Bibliography: A. Jellinek, [illegible]; D. L. de Barrios, *Tora Or*, p. 42; idem, [illegible]; idem, *Maskil el Dal*, p. [illegible]; D. H. de Castro, *Keur van Grafsteenen*, p. 85; Kayserling, *Bibl. Esp.-Port.-Jud.* p. [illegible]

D. M. K.

MORENU (lit. "our teacher"): Term used since the middle of the fourteenth century as a title for rabbis and Talmudists; and the abbreviation מ״ה״ר (= מורנו הרב רבי) was placed before the name of the scholar in question. Thus the abbreviation מהרם ("MaHaRaM") stands for "Morenu ha-Rab R. Meïr," or "R. Moses," and "MaHaRIL" for "Morenu ha-Rab R. Jacob Levi." This title was first

used in Germany, and after R. Meïr b. Baruk ha-Levi, rabbi of Vienna (1360-90), had revived the ancient custom of ordination ("semikah"), every one ordained as rabbi received the degree of morenu. The first who bore this title were, according to David Gans, R. Shalom of Austria, rabbi of Wiener-Neustadt, and R. Jacob Mölln (MaHaRiL). It can not be determined definitely why a special title was applied to rabbis or why the term "morenu" was chosen. Isaac Abravanel says in his commentary on Abot v. 1 that the German rabbis conferred the title of morenu upon their scholarly pupils as an equivalent for the degree of doctor granted by the universities. Zunz thinks ("Z. G." pp. 185 *et seq.*) that the title was intended to add to the rabbinical dignity, for the title of rabbi had lost its significance of "scholar" or "master," since it had become customary to bestow it, perhaps in opposition to the Karaites, upon every Rabbinite Jew, even though he was not a scholar. The candidate for the degree of morenu receives it upon successfully passing an examination in the Talmud and the "peskim." He is then called upon by this title to read the lesson from the Torah, and since the degree testifies to his rabbinical and Talmudic scholarship, he is thereby empowered to decide questions of religious law, to perform marriages, and to grant divorces. Formerly the title of morenu was conferred only upon married men—so that Jonathan Eybeschütz was prevented from granting it to Moses Mendelssohn while the latter was unmarried ("Ezrem Hemed," iii. 225)—and the dignity was generally conferred upon the candidates on the day of their marriage (Ephraim Luntschütz, "'Olelot Efraytus," on aphorism 366), but it is now given to unmarried men as well. Every ordained rabbi has the power to grant it; and it occasionally happens that it is conferred as an honorary title in recognition of services rendered to a community, even though the recipient may not be distinguished for Jewish learning. See MAR.

BIBLIOGRAPHY: David Gans, *Zemah Dawid*, p. 42b, Frankfort-on-the-Main, 1692; Zunz, *Z. G.* pp. 185 *et seq.*; Grätz, *Gesch.* viii. [illegible] *et seq.*; Güdemann, *Die Neugestaltung des Rabbinerwesens im Mittelalter*, in *Monatsschrift*, 1864, pp. [illegible] *et seq.*

W. R. J. Z. L.

MORESHETH-GATH (מורשת גת = "possession of Gath"): City in Palestine, apparently the native place of the prophet Micah; mentioned in connection with Lachish, Achzib, Mareshah, and other towns of the lowland ("shefelah") of Judah (Mic. i. 13-15). Jerome ("Onomasticon," *s.v.* "Morasthi," and prologue to his commentary on Micah) places this city at a short distance east of Eleutheropolis, and states that in his time it was still a village of moderate size containing a church built over Micah's tomb. Robinson ("Researches," ii. 423) concludes that it must have been near Mareshah, while Thomson ("The Land and Book," ii. 360) thinks these two towns are identical. The text of Micah (*l.c.*), however, clearly differentiates them.

Among the Jewish commentators, only Ibn Ezra and David Kimhi consider Moresheth-gath as the name of a place; the Targum of Jonathan (to Mic. i. 14) and later commentators, among them Rashi, translate these two words by "those who caused you to inherit Gath," meaning the family of David. Wellhausen detaches "Moresheth" from "Gath," rendering the passage in Micah (*l.c.*) by "Thou must let go Moresheth, O Gath."

S. M. SEL.

MORGENLAND, ALTES UND NEUES: Monthly magazine published in Basel, Switzerland. It was edited by Samuel Preiswerk and appeared for six years (1838–44). Its contents were exclusively exegetical in character; indeed, the periodical was designed "for the friends of Holy Writ."

G. A. M. F.

MORGENSTERN, KARL: German landscape-painter; born at Frankfort-on-the-Main Oct. 25, 1812; died there Jan. 10, 1893. He received his education in art in the Munich Academy of Arts, and in 1834 visited the Bavarian highlands and Italy.

Of his paintings the following may be mentioned: "Ansicht von Neapel"; "Bai von Bajae"; "Meerbusen von Villafranca bei Nizza" (1843; now in Städel's Museum).

BIBLIOGRAPHY: Singer, *Allg. Künstler-Lexicon.*

S. F. C.

MORGENSTERN, LINA (*née* **Bauer**): German authoress and communal worker; born in Breslau Nov. 25, 1830. The Revolution of 1848 led her to interest herself in the political and social situation. In 1854 she married Theodor Morgenstern of Kalisz, and the young couple moved to Berlin, where Morgenstern established a manufacturing house. When, in 1859, the women's society for the promotion of Froebel kindergartens was founded, Mrs. Morgenstern became one of the first members of its board of directors. In 1860 she published "Das Paradies der Kindheit," the first German textbook of Froebel's method, which has reached its fifth edition. At the same time she published "Aus der Storchstrasse" and "Die Plauderstunden." From 1861 to 1866 she was president of a women's society which supported eight kindergartens, a seminary, and a children's nursery-school, besides conducting mothers' meetings. In 1866 she retired from this position to found the society for instituting popular kitchens, to which she still (1904) devotes her activity as honorary president and director of the local board. Its system of kitchens serves as a model both in Germany and abroad.

Multifarious Activity.

In 1868 Mrs. Morgenstern founded the Children's School Union, which is still in existence, and in 1869 an academy for the higher education of young ladies. In 1873 she founded the Berlin Housekeepers' Union, of which she is still director. This society has conducted a cooking-school since 1878 (for which Mrs. Morgenstern has written all the textbooks), a free employment agency, a premium fund for worthy servants, an old-age pension fund, etc. In 1881 she founded a society for the rescue and education of girls discharged from prison, which was changed in 1887 into a society for the bringing up of poor girls. In 1887 Mrs. Morgenstern began giving courses in sanitary housekeeping and nursing the sick. In 1895 she became a member of the board of directors of the German societies for the preservation of peace, and she is now vice-president

of the Alliance des Femmes pour la Paix. In 1896 she convened the first international woman's congress at Berlin, at which 1,800 delegates were present from all parts of the world.

Mrs. Morgenstern has published, besides a number of novels and the writings which have been mentioned above, the following works, all printed in Berlin: "Die Volksküchen" (4th ed., 1882); "Der Beruf des Weibes" (1869); "Kochrezepte der Berliner Volksküche" (4th ed., 1883); "Universalkochbuch für Gesunde und Kranke" (1881); "Friedrich Fröbel's Leben und Wirken" (1882); "Die Menschliche Ernährung und die Kulturhistorische Entwickelung der Kochkunst" (1882); "Frauen des 19. Jahrhunderts" (1888); and "Die Frauenarbeit in Deutschland" (1893). Since 1874 she has also published "Die Deutsche Hausfrauen Zeitung," and from 1888 to 1894 she issued a monthly magazine for young girls.

In 1900 Mrs. Morgenstern celebrated her seventieth birthday, receiving many tokens of regard and of recognition of her activities and beneficent works.

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MORGULIS, MICHAEL (MIKHAIL GRIGORYEVICH): Russian jurist and author; born at Berdychev March 25, 1837. His parents, who were well-to-do people, gave him a good education, and during his early training in the ḥeder he displayed remarkable ability. Entering the rabbinical school at Jitomir, he proved himself a very apt student; and as a senior he wrote a defense of the school, the modern policy of which had been attacked by the Orthodox party. This first literary production of Morgulis was sent to the Ministry of Public Education. Graduating in 1861, he wished to enter the university, but having been educated in a government school, he was obliged to become a government rabbi. Thanks to the powerful support of Pirogov, who saw much promise in Morgulis, he was enabled after three years to enter the University of Kiev. In 1864 he registered for the law course, and while still in the university published occasional articles ("Zadiki-Chudotvortzy," "Drevnyaya i Novaya Kaballa," etc.). In 1867 he published a collection of his more important articles, such as "Frank i Frankisty," "Ocherk Ugolovnavo Sudoproizvodstva u Drevnikh Yevreyev," and in 1869 presented his thesis "O Pravye Naslyedovaniya po Moiseyevui Talmudicheskomu Zakonodatelstvu."

In the same year Morgulis moved to Odessa and at once took an active part in the communal life of that city. Among the organizations with which he has been connected are the Society for the Promotion of Culture, the Agricultural Fund, the Palestinian Society, and the Rabbinical Commission. No important communal affair is disposed of without his advice; and he is considered an authority on legal matters concerning the Jews of Russia. For the last twenty-seven years he has been at the head of the Jewish industrial school Tzud; and it was due to his efforts that a model farm for educational purposes was established in connection with the Odessa orphan asylum. Morgulis occupies a prominent position among the jurists of Odessa. He was for a long time secretary of the local lawyers' organization.

Morgulis' collection of articles, published in 1889 and reprinted from a number of periodicals, deals with many sides of Russo-Jewish life. Special mention should be made of his article on the history of education among the Jews in Russia, and of those entitled "Samoosvobozhdeniye i Samootrecheniye," in "Yevrei Obzor," 1884-85, "Kagal i Magdeburgskoye Pravo," in "Den," 1871, *s.v.*, "Korobochny Sbor," in "Yevreiska Bibliotheca," St Petersburg, 1878, and of a lengthy report written by him, at the instance of the Society for the Promotion of Culture Among the Jews of Russia, for the Palen commission then investigating the Jewish question.

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H. R. J. G. L.

MORIAH (מוריה, מריה): 1. A district in Palestine containing several mountains, on one of which Abraham was commanded by God to sacrifice his son Isaac (Gen. xxii. 2). 2. A mountain at Jerusalem on which Ornan the Jebusite had a threshing-floor and on which Solomon later built the Temple (II Chron. iii. 1). It is very likely that the Chronicler identified the mountain of the Temple with that of the sacrifice of Isaac, as he points out that Solomon built the Temple on a mountain of a highly sacred character, since Abraham had several centuries previously built there an altar on which the 'Aḳedah took place. Shortly before the erection of Solomon's Temple an altar had been built there by David (comp. II Sam. xxiv. 25). The Rabbis positively identified these two places as the same, naming Jerusalem "land of Moriah" (Gen. *l.c.*) on account of the Mount Moriah situated therein.

As to the meaning of the name, the Rabbis advanced various interpretations, *e.g.*: "the teaching-place" (מורה), in allusion to the Temple as the seat of the Sanhedrin; "the place of fear" (מירא), the Temple causing fear to the heathen; "the place of myrrh" (מור; comp. הר המור, Cant. iv. 6), referring to the myrrh and other spices which were burned on the altar (Yer. Ber. iv. 5; Ta'an. 16a; Pesik. R. 40 [ed. Friedmann, p. 167b]; Gen. R. lv. 9; Tan., Wayera, 45). It is apparently after the last named interpretation that the Targums of Onkelos and pseudo-Jonathan (to Gen. *l.c.*) render ארץ המריה by ארעא דפולחנא (= "land of worship"; comp. Rashi *ad loc.*). The Samaritan text has המיראה, which is rendered by the Samaritan Targum הייהה ("vision"), a reading which agrees with Gen. xxii. 5, 14. In the Peshiṭta the Moriah of Genesis is rendered by "the land of the Amorites," while that of II Chron. iii. 1 is cited as "Moriah"; in the Septuagint the former is τὴν γῆν τὴν ὑψηλήν (= ארץ הרמה), the latter, Ἀμωρία.

Modern scholars who distinguish between these two places advance different theories as to the meaning of the word "Moriah." Wellhausen reads in Gen. *l.c.* ארץ חמרים (= "the land of the Hamorites"), *i.e.*, Shechem (see Gen. xxxiv.; Judges ix. 28); Tuch identifies it with the Moreh of Gen. xii. 6, also near Shechem. Both theories agree with the Samaritan tradition that the sacrifice of Isaac took place on Mount Gerizim near Shechem ("Z. D. P.

When the Jews began to spread over the Roman empire after the dissolution of the Jewish state (70), many of them doubtless settled in Mauritania, which province the Romans wished to civilize. These settlers engaged in agriculture, cattle-raising, and trades. They were divided into bodies akin to tribes governed by their respective heads, and had to pay the Romans a capitation-tax of 2 shekels. Marcus Fischer ("Toledot Yeshurun: Gesch. der Juden Unter Regierung Mohadis und Imam Edris" Prague, 1817), and, following him, D. Cazès ("Essai sur l'Histoire des Israélites de Tunisie," pp. 28 *et seq.*, Paris, 1889) have much more to say concerning these newcomers, their relations to the old inhabitants, their religious and civil life, their habits and customs, basing their statements on the verbal communications of "native historians." As Fischer, however, does not give his sources in detail, his information can be used only with caution. It is not known whether the Jews of Mauritania were in communication with their coreligionists in Palestine and Babylon; but, since the Talmud has some acquaintance with the customs of the Mauritanians (Yeb. 63b), such a communication does not seem wholly improbable.

Under the Romans.

Under the dominion of the Romans and (after 429) of the Vandals the Mauritanian Jews increased and prospered to such a degree that Church councils of Africa found it necessary to take a stand against them. The Justinian edict of persecution for northern Africa, issued after the Vandal rule had been overthrown and Mauritania had come under the dominion of the Byzantines (534), was directed against the Jews as well as the Arians, the Donatists, and other dissenters (E. Mercier, "Histoire de l'Afrique Septentrionale," i. 167, Paris, 1888). In the seventh century the Jewish population of Mauritania received as a further accession from Spain those who wished to escape west-Gothic legislation. At the end of the same century, at the time of the great Arabian conquests in northwestern Africa, there were in Mauritania, according to the Arab historians, many powerful Berber tribes which professed Judaism. It would be very interesting to know, although difficult to decide, whether these tribes were originally of Jewish race and had become assimilated with the Berbers in language, habits, mode of life—in short, in everything except religion—or whether they were native Berbers who in the course of centuries had been converted by Jewish settlers. However this may have been, they at any rate shared the lot of their non-Semitic brethren in the Berber territory, and, like them, fought against the Arab conquerors.

Berber Jews.

It was the Berber Jewess Dahiyah, or Damia, known as Kahinah, who aroused her people in the Aures, the eastern spurs of the Atlas, to a last although fruitless resistance to the Arab general Hasan ibn Nu'man, and herself died (703) the death of a heroine (Ibn Khaldun, i. 207 *et seq.*, iii. 193 *et seq.*; Mercier, *l.c.* i. 212 *et seq.*; August Müller, "Der Islam im Morgen- und Abendland," i. 420). As in the Hellenic lands of Christendom, so also in Mauritania, Judaism involuntarily prepared

the way for Islam; and the conversion of the Berbers to Islam took place so much the more easily. Many Jewish tribes of the Berbers also accepted Islam, some being forced thereto, others persuaded by the fact that the enemy had been successful. Nevertheless many Jewish Berber tribes have survived to the present day in their old habitations in the mountains of Morocco and in the oases of the desert, although as regards customs and mode and views of life they have been greatly influenced by Islam. In language and external appearance they are wholly Berber. In recent times (1857) a Moroccan Jew, Mordecai Abu Surur, has given information concerning such a Jewish Berber tribe known as the Daggatun, whose members are very numerous and spread over the whole desert, although residing chiefly among the Tuaregs in the oasis of Ajaj. According to their own traditions, these Daggatun have lived in the Sahara since the end of the seventh century, when they were driven out of Tementit, their early home and the former capital of the Jewish Berbers, because they would not accept Islam. There is said to be a similar tribe called the Mahajri more toward the east (Horowitz, "Marokko," p. 59, Leipsic, 1887; comp. Jew. Encyc. iv. 410, *s.v.* Daggatun).

Types of Moroccan Jewesses.
Tangier. Tetuan.
(From paintings by Portaels.)

When, at the end of the seventh century, Morocco came under the dominion of the Arabs, or of the Arabian califate of Bagdad, another incursion of Arab Jews into Morocco took place. The Moroccan Jews, like all other Jews in the Islamic empire, were subject to the Pact of Omar. The dependence of Morocco upon the califate of Bagdad ceased in the year 788, when, under the Imam Idris, the dynasty of the Idrisids, the descendants of Ali, was founded and proclaimed its independent rule over Morocco. The Jews undertook a political rôle in the history of the subjection of Morocco to Idris, the founder of this dynasty. After he had conquered Tangier and Volubilis, he wished to induce the Jewish tribes, which were inclined to remain faithful to the calif of Bagdad, to join his army. To make them more pliant to his wishes he caused them to be attacked and robbed in some of their cities, as in Temesna, Chella, and Magada, whereupon the Jews of Tadla, Fazaz, and Shauwiyah joined Idris' army under their general Benjamin ben Joshaphat ben Abiezer. After the combined army had met with some successes, the Jews withdrew, because they were horrified at the spilling of blood among those of their own tribesmen who were hostile to Idris and also because they had been made suspicious by an officer in Idris' army who wished to revenge himself upon Idris for adultery committed with his wife. The victorious Idris, however, took revenge by again falling upon them in their cities. After an unsuccessful resistance they had to conclude a peace with him, according to which they were required to pay an annual capitation-tax and to provide twenty-four virgins annually for Idris' harem. Later traditions attribute even still greater indignities inflicted on the Jewesses of Morocco by the lust of Idris (Marcus Fischer, *l.c.* pp. 32 *et seq.*). Idris II., successor of Idris I., allowed the Jews to settle in a special quarter of his capital, Fez (founded 808), in return for a tax of 30,000 dinars; in one of the many versions of the narrative of the founding of the city a Jew is mentioned (see Fez). Moreover, at the end of the seventh century, under Idris I., Jews could settle in different cities of the realm by paying the above-mentioned capitation-tax ("Raud al-Ḳarṭas," translated by A. Beaumier: "Histoire des Souverains du Maghreb," p. 55, Paris, 1860).

Under the Idrisids.

The position of the Jews was on the whole favorable under the later Idrisids; under the Aghlabites, who overthrew the Idrisids in 986; under the Zirids, who drove out the Aghlabites; as also under the Almoravids, who, under Yusuf ibn Tashfin, seized the government in 1062 and who provided many Jews with new homes, through the foundation in 1062 of their new residential city Marrakesh (Morocco).

Intellectual Activity.

Indeed, in the period from 900 to about 1150 an activity in the intellectual life of the Jewish communities may be traced in many Moroccan cities. The most important community was that of Fez, to which Judah ibn Kuraish sent an open letter in regard to the study of the Talmud, and with which the geonim Sherira and Hai ben Sherira carried on a halakic correspondence (Zunz, "Ritus," p. 53; comp. also Harkavy, "Teshubot ha-Ge'onim," No. 47, p. 24; No. 386, p. 200). Here in Fez the father of the gaon Samuel ibn Hofni was active as a Talmud scholar and ab bet din (Zunz, *l.c.* p. 191; Steinschneider, "Hebr. Bibl." xx. 132). Here, in the tenth century, were born the philologists Dunash ben Labrat and Judah ben David Ḥayyuj (*c.* 950) and, in the

year 1013 in a village near Fez, the halakist Isaac Alfasi; all three were educated in Fez. Here the writings of Saadia appear to have been studied, for two scholars of Fez—Abu Sahl and David—brought thence Saadia's "Yezirah" commentary to Kairwan for Jacob ben Nissim (see "Orient, Lit." 1845, vi. 565), who had not previously known of the work. Segelmesa, like Fez, had an academy, whose rosh bet din at one time was Joseph ibn Amram. The latter sent his inquiries to one of the academies of Babylon in order to obtain legal decisions (see Harkavy, l.c. Nos. 68, 253, pp. 28 et seq.). It was also in Segelmesa that Solomon ben Nathan in the eleventh or twelfth century wrote his siddur in Arabic with a philosophical introduction (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 896–899), the dependence of which work upon that of Saadia leads to the conclusion that the latter's influence had taken root in Africa at an early period (Zunz, l.c. pp. 27–34). Abraham ibn Ezra in an elegy on the trials of the Jews in Spain and in the northern part of Africa appears to have extolled Segelmesa with good reason as a city of wise men and of Talmudic learning (Neubauer, in "Isr. Letterbode," xi. 29; Jacob Egers, "Diwan des Abraham ibn Esra," p. 60, No. 199, Berlin, 1886). In the same poem Dra'a (Drah) appears as a seat of Jewish learning together with Ceuta and Mequinez. From Dra'a a certain Mar Dunash addressed halakic questions to Isaac Alfasi (see Harkavy, l.c. No. 444, p. 230). Harkavy remarks (l.c. p. 392) that if this Dunash is identical with the Dunash living in Seville who is mentioned by Joseph ibn Migash, he, as well as Alfasi, must have emigrated from northern Africa to the south of Spain. The Jews of Morocco were of course chiefly Rabbinites, although in Dra'a and Fez there were a few Karaites (Neubauer, "Where Are the Ten Tribes?" in "J. Q. R." i. 110).

Moroccan Jewess.
(From a photograph.)

The toleration enjoyed by the tribute-paying Jews and Christians in the cities of Morocco came to an end under the intolerant dynasty of the stern Almohades, who came into power in 1146. Non-Mohammedans were no longer tolerated; Jews and Christians were compelled either to accept Islam or to leave the country. Here, as in other parts of northern Africa, many Jews who shrank from emigrating pretended to embrace Islam. Maimonides, who was staying in Fez with his father, is said to have written to the communities to comfort and encourage his brethren and fellow believers in this sore time of oppression (see Ibn Verga, "Shebeṭ Yehudah," ed. Wiener, p. 50). In the above-mentioned elegy of Abraham ibn Ezra, which appears to have been written at the commencement of the period of the Almohades, and which is found in a Yemen siddur among the ḳinot prescribed for the Ninth of Ab, the Moroccan cities Ceuta, Mequinez, Dra'a, Fez, and Segelmesa are especially emphasized as being exposed to great persecution. Joseph ha-Kohen ("'Emeḳ ha-Baka," ed. Wiener, p. 20) relates that no remnant of Israel was left from Tangier to Mehedia. Moreover, the later Almohades were no longer content with the repetition of a mere formula of belief in the unity of God and in the prophetic calling of Mohammed. Abu Yusuf Ya'ḳub al-Manṣur, the third Almohadic prince, suspecting the sincerity of the supposedly converted Jews, compelled them to wear distinguishing garments, with a very noticeable yellow cloth for a head-covering; from that time forward the clothing of the Jews formed an important subject in the legal regulations concerning them (see Badge). The reign of the Almohades on the whole (1146–1269) exercised a most disastrous and enduring influence on the position of the Moroccan Jews. Already branded externally, by their clothing, as unbelievers, they furthermore became the objects of universal scorn and of violent despotic caprice; and out of this condition they have not succeeded in raising themselves, even down to the present day.

Under the Almohades.

After the Almohades the Merinids ruled in Morocco until they were overthrown by the Saadites in the fifteenth century. During the murderous scenes which were enacted in 1391 in Seville and were repeated in a large part of Spain and then across the sea in Majorca, the Spanish Jews were glad to seize the first opportunity to emigrate to the northern coast of Africa in order to escape the alternate evils, death or the acceptance of Christianity. A hundred years later, when the Jews were driven out of Spain (1492) and Portugal (1496), the sudden inroad upon Morocco and the whole of northern Africa was repeated on a very much larger scale. This unexpected flood of Spanish immigrants, which soon caused overcrowding in the larger cities of Morocco, aroused uneasiness both among the Mohammedans, who feared an increase in the price of necessities, and

Immigration of Spanish and Portuguese Jews.

among the Jews already settled there, who had hitherto barely succeeded in gaining a livelihood by following handicrafts and in petty commerce. In addition to this unfriendly reception, the newcomers had to endure much from both great and small rulers eager for booty, as well as from the rough Moorish population (see Ibn Verga, *l.c.* pp. 185 *et seq.*). In Sale in 1442 many Jewesses were outraged; and in Alcazar-kebir the Jews were robbed of all they possessed. Many died of hunger or fell a prey to lions; some returned to Spain (*ib.* p. 226); most fled to Fez, where new trials awaited them. A terrible conflagration occurred in the Jewish quarter of that city, from which the historian of these events, Abraham ben Solomon of Torrutiel, then eleven years of age, escaped (see his "Sefer ha-Ḳabbalah" in Neubauer, "M. J. C." i. 112 *et seq.*). A famine broke out soon after the fire, during which more than 20,000 Jews died in and around Fez. Notwithstanding these untoward events, the secret Jews or Maranos who were left in Spain and Portugal and who were determined to remain true to their faith under all circumstances so little feared the dangers and trials of removing to a foreign country that Emanuel the Great, King of Portugal (1495–1521), felt obliged to forbid the Jews to emigrate, especially to territory under the dominion of the Moors, without express royal permission. This prohibition was contained in two ordinances dated respectively April 20 and April 24, 1499. Nevertheless with the aid of money and the exercise of shrewdness many Maranos succeeded in escaping to Africa. A certain Gonçalo of Loulé was heavily fined because he secretly transported Neo-Christians from Algarvé to Al-Araish on the coast of Morocco (Kayserling, "Gesch. der Juden in Portugal," pp. 143 *et seq.*, Berlin, 1865).

Jewess of Tangier, Morocco.
(From a photograph in the possession of Maurice Herrmann, New York.)

A new group of Maranos was brought to Morocco through the definite establishment of the Inquisition in Portugal under Pope Paul III. in 1536 (*ib.* p. 217). But in spite of all the suffering which Portugal had brought upon the Jews, there yet remained enough patriotism in the hearts of her rejected Jewish sons to cause them to help their former oppressors to preserve their old possessions on the Moroccan coast and to gain new ones. Through the strategy of a Jewish physician the Portuguese in 1508 succeeded in conquering the old seaport town of Saffee, which had a large number of Jewish inhabitants and which, chiefly through them, had become an important commercial center (*ib.* pp. 155 *et seq.*). Two years later the same city, upon the reconquest of which the Moors had been steadily intent, was besieged by a large Moorish army. Thereupon two Portuguese Jews, Isaac Benecmero and a certain Ismail, brought assistance to the besieged with two ships manned by coreligionists and equipped at their own cost (*ib.*; see BENECMERO, ISAAC). In Saffee the Jews were allowed to live as such by Emanuel's permission; also in Arzilla (after 1533), which had long been a Portuguese possession. In the quarrels which afterward took place between the Moors and the governors of Azamur (1526), Abraham ben Zamaira and Abraham Cazan, the most influential Jew in Azamur (1528), served the Portuguese as negotiators (*ib.* p. 161). The Jews Abraham and Samuel Cabeça of Morocco also had dealings with the Portuguese generals. When, in 1578, the young king Sebastian with almost his whole army met death, and Portugal saw the end of her glory, at Alcazar-kebir, the few nobles who remained were taken captive and sold to the Jews in Fez and Morocco. The Jews received the Portuguese knights, their former countrymen, into their houses very hospitably and let many of them go free on the promise that they would send back their ransom from Portugal (*ib.* p. 260). The numerous newly immigrated Jews, whose descendants have faithfully adhered to the use of their Spanish dialect down to the present day, and who far surpassed the older Jewish inhabitants of Morocco in education and in intellectual requirements, come into the foreground in the following period of the history of Judaism in Morocco. With their skill in European commerce, in arts and handicrafts, much of which had hitherto been unknown to the Moors, and with their wealth, they contributed largely to the great rise and development of the Moroccan kingdom under the sherifs of Tafilet, who began to rule in 1550 (see G. B. Ramusio in Leo Africanus, "The History and De-

Relation of Portuguese Jews.

Messianic Hopes

Under Muley Arshid and Muley Ismail.

Gate Leading to the Mellah of Dammat, Morocco.
(From a photograph.)

their own defense before a governor—for every one pleads his own cause in Barbary without counselors or lawyers—he makes his guards buffet them. When they bury any of their number, the boys beat and throw stones at them, spit in their faces, and give them a thousand curses. Among themselves they exercise wonderful charity toward their poor, never suffering them to beg, their cheque taxing every family according to its ability to pay."

This picture was drawn during the rule of Muley Arshid (Al-Rashid), with whom a new collateral line of the dynasty of the Alids, the Filali sherifs, had come to the throne. The Jews suffered much during the great conquests of Muley Arshid, who united the separate parts of Morocco into one single state, and wished to add to it all the northwestern lands of Africa. According to Chénier, when Arshid took the city of Morocco (1670), at the desire of the inhabitants he caused the Jewish councilor and governor of the ruling prince Abu Bekr, together with the latter and his whole family, to be publicly burned, in order to inspire terror among the Jews (Chénier, "Recherches Historiques sur les Maures et Histoire de l'Empire de Maroc," ii. 351, Paris, 1787). He also tore down the synagogues of the city, expelled many Jews from Sus, and on the whole treated them very tyrannically. His demands on the Jews in the way of taxes were enormous; he had them collected by Joshua ben Ḥamoshet, a rich Jew, to whom he was under obligations for various services and whom he appointed chief over the Jews. He even ordered the Jews to supply wine to the Christian slaves, as he found that it made them work better (Teller, *l.c.* p. 25). To-day the preparation, from figs, grapes, or dates, of the brandy used in the inns is still exclusively in the hands of the Jews.

Muley Arshid's successor was his brother Muley Ismail (1672), known as one of the most cruel of tyrants. On his accession he appointed his Jewish favorite and adviser Joseph Toledani, son of Daniel Toledani, Muley Arshid's councilor, to be his minister, in which capacity Joseph concluded a peace between Morocco and Holland. Under Ismail's rule the ruined synagogues were rebuilt. He oppressed the Jews with heavy taxes, and invented all kinds

of devices for robbing his subjects. One day he threatened to compel them to accept Islam if their Messiah did not come within a definite time. The Jews understood the hint and satisfied his pious zeal with a very large sum of money (Chénier, "The Present State of the Empire of Morocco," i. 354, London, 1788; comp. Jost, "Gesch. der Israeliten," viii. 42 *et seq.*). The Jews, who served as tax-collectors on the whole coast, used to give Ismail yearly a golden riding-outfit as a "present," as an inducement to keep them in office, and a hen and a dozen chickens fashioned in gold as a tax for the whole Jewish community (Chénier, *l.c.* i. 326). Ismail had another way of securing money: for a certain sum he would sell to an aspirant for honors the position and wealth of one of his favorites. In one such transaction Maimaran, who was chief ruler over the Jews of the realm, feared a rival in Moses ibn 'Aṭṭar, and offered the sultan a certain sum for his head. Ismail then let Moses ibn 'Aṭṭar know how much had been offered for his head, whereupon Ibn 'Aṭṭar offered double the sum for the head of his opponent. The sultan took the money from both, called them fools, and reconciled them to each other, whereupon Ibn 'Aṭṭar married a daughter of Maimaran, and shared with him the Jewish rulership. The same Moses ibn 'Aṭṭar was Moorish plenipotentiary in the making of a compact with Great Britain in the year 1721.

Berber Jews from the Atlas Mountains.
(From a photograph.)

The condition of the Jews was unchanged under Muley Mohammed (1757–89), who distinguished himself by his attempt to introduce European culture into his kingdom. His eldest son, Muley Ali, governor of Fez, courageously opposed his father's suggestion to impose a tax upon that city in favor of his other brothers, which tax was to be paid by the Jewish community "since the Jews as unbelievers deserve no pity." He stated that the Jews of Fez were already so poor that they were unable to bear the present tax and that he was not willing to increase still further their excessive misery (Chénier, *l.c.* ii. 341). His minister was the Jew Elijah ha-Levi, who had at one time fallen into disgrace and had been given as a slave to a smuggler of Tunis, but had been restored to favor (Jost, *l.c.* viii. 45). The accession to the throne of Muley Yazid, on the death of Sidi Mohammed (1789), led to a terrible massacre of the Moroccan Jews, they having refused him their support in his fight with his brother for the succession. As a punishment the richer Jews of Tetuan, at his entry into the city, were tied to the tails of horses and dragged through the city. Here and in the city of Morocco many were killed in other ways or robbed, and Jewesses were outraged. The Spanish consul Solomon Herzan, was executed for alleged treachery, and the Jews of Tangier, Arzilla, and Alcazar were condemned to pay a large sum of money. Elijah, the minister of the former king, who had always opposed Yazid in the council, quickly embraced Islam to avoid having his head cut off; but he died soon after, tormented with bitter remorse for this change of religion. The cruelty of the persecution reached its climax in Fez. In Rabat also, as in Mequinez (where a certain R. Mordecai died as a martyr to his faith), the Jews were ill-treated. In Mogador strife arose between the Jews and the city judge on the one hand, and the Moorish citizens on the other, the dispute was over the question of Jewish garb. Finally the Jews were ordered to pay 100,000 piasters and three shiploads of gunpowder, and most of them were arrested and beaten daily until the payment was made. Many fled beforehand to Gibraltar or other places; some died as martyrs, and some accepted Islam (Jost, *l.c.* viii. 54 *et seq.*). The contemporary events of the year 1790 have been poetically described by Joseph al-Malih and by David ben Aaron Ha-Hasain (see D. Kaufmann in "Z. D. M. G." l. 238 *et seq.*; "R. E. J." xxxvii. 120 *et seq.*).

In the Eighteenth Century.

From the second half of this century various accounts of travels exist which give information concerning the external position of the Jews. Chénier, for example (*l.c.* i. 157), describes them as follows:

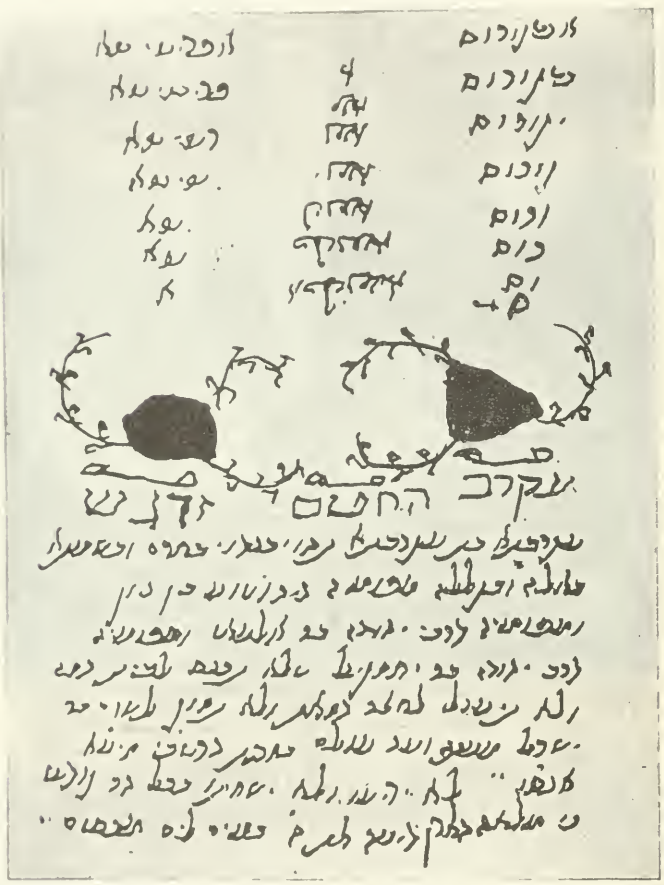
"The Jews possess neither lands nor gardens, nor can they enjoy their fruits in tranquillity. They must wear only black, and are obliged when they pass near mosques, or through streets in which there are synagogues, to walk barefoot. The lowest among the Moors imagines he has a right to insult a Jew, nor dares the latter defend himself, because the kadi and the judge are always in favor of the Mohammedans. Notwithstanding this state of oppression, the Jews have many advantages over the Moors: they better understand the spirit of trade; they act as agents and brokers, and they profit by their own cunning and by the ignorance of the Moors in their commercial bargains many of the productions of the different parts of the country to sell again. Some have European correspondents; others are mechanics, such as goldsmiths, tailors, gunsmiths, millers, and masons. More industrious and active, and better informed than the Moors, the Jews are employed by the emperor

in receiving the customs in coining money, and in all affairs and [illegible] which the [illegible] has with the European [illegible] as well as in all its negotiations with the various European governments."

There were, indeed, quite a number of such Jewish officials, negotiators, treasurers, councilors, and administrators at the Moroccan court, whom the European is inclined to call "ministers," but whom in reality the ruler used merely as intermediaries in extorting money from the people, and dismissed as soon as their usefulness in this direction was at an end. They were especially Jews from Spain, whose wealth, education, and statesmanship paved their way to the court here, as formerly in Spain. One of the first of such ministers was Shumel al-Barensi, at the beginning of the sixteenth century in Fez, who opened the "state career" to a long succession of coreligionists ending in the nineteenth century with Masado ben Loaho, prime minister and representative councilor of the emperor in foreign affairs. It would be erroneous to suppose that these Jewish dignitaries of the state succeeded in raising the position and the influence of their fellow believers, or that they even attempted to do so. They were usually very glad if they themselves were able to remain in office to the end of their lives.

Jewish Statesmen.

Moroccan Jews were employed also as ambassadors to foreign courts, *e.g.*, at the beginning of the seventeenth century Pacheco in the Netherlands; Shumel al Farrashi at the same place in 1610; after 1675 Joseph Toledani, who, as stated above, concluded peace with Holland; his son Ḥayyim in England in 1750; a Jew in Denmark; in 1780 Jacob ben Abraham Benider, sent as minister from Morocco to King George III.; in 1794 a Jew named Sumbal and in 1828 Meïr Cohen Macnin, sent as Moroccan ambassadors to the English court (Picciotti, "Sketches of Anglo-Jewish History," p. 173, London, 1875; Meakin, "The Moors," London, 1902).



Cabalistic Charm Against Scorpions Used by Moroccan Jews.
(From Leared, "Morocco and the Moors.")

The nineteenth century, which brought emancipation to the Jews of most lands, left those of Morocco on the whole in their old state of sad monotony and stagnation. Every new war in which Morocco became involved in that century with any foreign country sacrificed the Jews of one district or another of the sultanate to the general depression and discontent which an unsuccessful war usually calls forth in political and commercial life. The war with France in 1844 brought new misery and ill treatment upon the Moroccan Jews, especially upon those of Mogador (Jost, "Neuere Gesch. der Israeliten," ii. 220, Berlin, 1846). When the war with Spain broke out (Sept. 22, 1859) the Moors had nothing more fitting to do than to plunder the houses of friendly Jewish families in Tetuan (H. Iliowizi, "Through Morocco to Minnesota," 1888, p. 49). Most of the Jews saved their lives only by flight; about 400 were killed. A like result followed the conflict with Spain in 1853 in consequence of the violent acts of the cliff-dwellers in Melilla. In the year 1863 Sir Moses Montefiore and the Board of Deputies of British Jews received a telegram from Morocco asking for help for nine or ten Jews who were imprisoned at Saffee on suspicion of having killed a Spaniard. Two others, although innocent, had already been executed at the instigation of the Spanish consul; one of them publicly in Tangier, the other at Saffee. Thereupon Sir Moses, supported by the English government, undertook a journey to Morocco to demand the liberation of the imprisoned Jews and, as he said in a letter to the sultan, to

In the Nineteenth Century.

move the latter "to give the most positive orders that the Jews and Christians, dwelling in all parts of Your Majesty's dominions, shall be perfectly protected, and that no person shall molest them in any manner whatsoever in anything which concerns their safety and tranquillity; and that they may be placed in the enjoyment of the same advantages as all other subjects of Your Majesty," etc. Montefiore was successful in both attempts. The prisoners were liberated; and on Feb. 15, 1864, the sultan published an edict granting equal rights of justice to the Jews ("Diaries of Sir Moses and Lady Montefiore," ii. 145 *et seq.*, London, 1890; see also the account of the journey by Dr. Thomas Hodgkin, the physician who accompanied Montefiore, entitled "Narrative of a Journey to Morocco," London, 1866). This edict of emancipation was confirmed by Mohammed's son and successor, Muley Ḥasan (1873), on his accession to the throne, and again on Sept. 18, 1880, after the conference in Madrid. Such edicts and promises of a similar nature made from time to time to the Alliance Israélite Universelle, even if they are seriously intended, are, however, absolutely useless, since they are not carried into effect by the local magistrates, and if they were they would cause the old, deeply rooted hatred of the fanatical population to burst forth into flames. Thus, for example, the sultan Sulaiman (1795–1822) decreed that the Jews of Fez might wear shoes; but so many Jews were killed in broad daylight in the streets of that city that they themselves asked the sultan to repeal the edict. According to a statistical report of the Alliance Israélite Universelle for the years 1864–80 no less than 307 Jews were murdered in the city and district of Morocco, which crimes, although brought to the attention of the magistracy upon every occasion, remained unpunished (see "Bulletin de l'Alliance Israélite Universelle," No. 2, p. 17, Paris, 1880). The ideas of law and justice which make such conditions possible are expressed in the Moroccan proverb, "One may kill as many as seven Jews without being punished."

Montefiore's Journey to Morocco.

A change of ruler in Morocco has always meant a time of great danger to the Jews. Even at the latest of such changes, on the death of Muley Ḥasan, who had been very considerate toward Jews, disturbances broke out in the interior which more than once greatly endangered the lives of the Jews. Many wholesale murders and plunderings of the Jews have followed upon their support of an unsuccessful pretender to the throne or upon some other lack of political foresight. An equally decisive influence in the passive character of the history of the Moroccan Jews is exerted by the conflagrations, famines, and epidemics which claim their numerous victims in every decade, and against which the inhabitants, waiting in fatalistic inactivity, have not yet thought of opposing organized preventive measures. In Fez alone 65,000 persons succumbed during the latest visitation of the plague, in 1799. On such occasions the Moslem condescends to ask the Jewish rabbi to pray in public; Jews and Moslems then go together through the streets, calling on God to spare their lives. Like common needs, so also common superstitions bind Jews and Moors together. In the mountains of Ashron is a Jewish saint to whose sanctuary on the summit of a steep peak infertile women of both races make pilgrimages, inflicting self-castigation the while (Chenier, *l.c.* i. 154). In other respects such a thing as peaceful, social intercourse does not seem to exist between Moslems and Jews in Morocco; and the hatred of the former toward the latter has been handed down through generations in many legal limitations, the principal ones of which Edmund de Amicis ("Morocco, Its People and Places," p. 248) enumerates thus:

Dangers of the Jewish Position.

"They can not bear witness before a judge, and must prostrate themselves on the ground before any tribunal; they can not possess lands or houses outside their own quarter; they must not raise their hands against a Mussulman, even in self-defense, except in the case of being assaulted under their own roofs; they can only wear dark colors; they must carry their dead to the cemetery at a run; they must ask the sultan's leave to marry; they must be within their own quarter at sunset; they must pay the Moorish guard who stands sentinel at the gates of the Mellah; and they must present rich gifts to the sultan on the four great festivals of Islam, and on every occasion of birth or matrimony in the imperial family."

A certain number of Jews are excepted from these numerous restrictions, namely: (1) those who have become naturalized by residence in European states and as citizens of those states stand under the protection of their embassies; (2) those who are agents of European officials and merchants and hence stand under the protection of the government to which the latter belong. It is interesting to note that it was the above-mentioned Moses ibn 'Aṭṭar, the favorite of Muley Ismail, who, in the contract concluded by him with England in 1721, laid the foundation for the system of protection which not only became the basis of all peaceful intercourse between the European states and Morocco, but meant for some Jews the only possibility of an existence secure against the unjust laws of the land, and for all the hope of an improvement in their position. France also acquired by contract the right of protection in 1767. In 1860 there were 103 Jews among 463 persons who were under the protection of some foreign government, the distribution according to countries being as follows ("Bulletin de l'Alliance Israélite Universelle," 1880, i. 32):

System of Naturalization and Protection.

Country.	Number Protected.	Number of Jews.	Country.	Number Protected.	Number of Jews.
Austria-Hungary	10	6	Italy	85	8
Belgium	9	2	Netherlands	2	0
Brazil	2	0	Portugal	50	6
Denmark	4	4	Spain	130	0
France	100	25	United States	42	20
Germany	30	4	Total	463	103

The naturalization and protection of Jews by foreign states is a thorn in the flesh to the Moroccan government. It tries to prevent the former by putting great difficulties in the way of Jewish emigra-

Plan of the Modern City of Morocco Showing Location of Jewish Quarter.

thus, especially in the case of Jewish women, and it seems to evade the latter by simply paying no attention to it, so that the Madrid Conference (in 1880) had to deal with the question of protected Jews. Moreover, the Moroccan government indemnifies itself for this restriction of its despotism in the case of Jews living on the coast by its treatment of Jews in the interior; and the number of the former could not be increased without the greatest danger to the latter.

There is yet another way for the Jews to escape molestations and that is by embracing Islam. Jewish criminals and those suspected of offenses of any sort have from ancient times endeavored to escape punishment in this way. Sometimes such converts have attained honorable positions. But even today marriages of Moors with them are avoided; and in other respects they are viewed with suspicion, and exist as a separate class. Moreover, the Moor allows no jesting in regard to the acceptance of Islam. If a Jew in jest exchanges his black shoes for yellow ones, he is regarded as converted. Disavowal is of no avail. For example, in 1820 a drunken Jew entered a mosque and was persuaded to acknowledge the Prophet. The next day, having become sober, he repented his deed and went to the governor to explain the matter to him. The sultan was informed of the Jew's recantation, and immediately came his answer per courier: "On the arrival of the courier behead the Jew and send his head to me." Half an hour after the messenger's arrival the head of the Jew was in a leathern pouch on its way to court (Meakin, in "J. Q. R." iv. 376, and also Fleischer in "Z. D. M. G." xviii. 329).

Concerning the intellectual life of the Moroccan Jews Samuel Romanelli, a merchant and an acute observer who traveled in Morocco in 1790, and who in 1792 published in Berlin an instructive description of his journey under the title "Massa' ba-'Arab" declares of the Jews that the lack of books and of information concerning the outer world has sunk their minds in a swamp of folly and childishness so that they regard everything which is new and unknown to them as a marvel. He remarks: "The sciences appear monstrous to them; and their ignorance takes pleasure in the statement that science has driven many into heretical confusion. In short, the manly strength of the wise men has been conquered, and they have become weak-minded women" (part ii., Appendix; Winter and Wünsche, "Die Jüdische Litteratur," iii. 463). It is true that the many seeds of intelligence and learning which were transplanted thither from Spain and Portugal after the end of the fourteenth century found no suitable soil. Although the incoming rabbis elevated the cities of Fez, Mequinez, and Rabat to centers of Jewish learning, they produced only what was mediocre, following the old, beaten path of Biblical and Talmudic exegesis—Halakah and homiletics. The most important of the immigrant families of scholars were the following: (1) The Azulais in Fez, especially the cabalistic writer Abraham Azulai (born here 1570), who in consequence of political disturbances emigrated to Palestine, and whose cabalistic work "Ḥesed le-Abraham" (Amsterdam, 1685) contains interesting information concerning the condition of the Moroccan Jewry; the rabbi of the same name, Abraham Azulai, known as a worker of miracles (born in Morocco; died 1715); and the learned Ḥayyim Joseph David Azulai, who resided in Morocco for some time in 1773 (comp. Jew. Encyc. ii. 375 *et seq.*). (2) The 'Aṭṭar family, which existed from the four-

Intellectual Condition.

Leading Families.

teenth to the eighteenth century; it had numerous representatives in Morocco, such as Abraham ben Jacob, cabalist and Talmudist at the beginning of the seventeenth century; Judah ben Jacob (1670–1740), rabbi in Fez, jointly with Abraham ibn Danan, Ḥayyim David Serero, Samuel ibn Zimrah, Meïr Zaba', Jacob ibn Ẓur, and others; Ḥayyim, rabbi of Sale toward the end of the seventeenth century, who, on account of a rebellion, went to Mequinez; Ḥayyim's equally learned son Moses, born in Mequinez, and probably identical with the above-mentioned statesman in the service of Muley Ismail; his son Ḥayyim ben Moses (born in Sale 1696; died in Jerusalem 1743), one of the most important exegetical writers and rabbis of Morocco; Shem-Ṭob ibn 'Aṭṭar, Talmudist and philanthropist; died in Fez 1700; his son Moses, father-in-law of Ḥayyim ben Moses ibn 'Aṭṭar; distinguished for his philanthropy as well as for his learning; founder of schools for poor children in Fez, which he supported out of his own means (see JEW. ENCYC. ii. 290 *et seq.*). Finally should be mentioned Jacob ibn 'Aṭṭar, secretary of Mohammed X., and who knew English, French, Spanish, and Italian (Meakin, *l.c.*). Related to the 'Aṭṭars was (3) the De AVILA family, which had likewise come to Morocco from Spain. Its most important representatives were: Moses ben Isaac (a rich philanthropist who at the end of the seventeenth century founded a yeshibah in Mequinez for Ḥayyim ibn 'Aṭṭar, who had come from Sale; many rabbis studied at this institution); his son Samuel (b. 1687; succeeded his father as rabbi in Mequinez; later, in consequence of a Jewish expulsion, he went to Sale; he was the author of "Ozen Shemuel" [Amsterdam, 1725], a collection of sermons, and of funeral orations which contain biographical material concerning some of his Moroccan contemporaries); Eliezer ben Samuel (1714–61), rabbi in Rabat and author of rabbinical works; Samuel ben Solomon, Talmudist in the eighteenth century, author of novellæ.

Scholars and Rabbis.

Other scholars and rabbis who deserve mention are: Samuel Ẓarfati (d. 1713); Elijah Ẓarfati, ab bet din and rabbi of Fez, and author of decisions; Shem-Ṭob Gabbai, pupil of Ḥayyim ibn 'Aṭṭar in Jerusalem; Jacob ibn Ẓur, author of "'Eṭ Sofer"; Samuel ibn al-Baz, rabbi in Fez, and author of "'Oz we-Hadar," a commentary on 'Abodah Zarah, etc. (see Azulai, "Shem ha-Gedolim," *passim*).

According to Iliowizi (*l.c.* p. 50), the Tetuan Jews claim the following authors as natives of their city: Isaac ben Hananiah Arobas, author of "Emet we-Emunah" (Venice, 1672), on the 613 commandments and prohibitions, on the thirteen articles of faith, on the liturgy, etc. (Benjacob, "Oẓar ha-Sefarim," p. 44—also translated into Italian; Ḥasdai Almosnino, rabbi of Tetuan, author of "Mishmeret ha-Ḳodesh" (Leghorn, 1825), supercommentary on Rashi's commentary on the Pentateuch, and of "Ḥesed El" (*ib.* 1826), notes on the Bible and Talmud (Benjacob, *l.c.* p. 379); Menahem Attia, author of "Ner ha-Ma'arabi," sermons (in MS.); Jacob Ben-Malka, author of "Sefer ha-Ma'arabi," responsa; Isaac Bengualid, author of "Wa-Yomer Yiẓḥak" (in MS.); Jacob Ḥalfon, who wrote "Neged Melakim" and "Yanuḳa debe Rab" (both in MS.); I. Marrucho, cabalist, who wrote on the Zohar (in MS.). There lived besides in Tetuan the CORIAT family, the chief representatives of which were Judah, known as the author of "Ma'or wa-Shemesh" (Leghorn, 1838), and who lived at the beginning of the eighteenth century, and Abraham, the author of "Zeh Sefer Zekut Abot" (Leghorn, 1813), a collection of responsa (see JEW. ENCYC. iv. 273), which contains interesting material concerning the religious life of the Jews of Morocco. Abraham was the author of a collection of sermons also.

At present the Bible and Talmud are studied in the ḥadarim and yeshibot; the Jews of Morocco, however, are more occupied with the Cabala; many earn their livings only by writing amulets. The Alliance Israélite Universelle has tried to pave the way for French civilization among the Jews by founding schools in Fez (1883), Mogador (1888), Tangier (1864), Tetuan (1862), and Casa Blanca (1897). The establishment of girls' schools in Tangier (1879), Tetuan (1868 and 1897), and Mogador, by the Alliance Israélite Universelle and the Anglo-Jewish Association, gives a clear insight into the most necessary educational needs of the Jewish population of Morocco. The Moroccan Jewesses are generally uneducated, being, as a rule, unable either to read or to write; they are described as being childish and fond of ornaments. On the other hand, they are distinguished for their unusual beauty, this being perhaps the only point upon which all travelers are agreed. The most beautiful Jewesses are said to live in Mequinez, so that a woman of extraordinary beauty is termed "Meknasiyyah" (E. Réclus, "Nouvelle Géographie Universelle," p. 607, Paris, 1886). E. de Amicis (*l.c.* p. 19) describes the beauty of the Moroccan Jewesses thus: "The beauty of the Jewesses of Morocco has a character of its own, unknown in other countries. It is an opulent and splendid beauty, with large black eyes, broad, low forehead, full red lips, and statuesque form." The Jewesses of Morocco have been suspected by Chénier and, after him, by other travelers of not being very conscientious in regard to womanly virtue. A more careful investigation, however, shows that this aspersion is unfounded (see Horowitz, *l.c.* p. 58).

Education.

The Jews of Morocco are pious and faithful to the Law, but are very superstitious. Their ritual is substantially Sephardic, although they have many peculiar customs, concerning which BENJAMIN II. has given a detailed account in his book of travels, "Mass'e Yisrael" (pp. 124 *et seq.*, Lyck, 1859; comp. Zunz, "Ritus," pp. 53 *et seq.*). The most remarkable of these is the custom, still prevalent, of employing professional mourning-women to sing the old lamentations (kinot) in case of death, just as their mourning ceremonies in general still bear the stamp of barbaric wildness and originality.

Statistics.

In the interior of the country several districts (e.g. of the Berber tribes Beni Metir, Beni Mgild, Beni Wagha'in, Ait Yusi Zemmur, Shilh and Za'ir) are said to have no Jewish inhabitants. Likewise the sacred city of Zarhon is forbidden to Jews as to all non-Moslems (Meakin, in "J. Q. R." iv. 378 *et seq.*). A list of

Hebrew settlements and the rivers upon which they were situated was made at Mequinez in 1728, with the purpose of definitely establishing their Hebrew orthography for use in Jewish divorce documents. This was published from a manuscript by Neubauer in "R. E. J." v. 249 and was translated by M. Schwab (ib. xxxv. 306). It gives a large number of cities which were then inhabited by Jews. Excepting in Tangier, Arzilla, Casa Blanca, Mazagan and Salles, the Jews live exclusively in their Mellah, or Jews' quarter.

To determine the number of Jewish inhabitants in a land where no statistics are kept and where wide stretches of territory are wholly unexplored is extremely difficult and any estimate must rest upon the hazardous calculations of travelers. The total population is variously reckoned from 5,000,000 to 10,000,000. Chenier, who after 1767 lived for several years as French consul in Morocco, estimated the Jewish population at one-twelfth of its former number, which according to his calculation, amounted to about 30,000 families, or 150,000 souls; that is to say, he placed it at 12,500 persons (the great decrease he attributed to emigration and conversion to Islam, due at least in part to persecutions). Estimates of the present number of Jews vary from 30,000 to 350,000. Gräberg di Hemsö ("Il Specchio dell' Imperio di Marocco," Genoa, 1834) gives 300,000; Alexander ("The Jews," p. 17), 340,000; Hoenvitz ("Marokko"), 250,000; Maltzan ("Drei Jahre im Nordwesten von Africa," iv. 17), 200,000; "The Statesman's Year Book" (1904), 150,000; "Bulletin de l'Alliance Israélite Universelle" (1880, p. 31) and the Geographical Society of Marseilles ("Bulletin," 1885) give 100,000; Rohlfs (in A. Petermann's "Mittheilungen," p. 212, Gotha, 1883) has 62,800; *idem*, according to the statement of Reclus ("Nouvelle Géographie Universelle," p. 698, Paris, 1886), gives about 30,000. This last number is probably nearest the truth.

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M. Sc.

The Moroccan Jews are divided into two distinct classes: (1) the descendants of the first settlers (of whose arrival nothing certain is known), who reside chiefly in the Atlas and hilly districts; and (2) the descendants of those who at a later period took refuge in Morocco when they fled from Spain and Portugal. These absorbed their coreligionists upon the coast and have formed there a progressive colony, amenable to European influences and many of them speaking Spanish, while those of the interior, whose mother tongue is Berber, reject all modern ideas and scorn Western education, even when offered to them by the Alliance Israélite Universelle, which maintains excellent schools on the coast and in Fez. All of them speak a corrupt Arabic, since trade brings them in contact with both races, but they write it in Hebrew characters. The proportion who speak both Berber and Spanish is very small indeed; but, as elsewhere, the Jews of the ports have shown themselves apt linguists, and many have mastered both English and French; the facilities afforded by the schools have led to a great proficiency in the latter language.

Moroccan Jews Apt Linguists.

Under these circumstances the Jews have risen to important positions in the business world, as also in the employment of the foreign legations and consulates. In Mogador the principal trade has fallen into their hands; and there is probably no business concern in the country with which they are not connected through some position or other. Two families have made themselves so useful to France and Great Britain respectively that the citizenship of those countries has been secured to them by treaty. Many others enjoy the protection from Moorish injustice which foreign service secures, either as official employees or as the brokers ("semsars") of mercantile houses, of whom the native authorities recognize two for each wholesale firm in each town. These positions are so much sought after, on account of the immunity from unjust exactions which they assure to their holders, that they are as frequently bought as filled for business purposes—a system fraught with gross abuses and anomalies.

Nowhere in Morocco without such protection does the Jew receive common justice. From the cradle to the grave he is despised and vituperated, an apology being necessary even for an allusion to him in polite society. Every possible indignity is heaped upon him, and he enjoys neither social nor civil equality with his neighbors; they tolerate him only because he renders himself indispensable, and knows how, under the most unfavorable of circumstances, to amass wealth, which he is always ready to put out at exorbitant interest, and of which he may be ultimately despoiled by powerful officials. He is known as a "dhimmi" (plural, "dhimmiyyah"), or tributary, since he is only tolerated on that basis, and special contributions are wrung from him on every possible occasion.

Indignities to Jews.

In most of the towns of Morocco the Jews are forced to congregate in the Mellaḥ = "place of salt"—sometimes called in derision "Massus" = "saltless"—in which they are confined at night by gates beyond which many of the women never pass. Those Jews who do so must needs walk barefoot, even riding being forbidden to them within the walls. Certain streets approaching mosques and shrines are interdicted altogether. Outside the walls Jews may ride any animals but horses, which are considered far too noble for such despised individuals. In order that they may never be mistaken for their "betters," a dark-colored gabardine, with black skull-cap and slippers, is compulsory for the men. The women, however, may dress as they like, which in some cities means, in the streets, placing a sheet over their heads to hide their faces in the Moorish fashion, and in others following closely the style adopted by their neighbors when indoors.

The Mellaḥ.

In the Atlas district, if a village has not a Jewish

quarter, there is generally a companion village at a stone's throw and devoted to the "tributaries," who are the pedlers, the craftsmen, and the muleteers, if not the farriers, of the district. The condition of the Jews of such villages is even worse than of those in the towns; for it lies between that of serfs and that of slaves. Some are under the binding protection of the local sheik; others pertain to private individuals, who have practically the right to sell them. They are not only compelled to do much without payment, but are imposed upon at every turn. They may not marry or remove their families till they have received permission from their so-called protectors; and without this protection they would not be safe for a day. Yet a few dollars has sometimes been considered sufficient blood-money for one of these unfortunates. On the other hand, outsiders are permitted to do them no injury, which would be considered as inflicted upon their protector ("kasi"), who makes the duty of avenging such injury a point of honor. Disputes of this nature between powerful men lead frequently to intertribal quarrels.

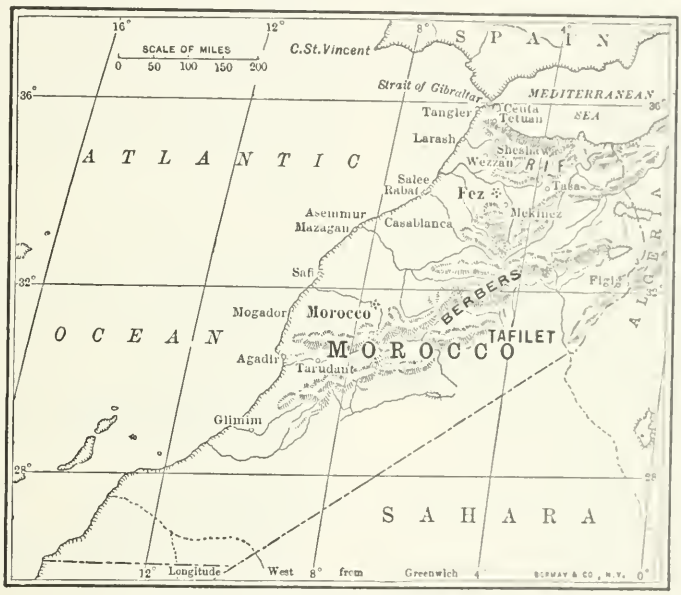
In traveling it is sufficient for the protégé, to insure his safety, to bear some article belonging to his master, written documents being scarce, with few to understand them. Yet there are districts in the Atlas where the Jews are forced to go armed, and to take part in the tribal fights. The treatment of individual serfs depends entirely upon the temper or pleasure of their masters, for their chances of redress for injury are practically nil; so that their position is in some respects even worse than that of the negro slaves, who, being Mohammedans, may benefit at law from certain rights denied to those who spurn their prophet. Centuries of this oppression have naturally had a very deleterious effect upon the characters of the victims, who are cringing, cowardly creatures, never daring to answer back, and seldom even standing erect—a people demanding the utmost pity.

Jews as Serfs.

The synagogues are for the most part despicable, dirty, poor, and neglected, but not more so than the dwellings of the worshipers, which reek with impurities and are generally tumble-down and poverty-stricken, except in the case of more or less protected city families. Many of the synagogues are only private houses fitted up for purposes of worship, and the scrolls of the Law are the only articles of value on the premises. Light is supplied by the rudest of oil lamps or a wick floating in a large tumbler of water. Frequently even the women's gallery is absent, and the house of prayer serves also as a store, a living-room, and even a place of business. The teaching of youths is conducted there or in the street in a primitive manner by meanly clad rabbis, whose learning is of the shallowest, but who eke out a living as shohetim and mohelim.

Synagogues Are Neglected.

The morals of these people, save in the matter of drunkenness, are certainly above those of their Moslem neighbors, and in consequence they are remarkably free from the diseases which their neighbors bring upon themselves. This is to some extent accounted for by the almost equally prejudicial system of child marriages which prevails in the interior, where they usually take place at the ages of six to eight. The little bride comes home to the house of her husband's parents, and her changed condition is made known by the kerchief with which henceforth her hair must be hidden. At twelve she may become a mother; but her husband, usually her senior by a few years, may by this time have become tired of her, and, if he can afford it, may put her away and take another. Bigamy is not common, and the descendants of the families expelled from Spain permit it only when the first wife consents.



Map of Morocco Showing Chief Towns Where Jews Reside.

D. B. M.

MOROSINI, GIULIO (SAMUEL BEN NAHMIAS B. DAVID B. ISAAC B. DAVID BA'AL TESHUBAH): Italian convert from Judaism to Christianity, born at Venice 1612, died in 1687. He was descended from a wealthy family which traced its ancestry back to Nehemiah. His great-grandfather left Spain on the expulsion of the Jews by Ferdinand the Catholic, and went successively to Albania and Salonica. His grandfather Isaac later settled in Venice, and the boy Samuel was a pupil of the rabbi of that city, Leon of Modena. In 1649 Samuel was present at a disputa-

[illegible] two Jews [illegible] one of [illegible] and relating to the [illegible] of David. He then, together with [illegible] embraced Christianity, and was baptized Nov. 22 of the same year, his godfather being Angelo Matrani, whose name he took. He was to remain in charge for [illegible] faith.

Samuel went to Rome under Alexander VII., intending to become a Capuchin monk, but was dissuaded by the pope. Clement IX. appointed him librarian or "scrittore" of the Vatican Library; and he taught Hebrew languages in the Propaganda. He was the author of a work entitled "Derek Emunah" (Rome, 1668). It has as frontispiece a portrait of the author at the age of seventy-two, and is preceded by a sketch of his life.

Bibliography: Bartolocci, *Bibl. Magna Rab.* iii. 404; Wolf, *Bibl. Hebr.* i. No. 2,80.

I. G.

MORPURGO: Austro-Italian family, originally from Mardarg, Syria.

Carlo Morpurgo: Italian writer; born June 20, 1841, at Cairo, Egypt. He has published the following works: "Musa del Poetico"; "Caio Marzio Coriolano"; "Scene Romane"; "Un Incontro Fatale."

Bibliography: De Gubernatis, *Dizionario.*

Emilio Morpurgo: Italian economist and deputy; secretary general in the Ministry of Agriculture; born at Padua in 1836; died there Feb. 15, 1885. Of his works the following deserve special mention: "Saggi Statistici ed Economici sul Veneto"; "La Statistica e le Scienze Sociale"; "Il Debito sul Macinato"; "L'Istruzione Tecnica in Italia"; "La Legislazione Rurale"; "La Finanza"; "Marco Fortsarini e la Repubblica Venezia nel Secolo XVIII."; "La Democrazia e la Scuola."

Bibliography: *Il Veneto Israelitico*, 1885, p. 85.

Giuseppe Lazzaro Morpurgo: Italian economist; born at Trieste in 1762; died there Aug. 11, 1845. He founded in Trieste the first Austrian life-insurance company, under the name "Assecurazioni Generali," now one of the greatest insurance companies of the world. He wrote Hebrew poetry of some merit, and took, as president of the Jewish community of Trieste, an active part in Jewish affairs.

Rahel Morpurgo: Italian poetess; cousin of S. D. Luzzatto; born at Trieste in 1790; died there Sept., 1871. At the age of twelve she was able to read in Hebrew Bahya's "Hobot ha-Lebabot," and to translate the Talmud. At the age of eighteen she began to write poetry. A complete collection of her Hebrew poems and letters was edited by Vittorio Castiglione under the title "'Ugab Raḥel" (Trieste, 1890), on the occasion of the centenary of her birth.

V. C.

MORPURGO, SAMSON BEN JOSHUA MOSES: Italian rabbi, physician, and liturgist; born at Gradiska, Austria, in 1681; died at Ancona April 12, 1740. When a boy of seven he was taken by his father to Venice, where he received his elementary education. He then studied in the University of Padua, and graduated as doctor of medicine. In 1704 Morpurgo published in Venice his "'Ez ha-Da'at," a philosophical commentary on Jedaiah Bedersi's "Behinat ha-'Olam." At the end of this work was printed a satire upon the cabalists by Jacob Frances, on account of which Morpurgo was persecuted by the rabbis of Padua. At the same time he devoted himself to the study of the Talmud and rabbinics, and in 1709 he obtained a rabbi's diploma from Leon Briel, chief rabbi of Mantua (Preface to Morpurgo's "Shemesh Zedakah"). Soon afterward he was associated in the rabbinate of Ancona with Joseph Fiametta, whose son-in-law he subsequently became. After Fiametta's death (1721) Morpurgo was sole rabbi of Ancona; and he continued in office till his death.

Morpurgo enjoyed much consideration as a distinguished rabbi; his objections to certain rabbinical decrees are to be found in De Rossi, "Bibliotheca Antichristiana," p. 63; and an approbation of his, of 1716, was inserted by Lampronti in his "Paḥad Yiẓḥaḳ," i. 35b, *s.v.* אונם. He corresponded with Abraham Segre and Moses Ḥagiz concerning Moses Ḥayyim Luzzatto (see "Kerem Ḥemed," iii. 149). Morpurgo proved a skilful physician during an epidemic of influenza at Ancona in 1730; and in recognition of his services he was presented with a testimonial by Benedict IV., who was Archbishop of Ancona.

Morpurgo left a number of responsa on the four parts of the Shulḥan 'Aruk, which were published, with notes and preface, by his son Moses Ḥayyim Shabbethai (Venice, 1743). He was also the author of a prayer beginning "Anna ha-El ha-Gadol ha-Gibbor weha-Nora," to be recited by persons visiting the cemetery.

Bibliography: Carmoly, in *Revue Orientale*, ii. 473; Fürst, *Bibl. Jud.* ii. 391; Mortara, *Indice*, p. 42; De Rossi, *Dizionario*, ii. 64; Steinschneider, *Cat. Bodl.* col. 2637; Zunz, *Literaturgesch.* p. 448; *idem*, in Liebermann, *Deutscher Volkskalender*, 1853, p. 68.

W. B. M. Sel.

MORRELL (MOREL), SIR. See Solomon b. Samuel of Falaise.

MORRISON, LEWIS: American actor; born at Jamaica, W. I., 1845. Morrison served for four years as officer in the United States army during the Civil war. After being mustered out, he went on the stage, appearing in 1865 with Lawrence Barrett at the Varieties Theater, New Orleans. Subsequently he played "Iago" to Salvini's "Othello," and supported Edwin Forrest, Edwin Booth, and Charlotte Cushman. Some years ago he formed a company and produced "Faust" with considerable success. In recent years his leading character has been *Mephistopheles*. His wife was Florence Roberts; his daughter **Rosabel** is an actress.

Bibliography: *Who's Who in America*, 1903-5.

A. E. Ms.

MORSE, GODFREY: American lawyer; brother of Leopold Morse; born at Wachenheim, in Rhenish Bavaria, May 19, 1846; he removed to America in Sept., 1854, and went to Boston, where he attended the Brimmer Grammar School, the English High School, and the Public Latin School. He was graduated from Harvard College with the degree of B.A. in 1870, and from the Harvard Law School in 1872, receiving the degree of

LL.B. In 1890 Tufts College conferred on him the honorary degree of M.A. Morse taught English literature for a short time in the Evening High School, Boston; he was admitted to practise law before the Supreme Judicial Court of Massachusetts, July 22, 1873, the United States Circuit Court Oct. 2, 1874, and the Supreme Court of the United States Feb. 3, 1879.

From 1876 to 1878 Morse was a member of the School Committee of the city of Boston; from 1882 to 1883 he served as member of the common council; and he was elected president of that council on June 18, 1883. During the years 1882, 1883, and 1884 he was assistant counsel of the United States in the Court of Commissioners of Alabama Claims. In 1887 he was elected a member of the board of trustees of the Boston Dental College; and in Sept., 1896, was chosen delegate to the National Democratic Convention, which met at Indianapolis. From 1897 to 1898 Morse was chairman of the Massachusetts State Committee of the National Democratic (Gold) party, as well as chairman of the Boston City Committee of the same party; he is (1904) president of the Leopold Morse Home for Infirm Hebrews and Orphanage, vice-president of the Boston Home for Incurables, vice-president of the Elysium Club, president of the Purim Association, and a director and trustee of a large number of other charitable organizations. A.

MORSE, LEOPOLD: American congressman; merchant; born at Wachenheim, Rhenish Bavaria, Aug. 15, 1831; died in Boston, Mass., Dec. 15, 1892. He attended the school of his native town until he was thirteen years old. Five years later he emigrated to the United States (1849) and took up his residence at Tamworth, N. H., where he went to school for a short time. Soon afterward he removed to New Bedford, Mass., where he started in the retail clothing business in a store on Water street. In 1851 he moved to Boston and resided there until his death. In that city he laid the foundation of a very large and successful business.

Morse was five times elected to the House of Representatives of the United States Congress, winning his election each time as a Democrat in a district having a supposedly Republican majority. He was a delegate to the Democratic National Conventions held in 1872 and 1876.

Morse founded the Boston Home for Infirm Hebrews and Orphanage, situated in Mattapan, a suburb of Boston (the first Jewish institution of the kind in New England), the name of which was changed after his death, by an act of the legislature of Massachusetts, to the "Leopold Morse Home for Infirm Hebrews and Orphanage." A.

MORTALITY: Death-rate. The bulk of the Jews are known to live in the most overcrowded and unsanitary sections of cities in Europe and America, and would, a priori, be expected to show a higher rate of mortality than their non-Jewish neighbors. But, paradoxical as it may at first appear, wherever statistics are available it is conclusively shown that their death-rates are much lower than those of the races and peoples among whom they dwell, notwithstanding the fact that the latter live generally under better sanitary, hygienic, and social conditions. The mortality of infants depends in a great measure on the social and sanitary environment, yet most of the available data indicate a very low infant mortality among Jews as compared with the surrounding non-Jews. J. G. Hoffmann ("Betrachtungen über den Zustand der Juden im Preussischen Staat," in "Sammlung Kleiner Schriften Staatswissenschaftlichen Inhalts," pp. 330 *et seq.*, Berlin, 1840) was the first to point out that such is the case in Prussia. From his figures it is seen that while among Christians nearly one fifth of all the legitimate children (including still-births) die before they reach their fifth year, the mortality of both legitimate and illegitimate children of Jewish extraction is less than one sixth of the number of births. It must be remembered that the death-rate of illegitimate children is very high, and that these are included in the statistics of the Jews, but are excluded from those of the Christians. The number of illegitimates among Jews is, however, very small. The same author also points out that 174 out of every 1,000 Christian children in Prussia (1822–40) died before they reached the end of the first year of their existence, while the death-rate among the Jewish infants was only 129 in 1,000. In the same manner it is shown by F. J. Neumann ("Die Sterblichkeit Ehelicher und Unehelicher Kinder, Insbesondere Innerhalb der Jüdischen Bevölkerung in Baden," in "Jahrbücher für Gesetzgebung, Verwaltung, und Volkswirthschaft," 1877, i. 151–164) in Baden that the infant mortality was much lower among the Jews than among the rest of the population, as may be seen from the following table:

Mortality of Children.

INFANT MORTALITY IN BADEN

Period of Life.	Protestants.		Catholics.		Jews.	
	1864 to 1870.	1871 to 1873.	1864 to 1870.	1871 to 1873.	1864 to 1870.	1871 to 1873.
First week	2.95	2.80	4.37	4.[illegible]	[illegible]	[illegible]
Second week	2.25	2.07	2.75	[illegible]	[illegible]	[illegible]
Third week	1.90	2.01	2.68	[illegible]	[illegible]	[illegible]
Fourth week	1.16	1.06	1.40	[illegible]	[illegible]	[illegible]
First month	8.26	7.94	11.[illegible]	[illegible]	[illegible]	[illegible]
First half-year	19.51	19.40	[illegible]	[illegible]	[illegible]	[illegible]
First year	25.69	25.25	[illegible]	[illegible]	[illegible]	[illegible]

From these figures it is evident that the infant mortality among the Jews was from 8 to 10 per cent lower than among the Christians, and that the chances of surviving the first, the so-called "critical," year were much greater among the Jewish children. The same author elicited also, from the mortality statistics of Baden for 1882, that the death-rate, including still-births, was 22 per cent among the Jews, as against 28 per cent among the Protestants and 31 per cent among the Catholics.

The following was the infant mortality of Posen in 100 total deaths: During the first year of life, Catholics, 33.14; Protestants, 31.[illegible]; Jews, [illegible]. During the first ten years of life, Catholics, [illegible]; Protestants, 53; Jews, 45.12 ("Sterblichkeitsverhältnisse der Stadt Posen," in "Vierteljahrsschrift für

Gerichtliche Medicin," 1869, pp. 269–280). In Magdeburg Bergonzi ("Die Sterblichkeitsverhältnisse der Stadt Magdeburg," 1858, p. 94) records that from 1827 to 1856 the mortality during the first year of life, excluding still births, was as follows: Among the Jewish boys 14, among the Christian boys 24; among the Jewish girls 13, and among the Christian girls 21.

In Amsterdam the mortality of children under five years of age was 8.85 per cent among the Jews and 11.52 per cent among the Christian population. In Frankfort-on-the-Main, also, the mortality of Jewish children under the age of five was not one-half so high as that of the Christians. Glatzer has shown that in Vienna the mortality of infants during the first five months of life was as follows: First month: Jews 8.3, Christians 16.1; second and third months: Jews 15.0, Christians 17.7; fourth and fifth months: Jews 45.6, Christians 52.8.

In Germany and England.

Wolf reports that among Christians 591 legitimate children out of 1,000 reach the fourteenth year of life, while among the Jews 802 reach this age ("Ueber die Kindersterblichkeit," Erfurt, 1874). Mayer shows that in Fürth during a period of ten years the Jews lost by death 10 in 100 children from one to five years old, while the Christians lost 14 ("Ueber die Lebenserwartung der Israelitischen Bevölkerung Gegenüber der Christlichen," in "Deutsche Zeitschrift für die Statistik," 1863, xxi. 2). In France Neufville found conditions to be the same. During the first five years of life 12.9 in 100 children of Jews die; of 100 children of Christians 24.1 die. In Italy Lombroso shows that in Verona the infant mortality of the Catholics is nearly double that of the Jews. In his work, "London Pauperism," Stallard says that the mortality among Jewish children from one to five years of age is only 10 per cent, while among the Christians it reaches 14 per cent. J. M. Rhodes, at the meeting of the British Medical Association in 1892, presented figures showing that the infant mortality in Manchester, England, reached 198 per 1,000, but in the district of Cheetham, which is largely inhabited by Jews, the death-rate was only 124—less than two-thirds of the average for all the districts of the city. The same has been shown to be true of London by various expert witnesses in their testimony before the Royal Alien Immigration Commission.

A. Ruppin reports that in Prussia in 1882 the proportion per 1,000 children (including still-births) that survived the first year of life was as shown in the following table:

	Boys.	Girls.	Deaths per 1,000 Births, Both Sexes.
Protestants	753	789	229
Catholics	758	796	223
Jews	814	843	171

In Bulgaria, according to H. Rimalovsky ("Zur Statistik der Bulgarischen Juden," in Nossig, "Jüdische Statistik," pp. 316–321, Berlin, 1903), the mortality of children per 1,000 population was as follows:

Mortality of Children in Bulgaria.

	Ages in Years.			
	Less than 1.	1 to 5.	5 to 10.	10 to 15.
Jews	6.9	12.0	1.4	0.5
Greek Catholics	6.2	12.0	2.2	1.1
Mohammedans	4.6	16.0	17.0	1.2
Armenians	9.0	15.0	1.5	0.7

This shows that during the first year of life the mortality of Jewish infants is higher than that of the non-Jewish children (excepting Armenian); but that in succeeding years the death-rate of the Jews is lower. In Poland also it has been found that during the first year of life the mortality of Jewish infants is higher than among the Catholic population of that country. Thus according to Leo Wengierow ("Die Juden im Königreich Polen," in Nossig, *l.c.* pp. 293–310) the death-rate per 1,000 births during the first year of life among the Catholics was 140, and among the Jews 143. This appeared rather strange to Wengierow, considering the fact that love for their offspring is very highly developed in Jewish parents as compared with the Catholic population of Poland. He, however, shows that the cause of this high mortality is to be sought in the distribution of deaths according to sex, which shows the following significant results: Against 100 girls of Catholic parentage 107 boys die; against 100 girls of Jewish parentage 132 boys die. More boys are born to Jews than to non-Jews (see Births); and the mortality of males is also larger among Jewish infants. Wengierow attributes this to the lack of antiseptic precautions during the ritual circumcision of Jewish boys. This is a rather far-fetched conclusion, not sustained by statistics of septic infection of boys due to circumcision.

In Bulgaria and Poland.

The same conditions have been found to prevail in Galicia. Kitz presents figures showing that during 1882 the death-rates of children under five years of age were as follows: Roman Catholics, 51 per cent; Protestants, 53.6 per cent; and Jews, 56.6 per cent. For Bukowina, Schimmer's statistics are:

Mortality of Children in Bukowina.

Age.	Jews.		Non-Jews.	
	Boys.	Girls.	Boys.	Girls.
One year and under.	41.9	35.2	40.6	34.9
First to fifth year	18.2	20.5	14.8	15.8
Fifth to tenth "	3.5	4.2	4.4	4.7

The cause assigned for the great mortality of Jewish children in Galicia and Bukowina is that the proportion of illegitimacy is very large among the Jews in these countries, and the death-rate of Jewish illegitimate children in general is much higher than that of legitimate children. But the apparent frequency of illegitimacy among these Jews is due to the prac-

tise of omitting civil registration of marriages among them in the small towns, as has been pointed out by Kitz and Schimmer (see Births).

In Russia. In Russia the infant mortality of the Jews in the Pale of Settlement is much lower than that of the Christians. According to the figures of the census of 1897 (see "Voskhod," March, 1904, pp. 116–117) the age distribution per 100 total deaths was as follows:

Age.	Christians.	Jews.	Age.	Christians.	Jews.
Under 1 year.....	40.91	25.68	30 to 40 years....	3.63	4.93
1 to 5 years.....	21.10	22.06	40 to 50 "	3.91	4.93
5 to 10 "	4.88	4.81	50 to 60 "	4.75	6.78
10 to 15 "	1.92	2.64	60 to 70 "	5.94	7.99
15 to 20 "	1.82	3.00	70 to 80 "	5.00	7.34
20 to 30 "	3.85	6.01	80 to 90 "	2.11	3.84

This table shows that during the first year of life only 25.68 per cent of Jews die, as against 40.91 per cent of Christians. From 1 to 10 years of age the death-rate is about the same for Jews and Christians. After the age of ten the percentage of deaths is perceptibly larger among the Jews.

The low mortality of Jewish infants in the Pale of Settlement is also seen from the following table, which gives the number of deaths during the first year of life per 100 births:

Deaths of Infants in Pale of Settlement.

Months.	Deaths per 100 Births.	
	Christians.	Jews.
Under 1 month.....	7.23	2.74
1 to 3 months.....	5.73	2.28
3 to 6 "	5.60	2.63
6 to 12 "	7.40	5.56
To 1 year.....	25.96	13.21

All these observations are confirmed by vital statistics of the Jews in the United States. From the reports of the census of 1890 it is seen that the mortality among children of the Russian and Polish Jews in America is lower than that of any other race or nationality, as may be seen from the following table:

Mortality of Children Under Fifteen Years of Age in the United States.

Birthplace of Mother.	Mortality per 1,000.	Birthplace of Mother.	Mortality per 1,000.
Bohemia.....	82.57	Hungary	47.21
Italy.....	76.41	France	47.01
United States.....	54.01	Germany.....	46.97
Ireland.....	50.87	Russia and Poland (mostly Jews).....	28.67
England and Wales....	50.53		

The fact is well established by other statistical evidence that the districts mostly inhabited by the immigrant Jews in New York, Philadelphia, Boston, Chicago, etc., show the lowest mortality of infants and children, and this in spite of the fact that these districts are the most overcrowded and insanitary in those cities. This low mortality of Jewish children is best illustrated by the life tables prepared by John S. Billings in his "Report on the Vital Statistics of the Jews in the United States" (Washington, 1890; reprinted in Jew. Encyc. v. 307). From these tables it is found that, according to the birth rate statistics of males and females among the Jews in Massachusetts, in 100,000 infants 50,684 would be males and 49,316 females. At the end of the fifth year 41,731 male children would be alive, and by the end of about seventy-one years one-half of them would have died. Comparing these with the general population of Massachusetts, where 51,253 children out of every 100,000 are males, only 36,727 would reach the end of their fifth year, and one half of these would have died at the end of about the forty-seventh year.

The general rate of mortality of the Jews has also been observed in various countries to be lower than that of their Gentile neighbors.

The following are earlier data with regard to the comparative mortality of Jews and others, mainly derived from Legoyt and Lagneau:

Death-Rate per Thousand.

Country.	Epoch.	Jewish.	General.	Reference.
Algeria	1857–72	27.7	39.3	Lagneau, p. 832.
"	1873–76	24.3	29.5	*Ib.*
Austria	1851–57	21.0	33.5	Schimmer, "Statistik," p. 129.
"	1861–70	21.4	32.5	*Ib.*
Baden	1857–63	18.0	25.3	"Dict. des Sciences Medicales," s.v.
France.....	1855–59	17.6	23.9	Legoyt, "Immunités," p. 110.
Prussia	1831–49	22.9	31.0	Hoffmann, *l.c.*
"	1849–61	23.4	36.6	Legoyt, *l.c.* p. 109.
Russia	1852–59	28.0	33.8	*Ib.* p. 97.
"	1867–70	28.5	34.4	*Ib.* p. 91.
Saxony.....	1850	24.4	31.0	"Revue Scientifique," 1881, p. 622.
Tuscany ...	1861	23.4	29.5	Legoyt, *l.c.* p. 116.

General Death-Rate.

The vital statistics of Prussia, which are fairly complete and satisfactory, show the lower death rate among Jews in a very striking manner. In that country, according to figures in Mulhall's "Dictionary of Statistics," the annual death-rate has been found to be per 1,000 population as follows:

Years.	Christians.		Jews.	
	Males.	Females.	Males.	Females.
1822–40	28.7	27.0	22.1	19.1
1841–66	30.2	28.2	19.8	17.9

and from Arthur Ruppin's recent compilation the mortality has been found to be as follows:

Years.	Among Jews.	Among Christians.
1878–82.....	17.53	25.23
1888–92.....	15.71	23.21
1893–97.....	14.73	21.84

From these figures it is clear that while the general mortality rates increased during the period 1822–66, that of the Jews decreased, the decrease continuing to such an extent that in 1897 the rate was only 14.73 per 1,000 population. Among the Christian population a decrease manifested itself between 1875 and 1897, but it was not so large as that among the Jews. The mortality of 14.73 per 1,000 of the Jews in Prussia is considered by Ruppin "so low that it has not been reached in any country in the world, and is the ideal of hygienic and sanitary achievement to which all may strive." It is remarkable that this low mortality mostly occurs among children under fifteen years of age, the number of deaths among whom is much smaller with the Jews than with the Christians. The mortality of persons over fifteen years of age is only a little less among the Jews than among the Christians; and during the five years 1893 to 1897 it was even 0.4 per 1,000 larger, as may be seen from the following table:

Years.	Among Jews.		Among Christians.	
	Under 15 Years.	15 Years and Over.	Under 15 Years.	15 Years and Over.
1878–82	7.40	10.13	13.41	11.82
1888–92	5.05	10.65	12.17	11.09
1893–97	3.96	10.77	11.47	10.37

Hungary also possesses good records of vital statistics, and there it is found that the mortality of the Jews is much below that of their non-Jewish neighbors. Lombroso's figures show that the rate of mortality of Christians under fifty years of age in that country is 14 in 1,000, while that of the Jews is only 10. Körösi shows the same for Budapest for all deaths. For 1885 to 1893 his figures are:

Roman Catholics	722	deaths	per	10,000.
Lutherans	788	"	"	"
Calvinists	559	"	"	"
Other Protestants	625	"	"	"
Jews	376	"	"	"

From 1886 to 1890 the mortality per 1,000 of the population in Budapest was, according to Körösi, as follows:

Age.	Catholics.	Lutherans.	Calvinists.	Jews.
Under 5 years	100	145	135	76
5 to 15 years	17	15	16	9
15 to 30	11	10	10	6
30 to 50	21	22	18	11

In Austrian Galicia the available data tend to confirm the low general mortality of the Jews, notwithstanding the poor economic and social conditions under which they find themselves and in spite of the high infant mortality. V. Kitz ("Die Bewegung der Bevölkerung in Galizien i. J. 1882 mit Rücksicht auf Konfessionen," in "Statistische Monatsschrift," 1883, p. 550) shows the mortality per 1,000 population to be as follows: Roman Catholics, 33.2; Greek Catholics, 42.0; Protestants, 29.1; Jews, 29.4.

In Algiers Legoyt ("De la Vitalité de la Race Juive," in "Jour. de la Société Statistique de Paris," 1865, vi.) records that there occurred one death among 22.5 Europeans, and only one death among 35.8 Jews. According to Boudin ("Géographie Médicale," ii. 216) the mortality in Algiers in 1844 and 1845 per 1,000 population was 57.7 among the Europeans and only 33.9 among the Jews.

In Bulgaria.

In Bulgaria, where the general mortality during the period 1893–99 was 26 per 1,000 population, the number of deaths according to religious belief was as follows: Jews, 22; Greek Catholics, 24; Mohammedans, 27; Armenians, 44. In general the mortality among the Jews was 22 and among others 28 per 1,000 population. A point worthy of notice in connection with the mortality in Bulgaria is that the Armenians, who, like the Jews, live mostly in cities, show the highest mortality rate, while the Jews, in spite of being townfolk, show the lowest (H. Rimalovsky, "Die Jüdische Bevölkerung in Bulgarien," in Nossig, "Jüdische Statistik," p. 316).

The mortality of the Jews in Warsaw, Poland, is also less than that of the Christian population, notwithstanding the fact that the infant mortality is very great among the Jews. According to Wengierow (*l.c.*), it appears that in 1889 in 1,000 population the mortality was: 28.1 Christians and only 17.9 Jews. The same is the case with the Jewish population of Russia. According to the census of 1897, the mortality in the Pale of Settlement was 26.3 per 1,000 among the Christians, while among the Jews it was only 16.3 ("Voskhod," March, 1904, p. 127).

In the United States.

From various statistics of the Jews in the United States of America the same phenomena are to be observed. In spite of the fact that the immigrant Jews live there in the congested tenement districts of cities, their rate of mortality is much below that of the other races and peoples in the same locality. From Billings' statistics of 60,330 Jews living in the United States on Dec. 31, 1889, it has been elicited that the average annual mortality was only 7.11 per 1,000 population, which is "little more than half the annual death-rate among other persons of the same social class and condition of living in this country" ("Vital Statistics of the Jews in the United States," p. 10). In the "Report of Vital Statistics of New York City for 1890" it is shown that during the six years ending May 31, 1890, the mortality was as follows:

Birthplace of Mother.	Mortality per 1,000 Population.	Birthplace of Mother.	Mortality per 1,000 Population.
Bohemia	43.57	Germany	24.27
Italy	35.29	France	23.28
Ireland	32.51	Hungary	22.43
United States	32.43	Russia and Poland (mostly Jews)	14.85
England and Wales	27.67		

The Russian and Polish Jews are thus shown to have the lowest mortality. Moreover, their low death-rate, as the census report points out, does not fully appear in these figures, because a considerable

number of those whose mothers were born in Hungary and Germany are Jews with a low death-rate, and if it were possible to eliminate them, the death-rates of the Germans and Hungarians would stand at much higher figures. Then, again, among those registered as Russians and Poles were a certain number of Christians. If these could be separated into a special group, the mortality of the Jews would be shown to be much lower. To verify these figures Fishberg has analyzed the mortality figures for the Seventh, Tenth, Eleventh, and Thirteenth wards of New York city, which are inhabited by over 80 per cent of Jews. He found that during 1899 the death-rate per 1,000 population was as follows: in the Seventh Ward, 18.16; in the Tenth, 14.23; in the Eleventh, 16.78; and in the Thirteenth, 14.52. The Seventh Ward, which has a very large population of non-Jews (probably 40 per cent), shows the highest mortality; and the Tenth, which has the smallest proportion of non-Jews, only 14.23. This is confirmed by vital statistics in Chicago, which "has a large population of Jews, among whom the death-rate is low. A curious illustration of this is found in a comparison of the vital statistics of two of the river wards. In the old Seventh Ward the death-rate is only 11.99 per 1,000, while in the neighboring ward it is 45.9 per cent higher. The sanitary conditions of both wards are as bad as possible; but in the ward with a low death-rate the Jews live" (Robert Hunter, "Tenement Conditions in Chicago," 1891, p. 158). Similar statistics are available for Boston and other cities in the United States.

Causes of Low Mortality.

The causes of the low mortality of the Jews are various. In some countries it is to be seen that it mainly depends on the low mortality of children under ten years of age. In such cases it may be attributed to the great care taken by Jewish mothers in rearing their offspring; to the fact that Jewesses in eastern Europe only rarely work in factories or even at home (excepting at household duties), and so have more time to devote to their children; and also to the fact that Jewesses, excepting in cases of illness, almost invariably nurse their children at the breast. But that the cause of the low general mortality of the Jews can not invariably be attributed to the low mortality during infancy and childhood may be seen from the statistics for Poland, Galicia, Bukowina, and Prussia, where the mortality among Jewish children is equal or even larger than that among the Christians in these countries, and yet the general average mortality at all ages is much lower with the Jews than with non-Jews. It must be mentioned that illegitimate children of Jewish extraction have a much higher mortality than non-Jewish children of this class, which goes to show that the low mortality in other cases is wholly due to the greater care taken by Jewish mothers in rearing their children.

In eastern Europe the Jews do not engage in dangerous trades, such as mining, etc.; thus a large number are not exposed to death. A larger proportion of Jews are merchants, small traders, etc., and these are known to be a long-lived class. A careful scrutiny of the diseases to which the Jews are more or less liable (see MORBIDITY) shows that the Jews are less liable to succumb to some of the most frequent diseases which contribute largely to swell the rate of mortality among others, such as consumption, pneumonia, etc. All these can be referred to social causes, among which the rarity of alcoholism and syphilis is of most importance. The complete rest enjoyed by the Orthodox Jew on the Sabbath may also be a notable factor in warding off disease and death in the case of many.

That the low mortality of the Jews is to be ascribed mainly to social causes is confirmed by the fact that the death-rates of the Jews are smallest in countries where they live isolated from their non-Jewish neighbors, pursuing their mode of life according to their traditions and belief. On the other hand, wherever the Jews commingle and assimilate with their Gentile neighbors, adopting their mode of life, their death-rate increases. This is best shown in the vital statistics of American Jews, the death-rate of the native-born being 9.16 per cent as against only 7.61 in the foreign-born. This may be ascribed to the fact that alcoholism, syphilis, etc., are more frequent among the former, that they also engage more often in dangerous trades, and that their wives more frequently work in factories, etc., after marriage.

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J. M. Fi.

MORTARA CASE: A case of forcible abduction in which a child named Edgar Mortara was violently removed from the custody of his parents by papal guards in Bologna on June 23, 1858. The details of the case, which created a sensation in both Europe and America, are not fully known because the matter was never brought before an impartial court of justice. The following, however, seems to be the most probable version:

Anna Morisi, a servant-girl at one time in the employ of the Mortara family, confessed to a priest that about four years before the abduction, when the child Edgar was very ill, she had secretly baptized him in order to save his soul if he should die. For some time she had concealed the fact, but her conscience gave her no rest, and so she was driven to make this confession. The priest to whom she confessed reported the matter to Rome, and the Congregation of the Inquisition gave orders that the child be taken forcibly from his parents and that he be educated as a Christian. While the Church disapprobated forcible baptism it held that the sacramental character of the sacrament, if duly performed, made the recipient ipso facto a member of the Christian communion. A force of papal soldiers commanded by a Swiss officer went to the house of the Mortara family June 23, 1858, at ten o'clock at night and

showed an order for the arrest of Edgar Mortara. The parents thought that there was a mistake, and said that Edgar was but a child of six years. They were told to reply that the order presented was one of the Holy Office, and must be complied with, so the child was taken from them. Their attempt to obtain his release on the ground that Anna Morisi had acted out of spite—a statement which was supported by the fact that the girl had kept the matter secret for four years—quite apart from the assertion of the parents that the child had never been seriously ill, was of no avail. In those days, when the papal government opposed all reasonable demands for reform, the sentiment of Europe was rather hostile to it, and this outrage provoked universal indignation.

The Jewish congregations of Sardinia invoked the aid of their government, a great number of German rabbis headed by Ludwig Philippson sent a petition to the pope, English Jews held a mass-meeting, and Sir Moses Montefiore went to Rome to petition the pope for the release of the child. Catholic sovereigns, such as Francis Joseph of Austria and Napoleon III. of France, wrote personal letters to the pope, advising him not to defy the public opinion of Europe. William, at that time Prince Regent of Prussia and later Emperor of Germany, replied to a Jewish society that he was much in sympathy with its demand, but that he could not intercede in the case because as a Protestant his intercession would be misinterpreted. All was without avail; Montefiore was not received in audience; and the petition of the German rabbis was not answered.

Vain Attempts at Recovery.

The pope when he received the Roman congregation in annual audience on Feb. 2, 1859, upbraided its members for having made a European affair of the case. He threatened them with reprisals, and is said to have declared that he "snapped his fingers at the whole world."

In 1859, after Bologna had been annexed to the kingdom of Sardinia, the parents made another effort to obtain possession of their child, again without avail, for he had been taken to Rome; and when in 1870 Rome became the capital of Italy another effort was made, but again without result. Edgar Mortara, then eighteen years old, had declared his intention of remaining a Catholic. He was educated in a convent, and often was paraded in the ghetto for the purpose of annoying the Jews. Later young Mortara entered the Augustine order, adopting the convent name Pius; he has preached before the Vatican Council, has often been sent as a missionary to various German cities, as Munich, Mayence, and Breslau, and has preached also before the Italian congregations in the Catholic churches of New York.

His father, who died in 1871, became the target for clerical rancor. He was accused of having thrown a servant-girl out of the window, and was compelled to spend a long time in prison before he was finally discharged ("Vessillo Israelitico," 1872, p. 213). Edgar's mother died in Florence Oct. 17, 1895, and her son went from Switzerland to attend the funeral. He caused to be published in a Catholic paper a request to his friends to pray for his dead mother and for his afflicted family. After he had taken orders he was permitted to freely come in contact with the members of his family, and was seen recently with them in Milan in a kasher restaurant ("Vessillo Israelitico," 1904, p. 294).

The Mortara case undoubtedly contributed in some measure to the downfall of the Papal States, and it is reported on good authority that Pius IX., whose name the young convert adopted, said to him in 1867, "I have bought thee, my son, for the Church at a very high price" ("Oh, se tu sapessi, quanto mi costi": "Vessillo Israelitico," 1896, p. 308).

This case certainly gave the strongest impetus to the formation of the Alliance Israélite Universelle. It is worthy of notice that there was some discord in the almost universal indignation which this outrage had produced among the Jews. Ignatz Deutsch, court banker at Vienna, wrote a circular to Orthodox rabbis requesting them not to join the movement of protest in the Mortara case, and also to the Austrian minister of education, Count von Thun, declaring that this movement was supported by the "Neologen," who used it for political purposes as henchmen of the demagogues (Israel Levi Kohn, "Zur Gesch. der Jüdischen Tartüffe," pp. 42 *et seq.*, Leipsic, 1864).

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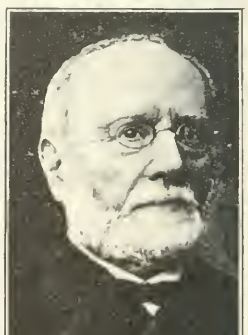
D.

MORTARA, EDGAR. See Mortara Case.

MORTARA, MARCO: Italian rabbi and scholar; born at Viadana May 7, 1815; died at Mantua Feb. 2, 1894. Having graduated from the rabbinical college of Padua in 1836, he was called as rabbi to Mantua in 1842, and occupied this position until his death. He was very conservative in his religious views and opposed the abolition of the second day of the holy days which had been planned by some of the liberal members of his congregation (Eleazar Horowitz, Responsa, No. 131, Vienna, 1870). As a true disciple of S. D. Luzzatto he was a strong opponent of Cabala, which involved him in a heated controversy with Elijah Benamozegh. In his will he wrote his epitaph, containing merely biographical data, and expressed the wish that no sermon should be preached at his funeral and no eulogy published in the papers. Besides many sermons and articles, published in German, Hebrew, French, and Italian periodicals, he wrote



Marco Mortara.

text-books for religious instruction, essays on religious questions of the day, apologetic essays, and bibliographical works, among which is of special importance a list of all names pertaining to Jewish history in Italy under the title "Mazkeret Ḥakme Italiya: Indice Alfabetico dei Rabbini e Scrittori Israeliti di Cose Giudaiche in Italia," Padua, 1887.

Bibliography: *Vessillo Israelitico*, 1894, pp. 59-62; *Corriere Israelitico*, xxii. 217, 224-226; a list of Mortara's works, *Elenco degli Scritti del R. Marco Mortara*, is given in *Vessillo Israelitico*, 1886, pp. 188-190, and in Lippe's *Bibliographisches Lexicon*, s.v.

S. D.

MORTEIRA (MORTERA), SAUL LEVI: Dutch rabbi of Portuguese descent; born about 1596 at Venice; died at Amsterdam Feb. 10, 1660. In a Spanish poem Daniel Levi de Barrios speaks of him as being a native of Germany ("de Alemania natural"). When in 1616 Morteira escorted the body of the physician Elijah Montalto from France to Amsterdam, the Sephardic congregation Bet Ya'akob elected him ḥakam in succession to Moses ben Aroyo (see Jew. Encyc. i. 537b, *s.v.* Amsterdam).

Morteira was the founder of the congregational school Keter Torah, in the highest class of which he taught Talmud and Jewish philosophy. He had also to preach three times a month, and received an annual remuneration of 600 guilders and 100 baskets of turf. Among his most distinguished pupils were Baruch Spinoza and Moses Zacuto. Morteira and Isaac Aboab (Manasseh ben Israel was at that time in England) were the members of the bet din which pronounced the decree of excommunication ("herem") against Spinoza (July 27, 1656).

Some of Morteira's pupils published "Gibe'at Sha'ul" (Amsterdam, 1645), a collection of fifty sermons on the Pentateuch, selected from 500 "derashot" written by Morteira. Morteira wrote in Spanish "Tractado de la Verdad de la Ley" (translated into Hebrew by Isaac Gomez de Gosa under the title "Torat Mosheh," in 66 chapters), apologetics of Judaism and attacks against Christianity. This work (excerpts from which are given in Basnage, "Histoire de la Religion des Juifs") and other writings of Morteira, on immortality, revelation, etc., are still in manuscript.

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D. S. Man.

MORTGAGE or **HYPOTHEC:** Written document for securing a debt upon property, possession of which is not necessarily delivered to the creditor. The Greek word *ὑποθήκη* (hypothec) passed into the language of the Mishnah in the form אִיפּוֹתִיקִי, which afterward, with the omission of the first י, was corrupted, by men unacquainted with Greek, into "apoteḳe," a combination of Hebrew and Aramaic meaning "on this do stand," that is, "this is your security."

The hypothec differs from the deed of pledge (see Pledge), which accompanies the delivery to the creditor of possession of the pledged land. But some medieval authorities (see gloss on "Yad," Malweh, xviii.) held that, nothing appearing to the contrary, a hypothec, like a pledge of land, is accompanied by possession, so that the proceeds go toward payment of the debt.

Hypothecation is treated very sparingly in the Mishnah (Giṭ. iv. 4) and Baraita (Giṭ. 41a; B. K. 11b, 34b; B. B. 44b). Considering that a bond ("shetar ḥob") operated as a blanket mortgage on all the lands and slaves of the debtor, there was no great call for a hypothec, except to restrict the creditor's remedy.

Land is the most fitting subject for a mortgage, being bound by a simple bond; bondmen also are subjects, not only for that reason, but because the bondman "has a voice." Realizing that he is hypothecated, he is apt to make the fact known. But an ox has no "voice"; neither has any other chattel, and therefore it can not be hypothecated so as to affect the title of subsequent purchasers or pledgees. And though the lack of a voice is the original reason of this invalidity, it was held afterward that even knowledge of the chattel mortgage on the part of or express notice to, the purchasers or pledgees does not affect them.

The principal question arising over a hypothec is this: Is the property therein named the only fund for payment of the debt? It is thus put in Giṭ. 41a: "If a man has mortgaged his field to his neighbor for debt (or to his wife for her jointure), saying to him, 'Collect your demand from this,' and a flood washes the field away, the creditor (or wife) may levy on other property of the debtor, unless there is an express provision that outside of the mortgaged land there is no responsibility." Of course a cause of losing the security much more frequent than a flood was the failure of title in the mortgagor; and this was treated in like manner.

Where the owner, after mortgaging his land to wife or creditor, sells it, the land "is sold," subject to the mortgage only so far that if the mortgagee can not find any other property of the debtor to satisfy his claim, he can levy on the mortgaged land and take it from the purchaser. Maimonides sets up a distinction or exception against a "permanent sale," on the meaning whereof his glossarists do not agree, while others (see RMA on Ḥoshen Mishpaṭ, 117, 1) do not recognize the exception at all.

At any rate, if the creditor takes possession of the mortgaged land or other thing, he can not, while in possession, pursue his remedy against other property of the debtor.

R. Simeon ben Gamaliel, moreover, in a Baraita, maintains that while a creditor might, a wife should not (having accepted a hypothec) levy on other property of the husband in any case, because when a woman at marriage takes her ketubah, she, having received a named security, does not contemplate carrying on lawsuit after lawsuit to secure her jointure.

Where a master hypothecates his slave, and then manumits him, the manumission takes precedence over the mortgage; but even if the mortgage in so many words limits the remedy to the proceeds of the slave, the master must pay the debt if he can, by reason of the wrong done to the mortgagee by

the act of manumission. According to another opinion, in order to avoid strife and scandal, the mortgagee is compelled to join in the manumission, and the landman should give him a bond for the amount still due to him.

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W. D. L. N. D.

MORTON, EDWARD: English journalist and playwright; born 1858. For many years he was dramatic critic on the "Referee" and other London papers. He is the author of: "Travellers' Tales" (1892); "Man and Beast" (with preface by I. Zangwill, 1893); "Miss Impudence," a one-act comedy produced at Terry's Theatre, London, in 1892; and the book of "San Toy, or the Emperor's Own," played at Daly's London and New York theaters in 1899.

BIBLIOGRAPHY: *Who's Who*, 1904.

J. E. Ms.

MORTON, MARTHA: American playwright; born Oct. 10, 1865, in New York city; educated in the public schools and at the Normal College. Among her contributions to the drama may be mentioned: "Helene," played by Clara Morris; "The Refugee's Daughter" (1886), played by Cora Tanner; "The Merchant," written in prize play competition for the "New York World," and produced at the Union Square Theater, New York city, in 1888, and later by A. M. Palmer at Madison Square Theater with Viola Allen, Nelson Wheatcroft, and William Faversham in the leading rôles. Others of her plays were: "Geoffry Middleton" (1890); "Brother John" (1892); "His Wife's Father" (1893); "A Fool of Fortune" (1895); "Uncle Dick" (1896); "A Bachelor's Romance" (1895), which ran for eight years in the United States, and was also produced in England by John Hare (1897); "Her Lord and Master" (1899); "The Diplomat" (1902); "A Four Leaf Clover" (1903); "The Truth-Tellers" (1903), and three plays written for William H. Crane. In Aug., 1897, she married Hermann Conheim of New York city.

A. F. H. V.

MORWITZ, EDWARD: American physician and journalist, born at Danzig, Prussia, June 11, 1815; settled in Philadelphia 1850; died there Dec. 13, 1893. He was given a thorough Jewish education in Danzig, then studied Oriental languages at Halle, but eventually devoted himself to the study of medicine, in which he graduated at the University of Berlin in 1840; he remained there as assistant demonstrator of anatomy until 1843. In that year, after a tour of the Continent, he established himself at Konitz, where he supplemented his practise as a physician by writing a history of medicine, published in two volumes, in 1848–49. Having taken part in the revolutionary movement of that period, Morwitz was compelled to emigrate. He invented a breech-loading mechanism for field-guns, and after an unsuccessful effort to exploit it in England and the United States, he settled in Philadelphia and resumed the practise of his profession. He took an active interest in political affairs, and after gradually becoming identified with the local German newspaper, the "Philadelphia Demokrat," as a contributor, he became its owner in 1853, and relinquished the medical profession for that of journalism. In 1855 the daily issue of his newspaper was supplemented by a weekly, which attained a wide circulation as "Die Vereinigte Staaten Zeitung," and by a Sunday edition named "Die Neue Welt" (the publication of the latter still continues). For a time he also issued a weekly periodical in English, called "The Pennsylvanian." As publisher and editor of these journals Dr. Morwitz soon gained a position of influence in the councils of the Democratic party of Pennsylvania, and became recognized as a leading "war Democrat" during the Civil war. At this period he was instrumental in reestablishing the dispensary of the German Society, which had been closed for years; in 1862 he led in the organization of the German Press Association of Pennsylvania, and in 1870 he instituted a movement in aid of the German cause in the Franco-Prussian war, which resulted in a large fund being raised for the purpose. Establishing a number of German newspapers in various cities of Pennsylvania, and one, the "Morgen Journal," in New York city, he finally developed the business into a "Newspaper Union," in which numerous journals in English were included, and through which he eventually attained the control of over 300 periodicals.

Dr. Morwitz was a member of various Jewish charity organizations in Philadelphia, but his most considerable share in Jewish communal affairs was as publisher of "The Jewish Record," which he took up in 1875, a few months after its establishment, and whose publication he continued for nearly eleven years, almost constantly at a financial loss. He was succeeded after his death by his only son, **Joseph Morwitz.**

A. L. E. L.

MOSCAT, JOSEPH. See MILHAU, JOSEPH BEN MOSES.

MOSCATO, JUDAH ARYEH (LEONE): Italian rabbi, poet, and philosopher of the sixteenth century; born at Osimo, near Ancona; died at Mantua before 1594. After the expulsion of the Jews from the Pontifical States by Paul IV. in 1554, Judah went to the home of his kinsman Minzi Beretaro at Mantua, where he enjoyed the society and instruction of the foremost Jews of his time, the brothers Moses, David, and Judah Provençal and Azariah dei Rossi. In 1587 he became chief rabbi of Mantua. Moscato was a true child of the Renaissance, well versed in the classical languages and literatures and in sympathy with their spirit. Like many of his contemporaries, he believed that the ancient civilization and all the languages of culture were derived from Judaism and that it was the duty of the Jews to acquire these branches of knowledge, of which they had once been masters. He was widely read, especially in philosophy; and again like his contemporaries, although an admirer of Judah ha-Levi and Maimonides, he was an enthusiastic student of the Cabala.

He published, under the title "Nefuẓot Yehudah" (Venice, 1588; Lemberg, 1859), fifty-two ser-

mons, which inaugurated a new epoch in homiletic literature. Most of these were delivered in Hebrew or in Italian; and while they observe the rules of rhetoric they deal with their subjects naturally and without forced exegesis. His other printed work, "Kol Yehudah" (Venice, 1594), was the first commentary on the "Cuzari" of Judah ha-Levi. Since this fact would at once secure for it a wide circulation, the rabbis Cividali and Saraval of Mantua urged him to publish it. It appeared posthumously, and since then has always been printed together with the "Cuzari." Moscato wrote poetry also, especially elegies on the deaths of friends and scholars, including one on the death of Joseph Caro. Three of his elegies, on the death of Duchess Margherita of Savoy (d. 1574), have recently become known.

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G. I. E.

MOSCHELES, FELIX: English artist; born in London Feb. 8, 1833; studied painting in Paris and Antwerp, and exhibited his first pictures in those cities. Later he was an exhibitor at the London Academy, Grosvenor, and New galleries. He has been very active in the cause of international arbitration and peace, and was chairman of the International Peace Association.

Moscheles edited Felix Mendelssohn's letters to his father, and is the author of "In Bohemia with Du Maurier," and "The Fragments of an Autobiography," 1904.

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J.

MOSCHELES, IGNAZ: Austrian pianist; born at Prague May 30, 1794; died at Leipsic March 10, 1870. After a short course with Zadrahka and Horzelsky, his talent in 1804 attracted the attention of Dionys Weber, director of the Prague Conservatorium, who educated him in the pianoforte works of Bach, Handel, Mozart, and Clementi. His progress was so rapid that in 1808 he played in public a concerto of his own composition. Shortly afterward, in consequence of the death of his father, Moscheles was thrown upon his own resources and went to Vienna, where he supported himself as a pianoforte teacher and player, and pursued his studies under Albrechtsberger (counterpoint) and Salieri (composition). He soon became one of the most popular teachers in Vienna and was on friendly terms with Meyerbeer, Hummel, and Beethoven, the pianoforte arrangement of whose opera "Fidelio" he assisted in preparing.

Ignaz Moscheles.

Moscheles' career as a virtuoso may be said to have begun with the production of his "Variationen über den Alexandermarsch," op. 32, in 1815, a work which met with brilliant success. He became the founder of a distinct school of pianoforte-playing characterized by original methods of tone-production, and hence he has been justly called the greatest pianist from the time of Hummel to the advent of Chopin. In 1816 he began a series of tours which extended over a period of ten years. In 1822 he composed the duo "Hommage à Händel" for J. B. Cramer's concert in London. In the following year he returned to London, and in 1824 he gave piano lessons to Felix Mendelssohn, then a boy of fifteen.

Shortly after his marriage to Charlotte Embden at Hamburg, in 1825, he settled in London, and he remained for ten years in England. In 1832 he was elected one of the directors of the London Philharmonic Society, the musical leader of which he became upon the resignation of Sir Henry Bishop in 1845. At the invitation of Mendelssohn, Moscheles in the following year accepted the first professorship in the pianoforte department of the newly established Conservatorium at Leipsic, with which institution he continued permanently identified until the close of his life.

Among the numerous works of Moscheles are: "Concerto in G Minor," op. 60; "Concerto Pathétique," op. 93; three "Allegri di Bravura," op. 51; 24 "Etudes," op. 70; "Charakteristische Studien," op. 95.

Moscheles translated into English Schindler's biography of Beethoven (2 vols., London, 1841). Moscheles' wife wrote a life of him and published his letters and diaries ("Aus Moscheles' Leben," 2 vols., Leipsic, 1872; transl. into English). Mendelssohn's correspondence with Moscheles was published (1888) in German and English.

BIBLIOGRAPHY: Champlin, *Cyc. of Music and Musicians*; Grove, *Dict. of Music and Musicians*; Mendel, *Musikalisches Konversations-Lexikon*; Ehrlich, *Celebrated Pianists of the Past and Present*, pp. 205, 209; *Meyers Konversations-Lexikon*.

S. J. So.

MOSCHIDES, TOBIAS. See Cohn, Tobias.

MOSCONI, JUDAH LEON BEN MOSES: Bulgarian scholar and Talmudist; born at Ochrida 1328. Owing to the wars which agitated Bulgaria in the fourteenth century, Mosconi left his native country about 1360. He traveled in all the three continents of the Old World. He was in Chios and Cyprus, in Negropont (where he became the pupil of Shemariah b. Elijah al-Ikriti), in Laodicea, and later in Egypt (where he studied under Obadiah Mizri, to whom he owed "the greatest part of his learning"). He was afterward in Morocco, in Italy, and in France. In Perpignan he made the acquaintance of several scholars, among them Moses Narboni and David Bongoron.

Mosconi was well versed in philosophical works, both Hebrew and Arabic; but, having a predilection for metaphysics, he occupied himself particularly with Ibn Ezra's commentary on the Pentateuch, on which he wrote a supercommentary. Most of the thirty supercommentaries on Ibn Ezra which Mosconi examined during his wanderings were, in his opinion, worthless. According to Mosconi, Ibn Ezra wrote his commentary on the Prophets and Hagiog-

rapha before that on the Pentateuch, which he wrote eleven years before his death.

Mosconi insisted on the necessity of studying grammar, and he blamed the commentators who neglected it. In his commentary he quotes the other works of Ibn Ezra, those of Samuel ben Hophni, Saadia's Arabic translation of the Pentateuch, Maimonides' commentary on the "Aphorisms" of Hippocrates, Averroes, and the other Arabian philosophers. Simultaneously with his supercommentary, Mosconi began to write other treatises, *e.g.*: "'En Gedi," an explanation of certain metaphysical passages disseminated in different works; "Reah Niḥoah," a treatise on sacrifices; "Ta'ame ha-Miḇṭa," on grammar —all these works being left unfinished on account of the persecutions which he underwent. Mosconi's preface to his commentary, in which he gives this information, was published by Berliner in "Ozar Tob" (1878, pp. 1–10). Mosconi also revised the "Yosippon" and wrote a preface to it (published by Berliner, *l.c.* pp. 17–23). Steinschneider ("Hebr. Bibl." xiv. 90) thinks that the Moses Mosconi mentioned by Moses Bagi in his "Ohel Mosheh" as having written against the Karaite Aaron b. Elijah is identical with Judah Leon Mosconi, whose name was incorrectly given by Bagi.

Bibliography: Berliner, in *Magazin*, iii. 41–51; Steinschneider, *ib.* pp. 94–100, 140–153, 199–206; idem, *Hebr. Bibl.* xiv. 90, xix. 57 *et seq.*; Gross, *Gallia Judaica*, p. 469.

H. R. M. Sel.

MOSCOW: Russian city; capital of the government of the same name. Jews began to appear in Moscow in early times, but only as individuals; for instance, as farmers of the taxes which the Russian princes paid to the Tatars. A Jew named Leo was physician to the court at Moscow in 1490. From the beginning of the sixteenth century to the middle of the seventeenth Jews were excluded from the city on account of religious enmity toward them. It is known that Ivan the Terrible refused the request (1549) of the Duke of Lithuania that Jews might visit Moscow for commercial purposes; and it was agreed at the election of Ladislaus in 1610 that Jews should not be allowed to enter the city. This agreement is met with in more recent Russo-Polish treaties, which leads to the belief that, notwithstanding the prohibition, Jews had continued to visit Moscow. Toward the end of the seventeenth century the city contained a more or less prosperous group of Jews, whose presence some writers have attributed to the influence of the Jewish court physician Stephan von Gaden. In 1676 Czar Feodor Alekseyevich forbade them to remain; and this prohibition was continued in the succeeding reigns.

Conditions underwent a change in the reign of Catherine II. With the separation of White Russia from Poland and its addition to Russia proper (1772), the numerous Jewish populations of White Russia came under Russian rule. They were indeed the first Russo-Jewish subjects. Jewish merchants from White Russia, particularly from the town of Shklov, began to arrive in Moscow, but they remained only for short periods. Moscow was then outside of the Pale of Settlement; and the petition of the Jews for admission to the Moscow merchant gild was rejected. The well-known Jewish merchant Notkin, however, was at that time engaged in important commercial affairs at both capitals. With the further addition to Russia of Polish territories Jews from other governments came to Moscow. All these temporary visitors were permitted to stay only in a certain house, known as the "Jewish Inn." This was located in a building near the Church of Boris and Gleb, and consequently was named later "Glyebovskoye." It formed a sort of ghetto. The gates were locked at nightfall, and no one was allowed to pass out after dark.

The "Jewish Inn."

Beginning with the second decade of the nineteenth century the Jewish population of Moscow began to increase. Merchants and their clerks as well as young artisans were permitted to remain in the city temporarily, on condition that they dwelt exclusively at the Jewish inn. All visitors were questioned at the city gates. Christians were admitted freely; but Jews were passed through accompanied by a guard, and frequent tribute was levied upon them by various functionaries. In the following decade Moscow received a group of permanent Jewish settlers. From the year 1827, during the reign of Nicholas I., the Jews were compelled to serve for twenty-five years in the army. Many such Jewish soldiers were sent to Moscow. During the early years of their service there they were engaged in active duty; but later they settled with their wives and families in the town (a privilege not accorded to the inhabitants of the inn), and engaged in business and handicrafts. They established several houses of prayer bearing the respective names of the regiments in which they served, *e.g.*, "Arakcheyevskaya" and "Mezhevaya." They had no rabbi, however, even the position of government rabbi, established under Nicholas, remaining vacant. The records of deaths were kept by the police, while marriages, divorces, and births were registered by the regimental officers. About this time a separate Jewish cemetery was established. Until then the Jewish dead had been buried just beyond the boundary of the Christian cemeteries, most frequently in the Dorogomilovskoye Cemetery.

Privileged Classes.

In the reign of Alexander II. the Jewish population of Moscow increased still further. The ghetto was abolished; certain classes of Jews (artisans, merchants, and persons possessed of a higher education) were given the privilege of unrestricted residence, and many such established themselves in the city. Moreover, the local authorities assumed, for selfish reasons, a more favorable attitude toward those Jews who lived in Moscow without having the right to do so; so that in 1871 the Jewish inhabitants numbered about 8,000. The early supremacy of the veteran soldiers in communal affairs passed over to the more intelligent classes. At this time were founded the first Jewish charitable institutions. About 1868 the congregation had a rabbi named Berlin. The community was, however, not yet officially recognized. It was not until 1871, when

the rabbinate was occupied by S. Minor, that the recognition of the government was obtained and the Jewish population saw the beginning of a new life. In 1872 there was opened in a rented building a synagogue with a choir, and with this was established an orphan asylum school and, subsequently, a technical department. In addition there was a considerable number of unofficial charitable and educational institutions, the most active of which was the bikḳur ḥolim.

Official Recognition of the Community.

The community now grew rapidly. In 1890 the Jewish population numbered more than 20,000, and it was more prosperous, although there was still a considerable number of needy persons. All this was suddenly changed when Sergei Alexandrovich, brother of the reigning czar, Alexander III., became governor of Moscow (Feb., 1891). An imperial decree was promulgated (March 28, 1891) ordering the expulsion from the city and government of Moscow of all Jewish artisans, brewers, and distillers. A certain number of these was sent out on the 14th of every month until June 14, 1892. On Oct. 15, 1892, another decree was issued ordering the expulsion of the Jewish soldiers who had served under Nicholas, and of their descendants, with the exception of those who had joined some artisan gild. The expulsion was carried into effect under the guidance of the governor-general, the mayor, Alekseyev, and the chief of police, Vlasovski. The authorities abused their prerogative and excluded, contrary to law, other classes of Jews also. Persons who had been born in Moscow and who knew no other place of residence were obliged to go in search of a new home. Thousands of Jews became impoverished, and several hundreds adopted Christianity.

The Jewish community had before this built a synagogue on a plot of ground owned by it. The city authorities had given oral permission for the opening of the building, which had taken place in May, 1891. Later the community was informed that the synagogue had been opened contrary to law, and it was given the alternative of selling it within six months or transforming it into a charitable institution by remodeling the building so as to leave no traces of a synagogue. When Rabbi Minor and the venerable elder Schneider petitioned the emperor to revoke this order their request was refused. Minor was permanently banished from Moscow and deprived of his rabbinical title, while Schneider was excluded for a period of two years. The affairs of the community were placed in charge of the assistant rabbi; but soon he and the other officials of the synagogue, having no acknowledged right to reside in Moscow, were also banished. Together with the synagogue the schools connected with it were also closed. Notwithstanding the expenditure of almost 100,000 rubles for the remodeling of the synagogue building, the city authorities will not allow it to be used, and it is now (1904) unoccupied. The Jewish communal organization was abolished and about 20,000 Jews were expelled from the city in April, 1891.

Synagogue.

Religious services are now held in several prayer-houses (there is a prayer-hall in the house of the millionaire L. Polyakov); and for lack of proper accommodations many Jews find themselves obliged to celebrate the holy days in neighboring towns. Since 1893 the position of rabbi has been filled by A. I. Mase. His assistant was R. Löb Kahn, who died in 1903. There are no official charitable organizations in Moscow; but there is a ḥeder for fifty boys, and the community cares for its poor and sick. Its expenditures are not great, amounting to only 30,000 rubles annually. Not long ago all Jews studying pharmacy and obstetrics were forbidden to live in Moscow. Against the law, the Jewish members of the merchant gild of Moscow are deprived of the right (granted in 1899) to take part in the election of officers of the gild and in sessions of its representatives. Quite recently (1904) the governor-general and commandant of the Moscow military forces, the grand duke Sergei Alecksandrovitch, forbade the Jewish soldiers in the Moscow district to wear fringes ("ẓiẓit"). The Jewish population in Moscow consists (1904) of 4,106 permanent residents and 264 temporary settlers.

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H. R. J. H.

MOSE. See Periodicals.

MOSELY, ALFRED: English financier, born at Clifton 1855. He was educated at the Bristol Grammar School, and afterward went to South Africa, where he became one of the earliest settlers in Kimberley. He equipped at his own expense the Princess Christian Base Hospital near Cape Town for the relief of the sick and wounded during the South-African war. In 1902 he conducted an industrial commission from England to the United States to study the cause of American trade prosperity, and in 1903 he headed a similar commission to study American methods of education. He was made a C.M.G. in 1900.

Bibliography: *Jewish Year Book*; *Who's Who*, 1904.

J. V. E.

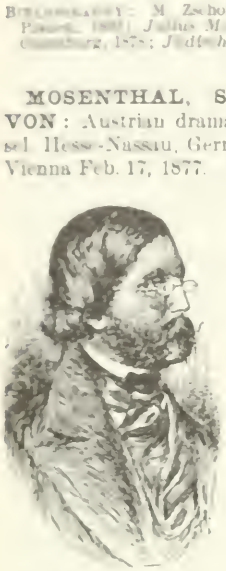
MOSEN (MOSES), JULIUS: German poet, born at Marieney, Saxony, July 3, 1803, died at Oldenburg Oct. 10, 1867. He was educated at Plauen, and studied law at the University of Jena, but the death of his father interrupted his studies, and, after traveling in Italy, he returned to his birthplace and entered the office of a lawyer. In 1831 he became judge of the patrimonial court of justice at Kohren, near Frohburg; and after its suppression in 1834 he practised law in Dresden. In 1844 he accepted the post of dramatic writer to the Court Theater at Oldenburg. About this time his health gave way; in a few years he was completely paralyzed, and he was pensioned shortly after 1850; but he continued his literary activity in spite of his infirmities. He wrote: "Das Lied vom Ritter Wahn" (Leipsic, 1831); "Gedichte" (*ib.* 1836, 2d ed. 1843); and the following novels: "Georg Venlot" (*ib.* 1831); "Novellen" (*ib.* 1837); "Der Kongress von Verona" (Berlin, 1842); "Bilder im Moose" (Leipsic, 1846). Mosen's plays are mainly historical, chief among

them being "Heinrich der Finkler" (Leipsic, 1836); "Cola Rienzi," "Die Braute von Florenz," "Wendelin und Helene," "Kaiser Otto III." (collectively published under the title "Theater," Stuttgart, 1842); "Don Johann von Oesterreich"; "Herzog Bernhard" (Leipsic, 1855); and "Der Sohn des Fürsten" (Oldenburg, 1858). His collected works were published in eight volumes in Oldenburg in 1863; and a new edition in six volumes, with a biography, was prepared by his son and published in Leipsic in 1880.

Bibliography: M. Zschokke, *Mosen's Erinnerungen*, Basel, 1881; *Julius Mosen; eine Biographische Skizze*, Oldenburg, 1878; *Jüdischer Plutarch*, ii. 219-221.

S.

MOSENTHAL, SOLOMON HERMANN VON: Austrian dramatist and poet; born at Cassel Hesse-Nassau, Germany, Jan. 14, 1821; died at Vienna Feb. 17, 1877. He attended the gymnasium at Cassel and the Polytechnicum in Carlsruhe. He soon withdrew, however, and in 1841 went to Vienna as private teacher in the house of Moritz von Goldschmidt. In 1846 his "Der Hollander Michel," a dramatized folk-story, was produced; and this was succeeded in the following year by his three-act drama "Die Sklavin." Neither of these had any enduring success. Two years later (Dec. 18, 1849) the production of his poetical drama "Cäcilia von Albano" received the cordial approval of public and critics alike, and opened for him the doors of the Burgtheater. Its success was still further heightened on its publication in Budapest in 1851. His next production, "Deborah" (Budapest, 1849; Presburg, 1875, 6th ed. 1890), was translated into the principal modern languages. In English it became famous under the title of "Leah, the Forsaken." It was first produced at the royal theater in Berlin in 1850.



Solomon Hermann Mosenthal.

In the meantime Mosenthal had, early in 1850, secured a position as librarian at the Ministry of Education. In the same year his play based on the novel "Ein Deutsches Dichterleben" by Otto Müller, was produced at the Burgtheater. It was founded on the story of the life of the poet Bürger. His next production was "Der Sonnenwendhof," Leipsic, 1857 (3d ed. 1875; fifteen years after his death a Low German version by Anny Schäfer, under the title "Auf m Sunnwendhof," was published in Munich in 1892 and included in the "Münchener Theater-Bibliothek"). There followed in succession: "Das Gefangene Bild," Stuttgart, 1858; "Dörfliche," Leipsic, 1860; "Die Deutschen Komödianten," *ib.* 1863; "Pietra," tragedy, *ib.* 1865; "Der Schultz von Altenbüren," *ib.* 1868; "Isabella Orsini," 1870, of which an English translation by E. Vincent was published at Vienna in 1875; "Maryna," historical drama, Presburg, 1870; "Die Sirene," comedy, 1875. Mosenthal also wrote the following librettos: for Otto Nicolai, "Die Lustigen Weiber von Windsor," Vienna, 1871 (reprinted 1888); for Kretschmer, "Die Folkunger," Dresden, 1874; for Brüll, "Das Goldene Kreuz," Berlin, 1875; for Carl Goldmark, "Die Königin von Saba," Vienna, 1888; and "Die Kinder der Heide," music by Anton Rubinstein.

A volume of his poems was published at Vienna as early as 1847. A complete edition was issued in 1866. He also wrote a novel, "Jephtha's Tochter," which was included in the "Neuer Deutscher Novellenschatz," No. 2, Munich, 1884. A collected edition of his writings, for the arrangement of which he had left instructions, was published in six volumes at Stuttgart in 1878; with a portrait.

Bibliography: Necrology in *Neue Freie Presse*, reprinted in *Allg. Zeit. des Jud.* 1877, p. 155; Prof. Hanslick, *ib.* p. 158; *Meyers Konversations-Lexikon*.

S. M. Co.

MOSER (plural, **Moserim**): An informer, denunciator, or delator; synonyms are "masor" (abstract, "mesirah"), "delator" (דילטור), and "malshin" (abstract, "malshinut"), from the last of which are derived the Portuguese "malsim," and also the Spanish "malsin," together with the adjective "malsinar" and the abstract nouns "malsindad" and "malsineria." Nothing was more severely punished by the Jews than talebearing; and no one was held in greater contempt than the informer. On account of the fact that his deeds frequently caused mischief and even entailed death and destruction, the sages of the Talmud compared the "moser" to a serpent.

The Jews suffered much during the persecutions under Hadrian through informers in their own ranks; especially teachers of the Law were betrayed by the delators. Simeon ben Yoḥai, having criticized the Roman government, was denounced; and he saved his life only by hasty flight. A certain Eleazar b. Simon is said to have denounced to the Romans Jews who were engaged in freebooting expeditions against them. According to Talmudic law, the delator was punished with death; and although in general the jurisdiction of the Jewish courts in criminal cases ceased with the destruction of the Jewish commonwealth, in the case of informers the penalty remained in force, those convicted being punished the more severely because they deliberately increased the danger which constantly threatened the people.

In Talmudic Times.

There are frequent notices of denunciations among the Jews in countries under Arabic rule. A certain Ḥalfah ibn al-A'jab and his son Ḥayyim denounced Isaac Alfasi, who was thereupon obliged in 1088 to flee from his home in northern Africa and to seek refuge in Spain (Abraham ibn Daud, "Sefer ha-Ḳabbalah," ed. Neubauer, p. 75). According to Maimonides ("Yad," Ḥobel u-Maziḳ), in the cities of the West, *i.e.*, of Morocco, conviction for delation was of daily occurrence, the offenders being declared outlaws and being delivered to non-Jews for the infliction of the death-penalty. Denunciations occurred just as frequently among the Jews of Spain, so that the word "malsin" was

adopted into the Spanish language (see above). The great Talmudist of Lucena, Joseph ibn Migas, caused an informer to be stoned before the close of a certain Day of Atonement which fell on a Sabbath (Judah b. Asher, "Zikron Yehudah," p. 55b). Isaac b. Sheshet at the end of the fourteenth century could therefore assert that from olden times it had been law and custom in the Jewish communities of Aragon, Valencia, Catalonia, Castile, and Navarre to put informers out of the world; and even as late as 1432 the representatives of the Castilian communities could with truth allege in the statutes which they had drawn up that it was the custom throughout Israel to put to death one who at any time or any place dared to act the part of informer.

In Spain.

In Barcelona a descendant of a wealthy and respected family who had lost his fortune turned informer. In vain was he warned and threatened with an informer's death. He was probably favored by the authorities and encouraged to continue in his nefarious conduct; and he was not to be enticed from his chosen path. His own family wished to get rid of him, and insisted on his being prosecuted. Rabbi Jonah of Gerona (nephew of Jonah b. Abraham Gerondi) and Solomon ben Adret of Barcelona, because of the insistence of King Pedro III. of Aragon, found themselves forced to let justice take its course and to deliver the informer to the king. The latter ordered his execution, which took place in the year 1280 in the square before the Monjuich, the Jewish cemetery in Barcelona, the arteries of both arms being opened (Solomon ben Adret's Responsa in "J. Q. R." viii. 228).

Execution of an Informer.

Asher ben Jehiel pronounced the death-penalty upon an unknown man in Seville who had obtained the favor of some person of high degree and had maliciously accused certain coreligionists as well as whole congregations before the infanta D. Pedro, uncle and guardian of the young king Alfonso XI. (Asher ben Jehiel, Responsa, xvii. 1, 8). Just as little hesitation had Asher's son, and with him the members of the Jewish tribunal at Toledo, Joseph ibn Crispin, Joseph ben Joseph ibn Naḥmias, and Moses ben Abraham ibn Naḥmias, in pronouncing the sentence of death upon the much-dreaded Joseph ben Samuel, who, on account of his denunciations, had already been condemned to death during the lifetime of Asher ben Jehiel, but upon whom the sentence had not been carried out on account of the king's minority (Judah b. Asher, *l.c.* p. 55a).

In the statutes signed by the communities of Catalonia and Valencia Sept. 25, 1354, the extermination of informers was made a public duty, in the accomplishment of which every one was required to render his utmost assistance ("He-Ḥaluẓ," i. 22 *et seq.*). This resolution was also adopted by the representative of the Jews of Majorca, where, as a result of the representations of the leader of the community, King Sancho in 1319 issued an order banishing forever from the island all Jews who were proved to be informers or disturbers of the peace ("Boletin Acad. Hist." xxxvi. 133, 143). The Jewish community of Tudela, the largest in Navarre, in March, 1451, passed a resolution (which was renewed fifty years later for a further period of fifty years) to proceed against informers with all possible severity. Any person, whether Jew or Jewess, who should be convicted of being a calumniator of or informer against the congregation or any of its members was to be excommunicated in all the synagogues of the city for a period of fifty years, during which time he or she was not to be tolerated within the city. The informer was also to pay into the public treasury a fine of 1,000 gold maravedis (Kayserling, "Gesch. der Juden in Spanien," i. 76 *et seq.*, 206 *et seq.*). The execution of a death-sentence pronounced by a Jewish court could take place only with the king's consent and through the royal alguazil (hangman).

Regulations Against Informers.

The execution of Joseph Pichon (receiver-general of taxes, who was accused of being an informer), for which the sanction of King John I. of Castile had been obtained on his coronation-day, Aug. 21, 1379, was of incalculable importance for the Jews of Spain, and was the main reason why the Jews of Castile were deprived of jurisdiction in criminal cases. The measure passed in 1363, which remained in force for only a few decades, did not contribute much toward frightening informers. On the contrary, they multiplied to such an extent that in the statutes adopted at the meeting of communal representatives convened by the court rabbi Abraham Benveniste at Valladolid in May, 1432, a whole chapter was devoted to informers.

It was due to Benveniste, who stood in high favor with the then all-powerful Alvaro de Luna, that King John II. again conceded to the Jews the right to decide criminal cases. In the last-mentioned statutes it was stipulated that each case of informing through which a Jew or a Jewess might have suffered injury was to be punished with ten days' imprisonment and a fine of 100 maravedis, if no Christian was present when the delation took place. The fine was to be doubled if the crime had been committed in the presence of a Christian. When one was convicted of informing, he was branded on the forehead with a red-hot iron; if he were convicted of treason three times on the testimony of two trustworthy witnesses, the court rabbi was required to bring about his execution at the hands of the royal alguazil. Did the informer escape, so that he could be neither killed nor branded, he was proclaimed in all places as a traitor, excommunicated from the community of Israel, and stigmatized as "blood-shedder" or "Cain" (see the statute in "Jahrbuch für die Gesch. der Juden und des Judenthums," iv. 207). In northern Africa, as in Castile, the law was visited upon informers in all its severity. Simon ben Zemah Duran and his son Solomon passed sentence of death unhesitatingly upon moserim.

Jurisdiction over Informers.

Worse than in Spain were the conditions in German countries, where the governments protected the informers. The expulsion of the Jews from Augsburg, Nuremberg, and Ratisbon, and the persecutions in Posen, Frankfort-on-the-Main, and Worms

In Germany.

are traceable to informers. A certain Hirschel Mayer, through his denunciations, caused his coreligionists much trouble previous to their expulsion from Vienna in 1670.

The practise of giving malicious information lasted longest in Poland, where moserim, with the approval of the government, were punished by having the tongue or ears cut off. In Posen a Jewish informer is said to have been sentenced to death, in accordance with the verdict of a Jewish court, so late as the last decades of the eighteenth century (Perles, "Gesch. der Juden in Posen," in "Monatsschrift," xiv. 166). The informer who escaped punishment was excommunicated, and he then sought refuge in baptism. The number of those who, after baptism, appeared as accusers of their former coreligionists, and who like Nicolaus Donin, Joshua al-Lorki, and Pfefferkorn brought unspeakable suffering upon them, is very large.

Bibliography: Kaufmann, *Zur Gesch. des Delatorenwesens* (first published in *J. Q. R.* viii.), in *Allg. Zeit. des Jud.* lxi. 463, 474; Kayserling, *Das Castilianische Gemeindestatut*, in *Jahrbuch für die Geschichte der Juden*, iv. 272; Hamburger, *R. B. T.* iii., Supplement, p. 5.

J. M. K.

MOSER, MOSES: German merchant known as a friend of Heine, born 1796; died at Berlin Aug. 15, 1858. He was educated for a business career, and was for a time an assistant of the banker Moses Friedländer in Berlin. Afterward he became the confidential cashier of Moritz Robert there. Moser had considerable mathematical talent; and he also studied philology. With Gans and Zunz he helped to found the Verein für Kultur und Wissenschaft des Judenthums. He thus became friendly with Heine, who had a high opinion of his ability and character, and called him "a living appendix to Nathan der Weise." Many of Heine's most intimate letters were addressed to Moser, who was his closest friend up to the year 1830.

Bibliography: G. Karpeles, *Heinrich Heine, Aus Seinem Leben und Seiner Zeit*, pp. 66 *et seq.*

S. J.

MOSES.—Biblical Data: The birth of Moses occurred at a time when Pharaoh had commanded that all male children born to Hebrew captives should be thrown into the Nile (Ex. ii.; comp. i.). Jochebed, the wife of the Levite Amram, bore a son, and kept the child concealed for three months. When she could keep him hidden no longer, rather than deliver him to death she set him adrift on the Nile in an ark of bulrushes. The daughter of Pharaoh, coming opportunely to the river to bathe, discovered the babe, was attracted to him, adopted him as her son, and named him "Moses." Thus it came about that the future deliverer of Israel was reared as the son of an Egyptian princess (Ex. ii. 1-10).

When Moses was grown to manhood, he went one day to see how it fared with his brethren, bondmen to the Egyptians. Seeing an Egyptian maltreating a Hebrew, he killed the Egyptian and hid his body in the sand, supposing that no one who would be disposed to reveal the matter knew of it. The next day, seeing two Hebrews quarreling, he endeavored to separate them, whereupon the Hebrew who was wronging his brother taunted Moses with slaying the Egyptian. Moses soon discovered from a higher source that the affair was known, and that Pharaoh was likely to put him to death for it; he therefore made his escape to the Sinaitic Peninsula and settled with Hobab, or Jethro, priest of Midian, whose daughter Zipporah he in due time married. There he sojourned forty years, following the occupation of a shepherd, during which time his son Gershom was born (Ex. ii. 11-22).

One day, as Moses led his flock to Mount Horeb, he saw a bush burning but without being consumed. When he turned aside to look more closely at the marvel, YHWH spoke to him from the bush and commissioned him to return to Egypt and deliver his brethren from their bondage (Ex. iii. 1-10). According to Ex. iii. 13 *et seq.*, it was at this time that the name of YHWH was revealed, though it is frequently used throughout the patriarchal narratives, from the second chapter of Genesis on. Armed with this new name and with certain signs which he could give in attestation of his mission, he returned to Egypt (Ex. iv. 1-9, 20). On the way he was met by YHWH, who would have killed him; but Zipporah, Moses' wife, circumcised her son and YHWH's anger abated (Ex. iv. 24-26). Moses was met and assisted on his arrival in Egypt by his elder brother, Aaron, and readily gained a hearing with his oppressed brethren (Ex. iv. 27-31). It was a more difficult matter, however, to persuade Pharaoh to let the Hebrews depart. Indeed, this was not accomplished until, through the agency of Moses, ten plagues had come upon the Egyptians (Ex. vii.-xii.). These plagues culminated in the slaying of the Egyptian first-born (Ex. xii. 29), whereupon such terror seized the Egyptians that they urged the Hebrews to leave.

The children of Israel, with their flocks and herds, started toward the eastern border at the southern part of the Isthmus of Suez. The long procession moved slowly, and found it necessary to encamp three times before passing the Egyptian frontier at the Bitter Lakes. Meanwhile Pharaoh had repented and was in pursuit of them with a large army (Ex. xiv. 5-9). Shut in between this army and the Red Sea, or the Bitter Lakes, which were then connected with it, the Israelites despaired, but YHWH divided the waters of the sea so that they passed safely across; when the Egyptians attempted to follow, He permitted the waters to return upon them and drown them (Ex. xiv. 10-31).

In the Wilderness.

Moses led the Hebrews to Sinai, or Horeb, where Jethro celebrated their coming by a great sacrifice in the presence of Moses, Aaron, and the elders of Israel (Ex. xviii.). At Horeb, or Sinai, YHWH welcomed Moses upon the sacred mountain and talked with him face to face (Ex. xix.). He gave him the Ten Commandments and the Law and entered into a covenant with Israel through him. This covenant bound YHWH to be Israel's God, if Israel would keep His commandments (Ex. xix. *et seq.*).

Moses and the Israelites sojourned at Sinai about a year (comp. Num. x. 11), and Moses had frequent communications from YHWH. As a result of these

MOSES ON MOUNT SINAI.
(From the Sarajevo Haggadah of the fourteenth century.)

TRADITIONAL TOMB OF MOSES: SCENE DURING A PILGRIMAGE.
(From a photograph by the American Colony, Jerusalem.)

Death of Moses.

human instrument in the creation of the Israelitish nation; he communicated to it all its laws. More meek than any other man (Num. xii. 3), he enjoyed unique privileges, for "there hath not arisen a prophet since in Israel like unto Moses, whom the Lord knew face to face" (Deut. xxxiv. 10).

J. G. A. B.

—**In Rabbinical Literature:** Of all Biblical personages Moses has been chosen most frequently as the subject of later legends; and his life has been recounted in full detail in the poetic haggadah. As liberator, lawgiver, and leader of a people which was transformed by him from an unorganized horde into a nation, he occupies a more important place in popular legend than the Patriarchs and all the other national heroes. His many-sided activity also offered more abundant scope for imaginative embellishment. A cycle of legends has been woven around nearly every trait of his character and every event of his life; and groups of the most different and often contradictory stories have been connected with his career. It would be interesting to investigate the origin of the different cycles, and the relation of the several cycles to one another and to the original source, if there was one. The present article attempts to give, without claiming completeness, a picture of the character of Moses according to Jewish legend and a narrative of the most important incidents of his life.

(The following special abbreviations of book-titles are used: "D. Y." = "Dibre ha-Yamim le-Moshch Rabbenu," in Jellinek, "B. H." ii.; "S. Y." = "Sefer ha-Yashar"; "M. W." = "Midrash Wayosha'," in Jellinek, *l.c.*)

Moses' influence and activity reach back to the days of the Creation. Heaven and earth were created only for his sake (Lev. R. xxxvi. 4). The account of the creation of the water on the second day (Gen. i. 6–8), therefore, does not close with the usual formula, "And God saw that it was good," because God foresaw that Moses would suffer

through water (Gen. R. iv. 8). Although Noah was not worthy to be saved from the Flood, yet he was saved because Moses was destined to descend from him (*ib.* xxvi. 15). The angels which Jacob in his nocturnal vision saw ascending to and descending from heaven (Gen. vii. 12) were really Moses and Aaron (Gen. R. lxviii. 16). The birth of Moses as the liberator of the people of Israel was foretold to Pharaoh by his soothsayers, in consequence of which he issued the cruel command to cast all the male children into the river (Ex. i. 22). Later on Miriam also foretold to her father, Amram, that a son would be born to him who would liberate Israel from the yoke of Egypt (Soṭah 11b, 12a; Meg. 14a; Ex. R. i. 24; "S. Y.," Shemot, pp. 111a, 112b; comp. Josephus, "Ant." ii. 9, § 3).

The Beginnings.

Moses was born on Adar 7 (Meg. 13b) in the year 2377 after the creation of the world (Book of Jubilees, xlvii. 1). He was born circumcised (Soṭah 12a), and was able to walk immediately after his birth (Yalḳ., Wayelek. 940); but according to another story he was circumcised on the eighth day after birth (Pirḳe R. El. xlviii.). A peculiar and glorious light filled the entire house at his birth (*ib.*; "S. Y." p. 112b), indicating that he was worthy of the gift of prophecy (Soṭah *l.c.*). He spoke with his father and mother on the day of his birth, and prophesied at the age of three (Midr. Peṭirat Mosheh, in Jellinek, "B. H." i. 128). His mother kept his birth secret for three months, when Pharaoh was informed that she had borne a son. The mother put the child into a casket, which she hid among the reeds of the sea before the king's officers came to her (Jubilees, *l.c.* 47; "D. Y." in Jellinek, "B. H." ii. 3; "S. Y." p. 112b). For seven days his mother went to him at night to nurse him, his sister Miriam protecting him from the birds by day (Jubilees, *l.c.* 4). Then God sent a fierce heat upon Egypt ("D. Y." *l.c.*), and Pharaoh's daughter Bithiah (comp. I. Chron. iv. 18; Tarmut [Thermutis], according to Josephus, *l.c.* and Jubilees, *l.c.*), who was afflicted with leprosy, went to bathe in the river. Hearing a child cry, she beheld a casket in the reeds. She caused it to be brought to her, and on touching it was cured of her leprosy (Ex. R. i. 27). For this reason she was kindly disposed toward the child. When she opened the casket she was astonished at his beauty (Philo, "Vita Mosis," ii.), and saw the Shekinah with him (Ex. R. i. 28). Noticing that the child was circumcised, she knew that the parents must have been Hebrews (Soṭah 12b). Gabriel struck Moses, so as to make him cry and arouse the pity of the princess (Ex. R. i. 28). She wished to save the child; but as her maids told her she must not transgress her father's commands, she set him down again (Midr. Abkir. in Yalḳ., Ex. 166). Then Gabriel threw all her maids down (Soṭah 12b; Ex. R. i. 27); and God filled Bithiah with compassion (Yalḳ., *l.c.*), and caused the child to find favor in her eyes ("M. W." in Jellinek, *l.c.* i. 41). Thereupon she took the child up, saved him, and loved him much (Ex. R. *l.c.*). This was on the sixth day of the month of Siwan (Soṭah 12b); according to another version, on Nisan 21 (*ib.*). When the soothsayers told Pharaoh that the redeemer of Israel had been born and thrown into the water, the cruel edict ordering that the children be thrown into the river was repealed (Ex. R. i. 29; Soṭah *l.c.*). Thus the casting away of Moses saved Israel from further persecution. According to another version (Gen. R. xcvii. 5), 600,000 children had already been thrown into the river, but all were saved because of Moses.

Pharaoh's Daughter.

Bithiah, Pharaoh's daughter, took up the child to nurse him; but he refused the breast ("M. W." *l.c.*). Then she gave him to other Egyptian women to nurse, but he refused to take nourishment from any of them (Josephus *l.c.* ii. 9, § 5; "S. Y." p. 112b; Soṭah 12b; "D. Y." p. 3). The mouth which was destined to speak with God might not take up clean milk (Soṭah *l.c.*; "D. Y." *l.c.*). Bithiah therefore gave him to his mother to nurse. Another legend says that he did not take any milk from the breast (Yalḳ., Wayelek, 940). Bithiah then adopted him as her son ("S. Y." p. 113b). Aside from the name "Moses," which Bithiah gave to him (Ex. ii. 10; Ḥul. 133b; Lev. R. i. 3), or according to other versions, other names given to him by his mother, his father, his brother Aaron, his sister Miriam, his nurse, his grandfather Kehat, and Israel ("D. Y." p. 3; "S. Y." p. 112b; Meg. 13a). These names were: Jared, Abi Gedor, Ḥeber, Abi Soko, Jekuthiel, Abi Zanoah, and Shemaiah ("Shama' Yah" = "God has heard"), the last one being given to him by Israel. He was also called "Heman" (*i.e.*, נאמן; Num. xii. 7; B. B. 15a).

His Bringing up.

Moses was a very large child at the age of three (Ex. R. i. 32; comp. Josephus, *l.c.*; Philo, *l.c.*), and it was at this time that, sitting at the king's table in the presence of several princes and counselors, he took the crown from Pharaoh's head and placed it on his own ("D. Y." *l.c.*; for another version see "M. W." *l.c.*). The princes were horrified at the king's act; and the soothsayer said that this was the same boy who, in accordance with their former predictions, would destroy the kingdom of Pharaoh and liberate Israel (Josephus, *l.c.*; "M. W." *l.c.*). Balaam and Jethro were at that time also among the king's counselors (Soṭah 11a; Sanh. 106). Balaam advised the king to kill the boy at once, but Jethro (according to "D. Y." *l.c.*, it was Balaam in the guise of one of the king's counselors) said that the boy should first be examined to see whether he had sense enough to have done such an act intentionally. All agreed with this advice. A shining piece of gold or a precious stone, together with a live coal, was placed on a plate before the boy, to see which of the two he would choose. The angel Gabriel then guided his hand to the coal, which he took and put into his mouth. This burned his tongue, causing him to stutter (comp. Ex. iv. 10; but it saved his life ["M. W." *l.c.*; "D. Y." *l.c.*; "S. Y." *l.c.*; Ex. R. i. 32).

Removes Pharaoh's Crown.

Moses remained in Pharaoh's house three years longer ("D. Y." *l.c.*; "M. W." *l.c.*). According to the Book of Jubilees (*l.c.*) he learned the writing of the Assyrians (the "Ketab Ashuri"; the square script?) from his father, Amram. During his sojourn in the king's palace he often went to his brethren, the slaves of Pharaoh, sharing their toil. He

helped any one who bore a too heavy burden or was too weak for his work. He reminded Pharaoh that a slave was entitled to some rest and begged him to grant the Israelites one free day in the week. Pharaoh acceded to this request and Moses accordingly instituted the seventh day, the Sabbath, as a day of rest for the Israelites (Ex. R. i. 32; "S. Y." p. 115a).

Moses did not commit murder in killing the Egyptian (Ex. ii. 12), for the latter merited death because he had forced an Israelitish woman to commit adultery with him (Ex. R. i. 33). Moses was at that time eighteen years of age ("D. Y." *l.c.*; "M. W." *l.c.*; "S. Y." *l.c.*). According to another version, Moses was then twenty, or possibly forty, years of age (Ex. R. i. 32, 35). These divergent opinions regarding his age at the time when he killed the Egyptian are based upon different estimates of the length of his stay in the royal palace (Yalk., Shemot, 167; Gen. R. xi.), both of them assuming that he

Flees from Egypt.

fled from Egypt immediately after the slaying (Ex. ii. 15). Dathan and Abiram were bitter enemies of Moses, insulting him and saying he should not act as if he were a member of the royal house, since he was the son not of Batya, but of Jochebed. Previous to this they had slandered him before Pharaoh. Pharaoh had forgiven Moses everything else, but would not forgive him for killing the Egyptian. He delivered him to the executioner, who chose a very sharp sword with which to kill Moses; but the latter's neck became like a marble pillar, dulling the edge of the sword ("M. W." *l.c.*). Meanwhile the angel Michael descended from heaven, and took the form of the executioner, giving the latter the shape of Moses and so killing him. He then took up Moses and carried him beyond the frontier of Egypt for a distance of three, or, according to another account, of forty days ("D. Y." *l.c.*; "S. Y." p. 115b). According to another legend, the angel took the shape of Moses, and allowed himself to be caught, thus giving the real Moses an opportunity to escape (Mek., Yitro, 1 [ed. Weiss, 66a]; Ex. R. i. 36).

The fugitive Moses went to the camp of King Nikanos, or Kikanos, of Ethiopia, who was at that time besieging his own capital, which had been traitorously seized by Balaam and his sons and made impregnable by them through magic. Moses joined the army of Nikanos, and the king and all his generals took a fancy to him, because he was courageous as a lion and his face gleamed like the sun ("S. Y." p. 116a; comp. B. B. 75a). When Moses had spent nine years with the army King Nikanos died, and the Hebrew was made general. He took the city, driving out Balaam and his sons Jannes and Jambres, and was proclaimed king by the Ethiopians. He was obliged, in deference to the wishes of the people, to marry Nikanos' widow, Adoniya (comp. Num. xii.), with whom he did not, however, cohabit ("D. Y." *l.c.*; "S. Y." p. 116b). Miriam and Aaron spoke against Moses on account of the Cushite (Ethiopian) woman whom he had married. He was twenty-seven years of age when he became king; and he ruled over Ethiopia for forty years, during which he considerably increased the power of the country. After forty years his wife, Queen Adoniya, accused him before the princes and generals of not having cohabited with her during the many years of their marriage, and of never having worshiped the Ethiopian gods. She

King in Ethiopia.

called upon the princes not to suffer a stranger among them as king, but to make her son by Nikanos, Munahas or Munakaros, king. The princes complied with her wishes, but dismissed Moses in peace, giving him great treasures. Moses, who was at this time sixty-seven years old, went from Ethiopia to Midian (*ib.*).

According to Josephus' account of this story (see Moses in Hellenistic Literature), after Moses' marriage to the daughter of the Ethiopian king, he did not become King of Ethiopia, but led his troops back to Egypt, where he remained. The Egyptians and even Pharaoh himself were envious of his glorious deeds, fearing also that he might use his power to gain dominion over Egypt. They therefore sought how they might assassinate him; and Moses, learning of the plot, fled to Midian. This narrative of Josephus' agrees with two haggadic accounts, according to which Moses fled from Egypt direct to Midian, not staying in Ethiopia at all. These accounts are as follows: (1) Moses lived for twenty years in Pharaoh's house; he then went to Midian, where he remained for sixty years, when, as a man of eighty, he undertook the mission of liberating Israel (Yalk., Shemot, 167). (2) Moses lived for forty years in Pharaoh's house; thence he went to Midian, where he stayed for forty years until his mission was entrusted to him (Gen. R. xi.; comp. Sifre, Deut. xxxiv. 7).

On his arrival at Midian Moses told his whole story to Jethro, who recognized him as the man destined to destroy the Egyptians. He therefore took Moses prisoner in order to deliver him to Pharaoh ("D. Y." *l.c.*). According to another legend, Jethro took him for an Ethiopian fugitive, and intended to deliver him to the Ethiopians ("S. Y." *l.c.*). He kept him prisoner for seven ("D. Y." *l.c.*) or ten ("S. Y." *l.c.*) years. Both of these legends are based on another legend according to which Moses was seventy-seven years of age when Jethro liberated him. According to the legend ("D. Y." *l.c.*)

Relations with Jethro.

which says that he went to Nikanos' camp at the age of thirty, and ruled over Ethiopia for forty years, he was only seven years in Jethro's hands ($30+40+7=77$). According to the other legend ("S. Y." *l.c.*) he was eighteen years old when he fled from Egypt; he remained for nine years in the camp of Nikanos; and was king over Ethiopia for forty years. Hence he must have been Jethro's captive for ten years, or till his seventy-seventh year.

Moses was imprisoned in a deep dungeon in Jethro's house, and received as food only small portions of bread and water. He would have died of hunger had not Zipporah, to whom Moses had before his captivity made an offer of marriage by the well, devised a plan by which she no longer went out to pasture the sheep, but remained at home to attend to the household, being thereby enabled to supply Moses with food without her father's knowledge. After ten (or seven) years Zipporah reminded her father that he had at one time cast a man into the dungeon, who must have died long ago; but if

he were still living he must be a just man whom God had kept alive by a miracle. Jethro went to the dungeon and called Moses, who answered immediately. As Jethro found Moses praying, he really believed that he had been saved by a miracle, and liberated him. Jethro had planted in his garden a marvelous rod, which had been created on the sixth day of the Creation, on Friday afternoon, and had been given to Adam. This curious rod had been handed down through Enoch, Shem, Abraham, Isaac, and Jacob to Joseph, at whose death it came into the possession of Pharaoh's court. Jethro, who saw it there, stole it and planted it in his garden. On the rod were engraved the name of God (YHWH) and the initials of the ten plagues destined for Egypt. Jethro asked every one who wished to marry one of his daughters to pull up the rod; but no suitor had yet succeeded in doing so. Moses, on being set at liberty, walked in the garden, saw the rod, and read the inscription. He easily pulled it out of the ground and used it for a staff (see AARON'S ROD). Jethro thereby recognized Moses as the deliverer of Israel, and gave him the virtuous Zipporah as wife, together with much money ("S. Y.," "D. Y.," and "M. W." *l.c.*).

The Circumcision of Gershom.

Jethro stipulated that the first-born son of the marriage should adopt Jethro's pagan belief, while all the other children might be reared as Jews; and Moses agreed thereto (Mek., Yitro, 1 [ed. Weiss, p. 65b]). According to "M. W." *l.c.*, one-half of the children of this marriage were to belong to Judaism and one-half to paganism. When therefore his son Gershom—who subsequently became the father of Jonathan—was born, Moses, under his agreement with Jethro, could not circumcise him ("S. Y." *l.c.*). Moses, therefore, went with his wife and child (another version says that both of his sons were then already born) to Egypt. On the way he met Satan, or Mastema, as he is called in the Book of Jubilees (xlviii. 2), in the guise of a serpent, which proceeded to swallow Moses, and had ingested the upper part of his body, when he stopped. Zipporah seeing this, concluded that the serpent's action was due to the fact that her son had not been circumcised (Ned. 31b-32a; Ex. R. v.), whereupon she circumcised him and smeared some of the blood on Moses' feet. A voice ("bat ḳol") was then heard commanding the serpent to disgorge the half-swallowed Moses, which it immediately did. When Moses came into Egypt he met his old enemies Dathan and Abiram, and when they asked him what he was seeking in Egypt, he immediately returned to Midian ("M. W." *l.c.*).

As the shepherd of his father-in-law he drove his sheep far into the desert (Ex. iii. 1), in order to prevent the sheep from grazing in fields not belonging to Jethro (Ex. R. i. 3). Here God appeared to him and addressed him for seven consecutive days (*ib.* iii. 20). Moses, however, refused to listen, because he would not allow himself to be disturbed in the work for which he was paid. Then God caused the flaming bush to appear (Ex. iii. 2–3), in order to divert Moses' attention from his work. The undershepherds with Moses saw nothing of the marvelous spectacle, which Moses alone beheld (Ex. R. ii. 8). Moses then interrupted his work, and stepped nearer the bush to investigate (*ib.* ii. 11). As Moses was at this time entirely inexperienced in prophecy, God, in calling him, imitated the voice of Amram, so as not to frighten him. Moses, who thought that his father, Amram, was appearing to him, said "What does my father wish?" God answered: "I am the God of thy father" (Ex. iii. 6), and gave him the mission to save Israel (*ib.*).

At the Burning Bush.

Moses hesitated to accept the mission (comp. Ex. iii. 11) chiefly because he feared that his elder brother, Aaron, who until then had been the only prophet in Israel, might feel slighted if his younger brother became the savior of the people, whereupon God assured him that Aaron would be glad of it (Ex. R. iii. 21–22). According to another version (*ib.* xv. 15), Moses said to God: "Thou hast promised Jacob that Thou Thyself wouldest liberate Israel [comp. Gen. xlvi. 4], not appointing a mediator." God answered: "I myself will save them; but go thou first and announce to My children that I will do so." Moses consented, and went to his father-in-law, Jethro (Ex. iv. 18), to obtain permission to leave Midian (Ned. 65a; Ex. R. iv. 1–4), for he had promised not to leave Midian without his sanction. Moses departed with his wife and children and met Aaron (comp. Ex. iv. 27), who told him it was not right to take them into Egypt, since the attempt was being made to lead the Israelites out of that country. He therefore sent his wife and children back to Midian ("S. Y." p. 123a; Mek., Yitro, 1 [ed. Weiss, p. 65b]). When they went to Pharaoh, Moses went ahead, Aaron following, because Moses was more highly regarded in Egypt (Ex. R. ix. 3); otherwise Aaron and Moses were equally prominent and respected (Mek., Bo, 1 [ed. Weiss, p. 1a]). At the entrance to the Egyptian royal palace were two leopards, which would not allow any one to approach unless their guards quieted them; but when Moses came they played with him and fawned upon him as if they were his dogs ("D. Y." *l.c.*; "S. Y." *l.c.*). According to another version, there were guards at every entrance. Gabriel, however, introduced Moses and Aaron into the interior of the palace without being seen (Yalḳ., Shemot, 175). As Moses' appearance before Pharaoh resulted only in increasing the tasks of the children of Israel (comp. Ex. v.), Moses returned to Midian; and, according to one version, he took his wife and children back at the same time (Ex. R. v. 23).

Before Pharaoh.

After staying six months in Midian he returned to Egypt (*ib.*), where he was subjected to many insults and injuries at the hands of Dathan and Abiram (*ib.* v. 24). This, together with the fear that he had aggravated the condition of the children of Israel, confused his mind so that he uttered disrespectful words to God (Ex. v. 22). Justice ("Middat ha-Din") wished to punish him for this, but as God knew that Moses' services for Israel had induced these words he allowed Mercy ("Middat ha-Raḥamim") to prevail (*ib.* vi. 1). As Moses feared that Middat ha-Din might prevent the redemption of Israel since it was unworthy of being redeemed, God swore to him to redeem the people for Moses' sake (*ib.* vi. 8–9, xv. 4). Moses in treating with Pharaoh always

slavery to him the respect due to a king (*ib.* vii. 2). Moses was only the one selected to perform all the miracles; but as to himself was doubtful of his success (Ex. vi. 12); some of them were assigned to Aaron (*ib.* vii. 1). According to another version, Aaron and not Moses undertook to send the plagues and to perform all the miracles connected with the water and the dust. Because the water had saved Moses, and the dust had been useful to him in concealing the body of the Egyptian (*ib.* ii. 12), it was not fit that they should be the instruments of evil in Moses' hand (*ib.* ix. 9, x. 5; xx. 1). When Moses announced the last plague he would not state the exact time of its appearance, midnight, saying merely "ka-hazot" = "about midnight" (*ib.* xi. 4), because he thought the people might make a mistake in the time and would then call him a liar (Ber. 3b, 4a). On the night of the Exodus, when Moses had killed his paschal lamb, all the winds of the world were blowing through paradise, carrying away its perfumes and imparting them to Moses' lamb so that the odor of it could be detected at a distance of forty days (Ex. R. xix. 6). During this night all the first-born (including the female first-born, were killed), with the exception of Pharaoh's daughter Bithya, who had adopted Moses. Although she was a first-born child, she was saved through Moses' prayer ("S. Y." p. 125b). During the Exodus while all the people thought only of taking the gold and silver of the Egyptians, Moses endeavored to carry away boards for use in the construction of the future Temple (comp. Gen. R. xciv. 4 and JEW. ENCYC. vi. 24 *et seq.*, Jacob) and to remove Joseph's coffin (Ex. R. xviii. 8). Serah, Asher's daughter, told Moses that the coffin had been lowered into the Nile, whereupon Moses went to the bank of the river and cried: "Come up, Joseph" (according to another version, he wrote the name of God on a slip of paper, which he threw into the Nile) when the coffin immediately rose to the surface (Sotah 13a; Ex. R. xx. 17; "D. Y." *l.c.*; "S. Y." p. 126).

At the Exodus.

Another legend says that Joseph's coffin was among the royal tombs the Egyptians guarding it with dogs whose barking could be heard throughout Egypt; but Moses silenced the dogs and took the coffin out (Sotah *l.c.*; Ex. R. *l.c.*; comp. JOSEPH IN RABBINICAL LITERATURE).

On arriving at the Red Sea Moses said to God what he remembered by Him to cleave the water: "Thou hast made it a law of nature that the sea shall never be dry," whereupon God replied that at the Creation He had made an agreement with the sea as to the separation of its waters at this time (Ex. R. xxi. 16; comp. "M. W." p. 38). When the Israelites saw Pharaoh and his army drown in the Red Sea (Ex. xiv. 30–31) they wished to return to Egypt and set up a kingdom there; but Moses prevented them, urging them on by force. He also removed the idols which the Israelites had brought with them from Egypt (Ex. R. xxiv. 2).

The giving of the tables of the Law and of the Torah in general to Moses is a favorite subject for legends. In contrast to the pithy sentence of R. Jose (Suk. 5a) to the effect that Moses never ascended into heaven, there are many haggadot which describe in detail how Moses made his ascension and received the Torah there. Moses went up in a cloud which entirely enveloped him (Yoma 4a). As he could not penetrate the cloud, God took hold of him and placed him within it (*ib.* 4b). When he reached heaven the angels asked God: "What does this man, born of woman, desire among us?" God replied that Moses had come to receive the Torah, whereupon the angels claimed that God ought to give the Torah to them and not to men. Then God told Moses to answer them. Moses was afraid that the angels might burn him with the breath of their mouths; but God told him to take hold of the throne of glory. Moses then proved to the angels that the Torah was not suited to them, since they had no passions to be subdued by it. The angels thereupon became very friendly with Moses, each one of them giving him something. The angel of death confided to him the fact that incense would prevent the plague (Shab. 88b–89a; Ex. R. xxviii.). Moses subsequently caused Aaron to employ this preventive (Num. xvii. 11–13). Moses, following the custom of the angels, ate nothing during his forty days' sojourn in heaven (B. M. 87b), feeding only on the splendor of the Shekinah. He distinguished day from night by the fact that God instructed him by day in the Scripture, and by night in the Mishnah (Ex. R. xlvii. 9). God taught him also everything which every student would discover in the course of time (*ib.* i.). When Moses first learned the Torah he soon forgot it; it was then bestowed upon him as a gift and he did not again forget it (Ned. 35a).

Receives the Torah.

The Torah was intended originally only for Moses and his descendants; but he was liberal enough to give it to the people of Israel, and God approved the gift (Ned. 38a). According to another version, God gave the Torah to the Israelites for Moses' sake (Ex. R. xlvii. 14). Moses' burnt tongue was healed when he received the Law (Deut. R. i. 1). As Moses was writing down the Torah, he, on reaching the passage "Let us make man" (Gen. i. 26), said to God, "Why dost thou give the Minim the opportunity of construing these words to mean a plurality of gods?" whereupon God replied: "Let those err that will" (Gen. R. viii. 7). When Moses saw God write the words "erek appayim" (= "long-suffering"; Ex. xxxiv. 6), and asked whether God was long-suffering toward the pious only, God answered, "Toward sinners also." When Moses said that sinners ought to perish, God answered, "You yourself will soon ask me to be long-suffering toward sinners" (Sanh. 111a). This happened soon after Israel had made the golden calf (*ib.*). Before Moses ascended to heaven he said that he would descend on the forenoon of the forty-first day. On that day Satan confused the world so that it appeared to be afternoon to the Israelites. Satan told them that Moses had died, and was thus prevented from punctually fulfilling his promise. He showed them a form resembling Moses suspended in the air, whereupon the people made the golden calf (Shab. 89a; Ex. R. lxi.). When, in consequence of this, Moses was obliged to descend from heaven (Ex. xxxii. 7), he saw the angels of destruction, who were ready to

destroy him. He was afraid of them; for he had lost his power over the angels when the people made the golden calf. God, however, protected him (Ex. R. xli. 12). When Moses came down with the tables and saw the calf (Ex. xxxii. 15–20), he said to himself: "If I now give to the people the tables, on which the interdiction against idolatry is written (Ex. xx. 2–5), they will deserve death for having made and worshiped the golden calf." In compassion for the Israelites he broke the tables, in order that they might not be held responsible for having transgressed the command against idolatry (Ab. R. N. ii.).

Worship of the Golden Calf.

Moses now began to pray for the people, showing thereby his heroic, unselfish love for them. Gathering from the words "Let me" (Ex. xxxii. 10) that Israel's fate depended on him and his prayer, he began to defend them (Ber. 32a; Meg. 24a). He said that Israel, having been sojourning in Egypt, where idolatry flourished, had become accustomed to this kind of worship, and could not easily be brought to desist from it (Yalḳ., Ki Tissa, 397). Moreover, God Himself had afforded the people the means of making the golden calf, since he had given them much gold and silver (Ber. *l.c.*). Furthermore, God had not forbidden Israel to practise idolatry, for the singular and not the plural was used in Ex. xx. 2–5, referring, therefore, only to Moses (Ex. R. xlvii. 14).

Moses refused God's offer to make him the ancestor of a great people (Ex. xxxii. 10), since he was afraid that it would be said that the leader of Israel had sought his own glory and advantage and not that of the people. He, in fact, delivered himself to death for the people (Ber. *l.c.*). For love of the Israelites he went so far as to count himself among the sinners (comp. Isa. liii. 12), saying to God: "This calf might be an assistant God and help in ruling the world." When God reproved him with having himself gone astray and with believing in the golden calf, he said: "Lord, why doth thy wrath wax hot against thy people" (Ex. xxxii. 11; Num. R. ii. 14; Deut. R. i. 2). Moses atoned for the sin of making the calf; he even atoned for all the sins of humanity down to his time, freeing men from their burden of sin (Yalḳ., Ki Tissa, 388, from the Tanna debe Eliyahu; this, as well as the interpretation of Isa. liii. as referring to Moses [Soṭah 14a], must be either ascribed to Christian influence or regarded as a polemic against the Christian interpretations referring to Jesus). Moses loved the people (Men. 65a, b), showing his affection on every occasion. During the battle with Amalek he sat on a stone, and not on a cushion which he could easily have procured, because, Israel being at that time in trouble, he intended to show thereby that he suffered with them (Ta'an. 11a). When he begged God, before his death, to recall the oath that he (Moses) should never enter Palestine, God replied, "If I recall this oath I will also recall the oath never to destroy Israel," whereupon Moses said: "Rather let Moses and a thousand like him perish than that one of the people of Israel should perish" (Midr. Peṭirat Mosheh, in Jellinek, "B. H." i. 121). Moses requested that the Shekinah might rest in Israel only in order that Israel might thereby be distinguished among all peoples (Ber. 7a), that if they sinned and were penitent, their intentional sins might be regarded merely as trespasses (Yoma 86b); and that when Israel should suffer under the yoke of the nations, God would protect the pious and the saints of Israel (B. B. 8a). All the injuries and slanders heaped upon Moses by the people did not lessen his love for them.

Moses and Israel.

The words "They looked after Moses" (Ex. xxxiii. 8) are differently interpreted. According to one opinion the people praised Moses saying: "Hail to the mother who has borne him; all the days of his life God speaks with him; and he is dedicated to the service of God." According to another opinion they reproached and reviled him: they accused him of committing adultery with another man's wife, and every man became jealous and forbade his wife to speak to Moses. They said: "See how fat and strong he has grown; he eats and drinks what belongs to the Jews, and everything that he has is taken from the people. Shall a man who has managed the building of the Tabernacle not become rich?" (Sanh. 110a; Ḳid. 33b; Ex. R. li. 4; Shek. v. 13). Yet Moses was the most conscientious of superintendents (Ber. 44a), and although he had been given sole charge of the work, he always caused his accounts to be examined by others (Ex. R. li. 1). He was always among the workmen, showing them how to do the work.

When everything was prepared Moses set up the Tabernacle alone (Ex. R. lii. 3). He fastened the ceiling of the tent over it, as he was the only one able to do so, being ten ells tall (Shab. 92a). During the seven days of the dedication he took the Tabernacle apart every day and set it up again without any help. When all was completed he gave a detailed account of the various expenses (Ex. R. li. 4). During the seven days of the dedication, or, according to another account, during the forty years of the wandering in the desert, Moses officiated as high priest. He was also king during this entire period. When he demanded these two offices for his descendants God told him that the office of king was destined for David and his house, while the office of high priest was reserved for Aaron and his descendants (Ex. R. ii. 13; Lev. R. xi. 6, Zeb. 102a).

In the Tabernacle.

All the different cycles of legends agree in saying that Moses was very wealthy, probably on the basis of Num. xvi. 15 (comp. Ned. 35a, where this interpretation is regarded as uncertain); they differ however, as to the source of his wealth. According to one he derived it from the presents and treasures given to him by the Ethiopians when they took the crown away from him ("D. Y." *l.c.*). According to another Jethro gave him a large sum of money as dowry when he married Zipporah ("M. W." 7–5). Still another story relates that Moses received a large part of the booty captured from Pharaoh and later from Sihon and Og (Lev. R. xxviii. 4). In contrast to these versions, according to which Moses gained his wealth by natural means, there are two other versions according to which Moses became wealthy by a miracle. One of these narratives says

that Moses became rich through the breaking of the tables, which were made of sapphires (Ned. 38a); and the other that God showed him in his tent a pit filled with those precious stones (Yalk., Ki Tissa 385).

Moses was also distinguished for his strength and beauty. He was, as stated above, ten ells tall and very powerful. In the battle against Og Moses was the only one able to kill that king (Ber. 54b; see Og in Rabbinical Literature). His face was surrounded by a halo (comp. Ex. xxxiv. 29–35); this was given to him in reward for having hidden his face from meeting God in the burning bush (*ib.* iii. 2–6; Ber. 7a), or he received it from the cave in the cleft of the rock (comp. Ex. xxxiii. 22) or from the tablets, which he grasped while God was holding one side and the angels the other. Another legend says that a drop of the marvelous ink with which he wrote down the Torah remained on the pen; and when he touched his head with the pen he received his halo (Ex. R. xlvii. 11).

Personal Qualities.

Moses was called the "father of wisdom" on account of his great sagacity (Meg. 13a; Lev. R. i. 15). He possessed forty-nine of the fifty divisions of wisdom (R. H. 21b; Ned. 38a). The question why the pious sometimes have bad luck while the sinners are fortunate was solved for him (Ber. 7a). He wished to know also how good deeds are rewarded in the future world, but this was not revealed to him (Yalk., Ki Tissa 385). Piety was not burdensome to him (Ber. 33b). His prayers were immediately answered (Gen. R. ix. 4). He was so prominent a figure that his authority was equal to that of an entire sanhedrin of seventy-one members (Sanh. 16b), or even of the whole of Israel (Mek., Beshallah, Shir. 1 [ed. Weiss, p. 41a]).

Aside from the Pentateuch, Moses wrote also the Book of Job and some Psalms. He also introduced many regulations and institutions (Shab. 30a; comp. Ber. 54, Ta'an. 27, Meg. 4, Yeb. 79; Mak. 24). On account of the excellence of his prophecy he is called "the father," "the head," "the master," and "the chief of the Prophets" (Lev. R. i. 3; Esth. R. i.; Ex. R. xxi. 4; Gen. R. lxxvi. 1). While all the other prophets ceased to prophesy after a time, Moses continued to talk with God and to prophesy throughout his life (Ex. R. ii. 12); and while all the other prophets beheld their visions as through nine spectacles ("espaklaryot") or through dim ones, Moses beheld his as through one clear, finely ground glass (Yeb. 49b; Lev. R. i. 14). Balaam surpassed him in prophecy in two respects: 1. Balaam always knew when God was about to speak with him, while Moses did not know beforehand when God would speak with him; and (2) Balaam could speak with God whenever he wished, which Moses could not do. According to another tradition (Num. R. xiv. 24), however, Moses also could speak with God as often as he wished. The fact that God would speak with him unawares induced Moses to give up domestic life, and to live separated from his wife (Shab. 87a).

His Prophetic Powers.

Moses' modesty is illustrated by many fine examples in the Haggadah (comp. Num. xii. 3). When God pointed to R. Akiba and his scholarship, Moses said: "If Thou hast such a man, why dost Thou reveal the Torah through me?" (Men. 29b; see also Akiba). When Moses descended from heaven Satan came to ask him where the Torah was which God had given to him. Moses said: "Who am I? Am I worthy to receive the Torah from God?" When God asked him why he denied that the Torah had been given to him, he replied: "How can I claim anything which belongs to Thee and is Thy darling?" Then God said to him: "As thou art so modest and humble, the Torah shall be called after thee, the 'Torah of Moses'" (Shab. 89a; comp. Mal. iii. 22). Moses' modesty never allowed him to put himself forward (*e.g.*, in liberating Israel, in dividing the sea, and subsequently also in connection with the Tabernacle) until God said to him: "How long wilt thou count thyself so lowly? The time is ready for thee; thou art the man for it" (Lev. R. i. 15). When Moses had made a mistake, or had forgotten something, he was not ashamed to admit it (Zeb. 101a). In his prayers he always referred to the merits of others, although everything was granted to him on account of his own merit (Ber. 10b). Whenever the cup is handed to him during the banquet of the pious in the other world, that he may say grace over the meal, he declares: "I am not worthy to say grace, as I have not deserved to enter the land of Israel" (Pes. 119b). The fact that Moses, the foremost leader of Israel, who ceaselessly prayed for it and partook of its sorrows (Num. R. xviii. 5), and on whose account the manna was showered down from heaven and the protecting clouds and the marvelous well returned after the death of Aaron and Miriam (Ta'an. 9a), should not be allowed to share in Israel's joys and enter the promised land ("M. W." *l.c.*), was a problem that puzzled the Haggadah, for which it tried to find various explanations. Moses was anxious to enter the promised land solely because many of the commandments given by God could be observed only there, and he was desirous of fulfilling all the commandments. God, however, said that He looked upon Moses as having fulfilled all the commandments, and would therefore duly reward him therefor (Soṭah 14a). Moses prayed in vain to be permitted to go into the promised land if only for a little while; for God had decreed that he should not enter the country either alive or dead. According to one opinion, this decree was in punishment for the words addressed by him to God: "Wherefore hast thou so evil entreated this people?" (Ex. v. 22; Ex. R. v. 27). According to another version, this punishment was inflicted upon him for having once silently renounced his nationality. When Moses had helped the daughters of Jethro at the well, they took him home, letting him wait outside while they went into the house and told their father that an Egyptian had protected them (Ex. ii. 19). Moses, who overheard this conversation, did not correct them, concealing the fact that he was a Hebrew ("M. W." *l.c.*). There is still another explanation, to the effect that it would not have redounded to the glory of Moses if he who had led 600,000 persons out of Egypt had been the only one to enter Palestine, while the entire people were des-

Can Not Enter the Promised Land.

tined to die in the desert (comp. Num. xiv. 28–37). Again, Moses had to die with the generation which he took out of Egypt, in order that he might be able to lead them again in the future world (Num. R. xix. 6). Denying all these reasons, another explanation, based on Scripture, is that Moses and Aaron were not permitted to enter the promised land because they did not have the proper confidence in God in calling water from the rock (Num. xx. 12). Moses asked that this error should be noted down in the Torah (Num. xx. 12) in order that no other errors or faults should be ascribed to him (Num. R. *l.c.*). This story of his lack of true confidence in God when calling forth the water is elaborated with many details in the legends.

Moses Strikes the Rock.

Moses was careful not to provoke the people during the forty years of wandering in the desert, because God had sworn that none of the generation which had left Egypt should behold the promised land (Deut. i. 35). When he went to call forth the water he did not know exactly from which rock it would come. The people became impatient and said that there was no difference between the rocks, and that he ought to be able to call forth water from any one of them. Vexed, he replied, "Ye rebels!" (Num. xx. 10) or, according to the Midrash, "fools!" (מורים = *μῶροι*). God therefore said to him: "As thou art clever, thou shalt not enter the land together with fools." According to another legend, Moses became angry because some of the people said that, since he had been a herdsman with Jethro, he knew, like all herdsmen, where to find water in the desert, and that now he was merely trying to deceive the people and to make them believe that he had miraculously called water from the rock (Midr. Peṭirat Aharon, in Jellinek, *l.c.* i. 93 *et seq.*; Num. R. xix. 5; Yalḳ., Ḥuḳḳat, 763).

When Moses heard that Aaron also had to die he grieved and wept so much as to occasion his own death (Midr. Peṭirat Aharon, *l.c.*). This story, as well as the reference to his early death (Yoma 87a), was probably based on Deut. xxxiv. 7, according to which he retained all his faculties and his full strength down to his end; but they contradict the many other versions of his death (see below). When Moses took Aaron up the mountain where the latter was to die, and announced his death to him, he comforted him, saying: "You, my brother, will die and leave your office to your children; but when I die a stranger will inherit my office. When you die you will leave me to look after your burial; when I die I shall leave no brother, no sister, and no son to bury me" (Midr. Peṭirat Aharon, *l.c.*; Num. R. xix. 11; Yalḳ., Num. 763, 787)—for Moses' sons died before him (comp. the note in "Zayit Ra'anan" to Yalḳ., Num. 787). When Moses witnessed the quiet and peaceful death of Aaron he desired a similar death for himself (*ib.*). After Aaron's death Moses was accused by the people of having killed him through jealousy; but God cleared him from this suspicion by a miracle (Yalḳ., Num. 764).

At Aaron's Death.

When Moses was about to take vengeance on Midian before his death (comp. Num. xxxi.) he did not himself take part in the war, because he had at one time sojourned in Midian and had received benefits in that country (Num. R. xxii. 4). When Zimri brought the Midianitish woman Cozbi before Moses (Num. xxv. 6), asking that he might marry her, and Moses refused his request, Zimri reproached him with having himself married the Midianitish woman Zipporah (Sanh. 82a). Later, also, Moses was reproached for this marriage, the Rabbis saying that on account of it he became the ancestor of Jonathan, the priest of Micah's idol (Judges xviii 30, B B 109b). God revealed to Moses before his death all the coming generations, their leaders and sages as well as the saints and sinners. When Moses beheld Saul and his sons die by the sword he grieved that the first king of Israel should come to such a sad end (Lev. R. xxvi. 7). When God showed him hell he began to be afraid of it; but God promised him that he should not go thither (Num. R. xxiii. 4). He beheld paradise also. A detailed description of Moses' wanderings through paradise and hell is found in the apocalypse "Gedullat Mosheh" (Salonica, 1727; see Jew. Encyc. i. 679).

The different legends agree in saying that Moses died on Adar 7, the day on which he was born, at the age of 120 years (Meg. 13b; Mek., Beshallaḥ, Wayassa', 5 [ed. Weiss, p. 60a]; comp. Josephus, *l.c.* iv. 8, § 49), the angel of death not being present (B B. 17a). But the earlier and the later legends differ considerably in the description and the details of this event. The earlier ones present the hero's death as a worthy close to his life. It takes place in a miraculous way; and the hero meets it quietly and resignedly. He ascends Mount Abarim accompanied by the elders of the people, and Joshua and Eleazar; and while he is talking with them a cloud suddenly surrounds him and he disappears. He was prompted by modesty to say in the Torah that he died a natural death, in order that people should not say that God had taken him alive into heaven on account of his piety (Josephus, *l.c.*). The event is described somewhat differently, but equally simply, in Sifre, Deut. 305 (ed. Friedmann, p. 129b). For the statement that Moses did not die at all, compare Sotah 13b. "When the angel of death, being sent by God to Moses, appeared before him and said, 'Give me your soul,' Moses scolded him, saying, 'You have not even the right to appear where I am sitting; how dare you say to me that I shall give you my soul?' The angel of death took this answer back to God. And when God said to the angel the second time, 'Bring Me the soul of Moses,' he went to the place where Moses had been, but the latter had left. Then he went to the sea to look for Moses there. The sea said that it had not seen Moses since the time when he had led the children of Israel through it. Then he went to the mountains and valleys, which told him that God had concealed Moses, keeping him for the life in the future world, and no creature knew where he was."

Death of Moses.

This simple story of the old midrash follows the Bible closely, making the mountains and valleys the speakers because, according to Deut. xxxiv 1–5, Moses died on the mountain and was buried in the valley. In the later legends the death of Moses is

resurrected more fantastically, with many marvelous details. But instead of the hero being glorified, as was certainly intended by these details, he is unconsciously lowered by some traits ascribed to him. He appears weak and fearsome, not displaying that greatness of soul which he might reasonably have been expected to exhibit at his death.

When God said to Moses that he must die Moses replied: "Must I die now, after all the trouble I have had with the people? I have beheld their sufferings; why should I not also behold their joys? Thou hast written in the Torah: 'At his day thou shalt give him his hire' [Deut. xxiv. 15]; why dost thou not give me the reward of my toil?" (Yalḳ., Deut. 940; Midr. Petirat Mosheh, in Jellinek, *l.c.* i. 115-120). God assured him that he should receive his reward in the future world. Moses then asked why he must die at all, whereupon God enumerated some of the sins for which he had deserved death, one of them being the murder of the Egyptian (Ex. ii. 12; Midr. Petirat Mosheh, *l.c.*). According to another version, Moses had to die so that he might not be taken for a god (*ib.*). Moses then began to become excited (Yalḳ., Wa'ethanan, 814), saying he would live like the beasts of the field and the birds, which get their daily food only for the sake of remaining alive (Yalḳ., Deut. 940). He desired to renounce the entry into the promised land and remain with the tribes of Reuben and Gad in the country east of the Jordan, if only he might remain alive. God said that this could not be done, since the people would leave Joshua and return to him (Midr. Petirat Mosheh, *l.c.*). Moses then begged that one of his children or one of the children of his brother Aaron might succeed him (*ib.* and Num. R. xxi. 15). God answered that his children had not devoted themselves to the Law, whereas Joshua had served Moses faithfully and had learned from him; he therefore deserved to succeed his teacher (*ib.*). Then Moses said: "Perhaps I must die only because the time has come for Joshua to enter upon his office as the leader of Israel. If Joshua shall now become the leader, I will treat him as my teacher and will serve him, if only I may stay alive." Moses then began to serve Joshua and give him the honor due to a master from his pupil. He continued to do this for thirty-seven days, from the first of Shebaṭ to the seventh of Adar. On the latter day he conducted Joshua to the tent of the assembly. But when he saw Joshua go in while he himself had to remain outside, he became jealous, and said that it was a hundred times better to die than to suffer once such pangs of jealousy. Then the treasures of wisdom were taken away from Moses and given to Joshua (comp. Soṭah 13b). A voice ("bat kol") was heard to say, "Learn from Joshua!" Joshua delivered a speech of which Moses understood nothing. Then, when the people asked that Moses should complete the Torah, he replied, "I do not know how to answer you," and tottered and fell. He then said: "Lord of the world, until now I desired to live; but now I am willing to die." As the angel of death was afraid to take his soul, God Himself, accompanied by Gabriel, Michael, and Zagziel, the former teacher of Moses, descended to get it. Moses blessed the people, begged their forgiveness for any injuries he might have done them, and took leave of them with the assurance that he would see them again at the resurrection of the dead. Gabriel arranged the couch, Michael spread a silken cover over it, and Zagziel put a silken pillow under Moses' head. At God's command Moses crossed his hands over his breast and closed his eyes, and God took his soul away with a kiss. Then heaven and earth and the starry world began to weep for Moses (Midr. Petirat Mosheh, *l.c.*; Yalḳ., Deut. 940; Deut. R. xi. 6). Although Moses died in the territory of the tribe of Reuben, he was buried in that of Gad at a spot four miles distant from the place of his death. He was carried this distance by the Shekinah, while the angels said to him that he had practised God's justice (Deut. xxxiii. 22). At the same time the bat ḳol cried out in the camp of the people: "Moses, the great teacher of Israel, is dead!" (Soṭah 13b).

Wishes to Avoid Death.

God Himself buried Moses (Soṭah 14a; Sanh. 39a) in a grave which had been prepared for him in the dusk of Friday, the sixth day of the Creation (Pes. 54a). This tomb is opposite Beth-peor (Deut. xxxiv. 6), in atonement for the sin which Israel committed with the idol Peor (Soṭah 14a). Yet it can not be discovered; for to a person standing on the mountain it seems to be in the valley; and if one goes down into the valley, it appears to be on the mountain (*ib.*).

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W. B. J. Z. L.

——**Critical View:** In 1753 Jean Astruc, a French physician, published at Brussels a little book in which he advanced the theory that Moses had employed certain documents in composing the Book of Genesis. This work was thought by its author to establish the Mosaic authorship of Genesis upon a more secure basis, but it contained the key which, in the hands of a long line of critics, has led to the modern view that the Pentateuch originated from four great documents, all of which were written some centuries after Moses (see PENTATEUCH, CRITICAL VIEW). The oldest of these documents, known as J or the Jahvist, contains in its present state no account of the early life of Moses, but presents him first as a fugitive in the land of Midian. Nearly all the after-events of the life of Moses, enumerated above, are, however, given by J, who has a definite and interesting point of view. Critics differ as to whether Aaron had any place in the original narrative of J or not, Dillmann and Bacon assigning to him an important rôle, while Wellhausen, Stade, Carpenter, and Harford Battersby hold that such passages as Ex. iv. 13–14 are later interpolations. Be this as it may, J represents Moses as holding the unique position of importance. For example, in J's description of the plagues he pictures Moses as announcing the plague; then he tells how YHWH sent it, usually through some natural agency (comp. Ex. viii. 20–24, the flies; x. 13, 19, the locusts). Similarly, J tells that YHWH "caused the sea to go back by a strong east wind

Moses in the Jahvist.

all the night, and made the sea dry land" (Ex. xiv. 21). Thus he explains the passage of the Red Sea.

It is J who represents Moses as alone enjoying the privilege of intercourse with YHWH face to face. He gives the account of the burning bush (Ex. iii. 2); he relates that Moses, Aaron, Nadab, and Abihu, with seventy of the elders of Israel, went up into the mountain, and that Aaron and the seventy beheld YHWH from afar off and ate and drank in His presence, but that Moses alone went near unto YHWH (Ex. xxiv. 1-2, 9-11). In Ex. xxxiv. 5 YHWH descended in a cloud and stood to talk with Moses. In J the basis of YHWH's covenant are the ten "words" contained in Ex. xxxiv. J, too, in Num. xiv. 11-17, 19-24 presents one of the most noble pictures of Moses. YHWH was angry, and declared that He would destroy Israel and make of Moses a great nation, but the unselfish leader pleaded against his own interests for the forgiveness of the nation which had so often thwarted him, and the prayer prevailed.

Moses in the Elohist.

The second prophetic document in point of age, known as E or the Elohist, contains the account of Moses' birth and exposure on the Nile, together with the incidents which led to his flight to Midian. Aaron and Miriam also played a part in the original E narrative. E gives especial attention to the part of Jethro in initiating Moses into the worship of YHWH and in the organization of legal procedure (Ex. xviii. 12 *et seq.*). According to E, before the Exodus the Hebrews dwelt in the midst of the Egyptians (not in Goshen, as in J); and E asserts that on the advice of Moses the Hebrews borrowed freely of the Egyptians just before leaving. E pictures Moses as raising the fateful rod when he would have any plague come, at which sign the plague came. At the Red Sea also Moses lifted this rod and the waters parted. In the E narrative Moses had a "tent of meeting" pitched at a distance from the camp, to which he resorted, accompanied only by Joshua, his minister, and there he talked with YHWH face to face (Ex. xxxiii. 8-11). E makes the basis of the covenant which Moses mediated to be the code in Ex. xx. 24-xxiii. 19. This covenant, however, was not communicated at the tent of meeting, but on the top of the sacred mountain, which E calls "Horeb" and J calls "Sinai." E's narrative contains the chief events of the life of Moses already given. His portrait is dignified and noble, though lacking in the touches of highest heroism which make the picture of J superb.

In the Priestly Code.

The writer of the Priestly Code (P), like the two older prophetic writers, includes in his account the chief events in the life of Moses, but in accord with his usual habit tells these events in a few chronicle-like words in order to make them the setting of his history of the sacred institutions. P declares that Amram was the father of Moses, and Jochebed his mother (Ex. vi. 20), and gives to Aaron a prominence much greater than in the older narratives. Moses is a god to Pharaoh, and Aaron is Moses' prophet (Ex. vii. 1). In accord with this view, in P's account of the Egyptian plagues Moses communicates in each case a command to Aaron, who then stretches out the sacred rod to invoke the affliction. Thus Aaron is associated with Moses at almost every point. P increases everywhere the miraculous element. In his account the simple driving back of the waters of the Red Sea by the east wind becomes an astounding miracle (comp. Ex. xiv. 22). P traces to Moses the sacred institutions; the Levitical law was communicated by YHWH to Moses; Moses received on the mount the pattern of the Tabernacle, which was constructed under his direction; even the duties of the Levites were arranged by him (see LEVITES, CRITICAL VIEW).

The Deuteronomist (D) adds nothing to the knowledge of the character of Moses. The account of the second giving of the Law in Moab, and various notes which expound and interpret the older narratives, constitute the whole Pentateuchal product of this writer.

Moses and Sargon.

The cuneiform library of Assurbanipal has furnished a legend of the birth of Sargon of Agade (a Babylonian king who, according to Nabonidos, ruled about 3800 B.C.) which is strikingly parallel to the story of the secret birth of Moses and of his exposure on the Nile. The legend runs:

"Sargon, the powerful king, King of Agade am I. My mother was of low degree; my father I did not know. The brother of my father dwelt in the mountain. My city was Azupirani, which is situated on the bank of the Euphrates. My humble mother conceived me; in secret she bore me. She placed me in a boat of reeds; with bitumen my door she closed. She entrusted me to the river, which did not overwhelm me. The river bore me along; to Akki the irrigator it carried me. Akki the irrigator in goodness . . . brought me to land. Akki the irrigator as his son brought me up. Akki the irrigator his gardener appointed me. While I was gardener, Ishtar loved me . . . four years I ruled the kingdom."

The parallelism between this narrative and the story of the exposure of Moses is thought by many scholars to be too close to be accidental.

Name.

The name מֹשֶׁה is explained in Ex. ii. 12 (E) as though it were of Hebrew origin, and from משׁה ("to draw out"). If this were its real etymology, the name would mean "deliverer," "savior" (comp. Ps. xviii. 17, Hebr.). As an Egyptian princess could not have spoken Hebrew, this etymology has been generally abandoned. A second one dates from the time of Josephus ("Ant." ii. 9, § 6; "Contra Ap." i., § 31), and is built on the Greek form of the name *Μωυσῆς*. This, Josephus claims, is derived from Egyptian "mo" (water) and "uses" (saved)—a theory to which Jablonski gave a quasi-scientific character by comparing the Coptic "mo" (water) and "ushe" (rescued). An Egyptian name with such a meaning would, however, be formed differently (see "Z. D. M. G." xxv. 141). The etymology now generally received regards it as from the Egyptian "mesh" (child), often used as a part of a theophorous name. This view was suggested by Lepsius, and has been accepted by Ebers, Dillmann, Gesenius, and Buhl, by Briggs, Brown, and Driver in their lexicon, and by others. Guthe ("Gesch. des Volkes Israel," p. 20) also regards it as a fragment of a theophorous name. W. Max Müller has objected that the vowel in "mesh" is short, while that in "Moses" is long, and that the sibilants are not those which the philological

Founder of the Israelitish Nation.

power God lent him while he received the Law; he died and was buried like any other mortal (*ib.* xxxiv. 5-6). Owing to the contact of the Jews with the Greeks in Alexandria, Moses was made the subject of many legends, and in many respects lifted to supernatural heights.

Ben Sira was probably the first to compare him with the angels—a suggestion from Ex. xxxiv. 29 (Ecclus. xlv. 2; the Hebrew text reads "ke-elohim," while the Greek reads ἁγίοις = "saints"). Especially favorable to the accretion of legends or fictions around the life of Moses was the fact that he was born in Egypt and brought up by the daughter of the king. This suggested that "he was learned in all the wisdom of the Egyptians" (Acts vii. 22). But the Jewish men of letters who lived in Alexandria were by no means satisfied with the idea that Moses acquired the wisdom of the Egyptians; they claimed for him the merit of having given to Egypt, Phenicia, and Hellas all their culture. He taught the Jews the letters, and they then became the teachers of the Phenicians and, indirectly, of the Greeks, says Eupolemus (Eusebius, "Præparatio Evangelica," ix. 26). Artapanus, in his history of the Jews, went so far as to identify Moses with Tot-Hermes (the Egyptian messenger and scribe of the gods, who invented the letters, the various arts of peace and of war, as well as philosophy), and with the Greek Musæus, "the teacher of Orpheus." He even ascribed to him the division of the land into its thirty-six districts, with their various forms of worship. As the foster-mother of Moses, Artapanus names Merris, the wife of Chenephres, King of Upper Egypt; being childless, she pretended to have given birth to him and brought him up as her own child.

"Jealousy of Moses' excellent qualities induced Chenephres to send him with unskilled troops on a military expedition to Ethiopia, where he won great victories. After having built the city of Hermopolis, he taught the people the value of the ibis as a protection against the serpents, making the bird the sacred guardian spirit of the city; then he introduced circumcision. After his return to Memphis, Moses taught the people the value of oxen for agriculture, and the consecration of the same by Moses gave rise to the cult of Apis. Finally, after having escaped another plot by killing the assailant sent by the king, Moses fled to Arabia, where he married the daughter of Raguel, the ruler of the district. Chenephres in the meantime died from elephantiasis [comp. Ex. R. i. and Targ. Yer. to Ex. ii. 23]—a disease with which he was the first to be afflicted—because he had ordered that the Jews should wear garments that would distinguish them from the Egyptians and thereby expose them to maltreatment [this is characteristic of the age in which it was written]. The sufferings of Israel then caused God to appear to Moses in a flame bursting forth from the earth [not from the bush!], and to tell him to march against Egypt for the rescue of his people. Accordingly he went to Egypt to deliberate with his brother Aaron about the plan of warfare, but was put into prison. At night, however, the doors of the prison opened of their own accord, while the guards died or fell asleep. Going to the royal palace and finding the doors open there and the guards sunk in sleep, he went straight to the king, and when scoffingly asked by the latter for the name of the God who sent him, he whispered the Ineffable Name into his ear, whereupon the king became speechless and as one dead. Then Moses wrote the name upon a tablet and sealed it up, and a priest who made sport of it died in convulsions. After this Moses performed all the wonders, striking land and people with plagues until the king let the Jews go. In remembrance of the rod with which Moses performed his miracles every Isis temple in Egypt has preserved a rod—Isis symbolizing the earth which Moses struck with his rod" (Eusebius, *l.c.* ix. 27).

The record closes with a description of the person-

ality of Moses: "He was eighty-nine years old when he delivered the Jews; tall and ruddy, with long white hair, and dignified."

Fantastic and grotesque as these stories are, they are scarcely inventions of Artapanus only. Long contact of the Jews of Alexandria with Egyptian men of letters in a time of syncretism, when all mythology was being submitted to a rationalizing process, naturally produced such fables (see Freudenthal, "Hellenistische Studien," 1875, pp. 153–174), and they have found a place in the Palestinian as well as in the Hellenistic haggadah, in Josephus, Philo ("De Vita Moysis"), and the Alexandrian dramatist Ezekiel (Eusebius, *l.c.* ix. 28), as well as in the Midrash (Ex. R. i.–ii.; Tan., Shemot), the Targum, and the "Sefer ha-Yashar," or the older "Chronicles of Jerahmeel" (xliv.–l.).

Most elaborate is the haggadah from which Josephus drew his story ("Ant." ii. 9, § 2–ii. 10, § 2):

"Egyptian priests skilled in prophesying foretold the birth of a Hebrew who would bring misfortune on Egypt, and thus caused Pharaoh's edict to have every new-born male child drowned in the river" (comp. Sanh. 10b; Ex. R. i.; Targ. Yer. to Ex. i. 14; see JANNES AND JAMBRES). "Amram in his distress at the fate of every new-born child prays to God and receives a revelation" (see AMRAM; MIRIAM). "Thermutis was the name of the princess who saw Moses in the water-cradle and conceived a love for him on account of his striking beauty. The child, however, refused to suckle from any other breast but that of his mother." "Moses excelled all by his tall stature and beauty of countenance as well as by his quickness of apprehension." "Thermutis, being without child, brought him up as her own son, and one day when she presented him to her father as her own child, and heir to the throne—a gift she had received from the river-god—Pharaoh took the child on his lap and placed his diadem upon its head; whereupon it cast it down on the ground and trampled upon it. This was taken as an evil omen by the king, and the priestly soothsayer, finding Moses to be the one who would bring upon the kingdom the misfortune predicted for it, wished to slay him, but Thermutis succeeded in saving his life" (comp. Ezekiel in Eusebius, *l.c.* ix. 29; "Chronicles of Jerahmeel," xliv. 8; Yalḳ. i. 166). "An attack on Egypt by the Ethiopians caused all to look to Moses for aid, and the king asked his daughter to permit him to go forth as general of an army to Ethiopia. Moses took the short road along the desert, deemed impassable on account of its many flying serpents ('serafim'), and provided himself with numerous baskets filled with ibises, the destroyers of serpents, by the help of which he removed the dangers of the desert. He thus took the Ethiopians by surprise and defeated them, driving them back to Meroe, a fortified city. While he was besieging the city, Therbis, the daughter of the king, saw him upon the walls, fell in love with him, and proposed to him to become his wife. He accepted the offer under the condition that the city should surrender to him; finally he married her" (comp. "Chronicles of Jerahmeel," xlv.–xlvi.; Yalḳ. i. 168).

This is obviously a midrashic tale connected with Num. xii. 1, but disavowed at a later stage (see Sifre, Num. 99, and Targ. *ad loc.*).

Philo also shows familiarity with these legends; he refers to the beauty of the babe Moses (*l.c.* i. 3) and mentions the fact that the princess, being childless, contrived to make Moses appear as her own child (i. 4–5). Moses' education in science, art, and philosophy, however, is ascribed to Egyptian masters (i. 6); he was grieved by the sufferings of his Hebrew brethren, many of whom died an untimely death and did not have even seemly burial (i. 7); his prophetic powers were attested at the Red Sea when the Egyptian dead were cast up by the waves and were actually seen by the Israelites, as Moses had announced (iii. 34, with reference to Ex. xiv. 13, 30).

The end of the great lawgiver especially was surrounded with legends. "While, after having taken leave of the people, he was going to embrace Eleazar and Joshua on Mount Nebo a cloud suddenly stood over him, and he disappeared. Though he wrote in Scripture that he died, which was done from fear that people might say that because of his extraordinary virtue he had been turned into a divinity" ("Ant." iv. 8, § 48). Philo says: "He was entombed not by mortal hands, but by immortal powers, so that he was not placed in the tomb of his forefathers, having obtained a peculiar monument [*i.e.*, grave] which no man ever saw" ("De Vita Moysis," iii. 39). Later on, the belief became current that Moses did not die, but was taken up to heaven like Elijah. This seems to have been the chief content of the apocryphon entitled "Assumptio Moysis," preserved only in fragmentary form (comp. Charles, "The Assumption of Moses," 1897, Introduction; Deut. R. xi.; Jellinek, "B. H." i. 115–129, vi. 71–78; M. R. James, "Apocrypha Anecdota," pp. 166–173, Cambridge, 1893).

Moses' Pre-existence.

No sooner was the new belief maintained that Moses was translated to heaven than the idea was suggested that his soul was different from that of other men. Like the Messiah, he is said to have been preexistent; he is thus represented in "Assumptio Moysis" (i. 12–14); so too "He was prepared before the foundation of the world to be the mediator of God's covenant, and as he was Israel's intercessor with God during life [xi. 11, 17], so is he to be the mediator in all the future." While his death was an ordinary one (i. 15, x. 14), "no place received his body"; "his sepulcher is from the rising of the sun to the setting thereof, and from the south to the confines of the north; all the world is his sepulcher" (xi. 5–8). Philo also calls Moses "the mediator and reconciler of the world" (*ib.* iii. 19). Especially in Essene circles was Moses apotheosized. "Next to God," says Josephus ("B. J." ii. 8, § 9), "they honor the name of their legislator, and if any one blasphemes him he meets with capital punishment" (comp. "Ant." iii. 15, § 3). Against such excessive adoration of a human being a reaction set in among the Rabbis, who declared that no man ever ascended to heaven (Suk. 5a).

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K. T.

MOSES, ASSUMPTION OF. See APOCALYPTIC LITERATURE.

MOSES, BLESSING OF. Biblical Data: Name given to the chapter in Deuteronomy (xxxiii.) containing the prophetic utterances of Moses concerning the destiny of the twelve tribes whom he had led to the boundary of Palestine. Moses begins with praise of YHWH, who had revealed Himself to His beloved nation, and then passes on to the blessing of the different tribes. He mentions first the tribes of the south, beginning with Reuben and Judah, and then those of the north, Dan, Naphtali, and Asher.

In regard to Reuben there is only a prayer: "Let Reuben live, and not die, and let not his men be few" (verse 6). Simeon seems to be omitted, but this is

explained by Josh. xix. 1. "Their [the children of Simeon] inheritance was within the inheritance of the children of Judah." For Judah, Moses prays that the Lord may hear his voice, and aid him against his enemies (verse 7). Next comes a lengthy benediction of Levi. After a reference to himself with the words "Who said unto his father and to his mother, I have not seen him" (comp. Ex. xxxii. 26-29), Moses declares that this tribe shall be the teachers of the Law and the priestly representatives of Israel before Yhwh. Benjamin is next blessed as the beloved of Yhwh, "whom the Lord shall cover . . . all the day long" (verse 12). By far the greatest attention is given to the tribe of Joseph; its land shall be enriched with all blessings, and it shall enjoy "the precious things of heaven" as well as the good-will of him that dwelleth "in the bush"; its blessing concludes with a comparison of its strength to the strength of the ox and of the horns of the "re'em" (verses 13-17, Hebr.; comp. Josh. xvii.). The Mount of Tabor and the sandy shore of the seacoast figure forth the happiness of the tribes of Issachar and Zebulun (verses 18-19). Gad is as strong as a lion; he selected the land which was to be the last home of the legislator of Israel (verses 20-21; comp. Num. xxxii.).

The prophet then mentions the northern and the last three tribes of Israel. Dan is the lion which leaps from Bashan (verse 22; see Judges xviii. 1-3, 27, 29; Josh. xix. 47-48). Naphtali, whose possessions are to the west and the south, is filled with the blessing of the Lord (comp. Josh. xix. 32-39). Last of all comes Asher, who will "dip his foot in oil" and "whose shoes are of iron and brass" (verses 24-25). Here the prophet returns to the opening words of the blessing, praising Yhwh and proclaiming the glory and honor of Israel.

S. O.

Critical View: The blessing of Moses, like Jacob's blessing, contains only a few benedictions, most of the verses describing the condition of the tribes at the time of the author. Like the text of Jacob's blessing, the text of these verses is not intact: the beginning (verses 2 and 3) has suffered much mutilation, and even with the help of the versions it is impossible to fill the gap. Perhaps the introduction and the conclusion were not written by the author of the blessing itself. Steuernagel, in his commentary on Deuteronomy, points out that the transition from verse 5 to verse 6 and from verse 25 to verse 26 is very abrupt, and that the contents of the introduction and the conclusion are of an entirely different nature from that of the other verses.

The Work of Various Authors.

Verses 26 *et seq.* seem to connect with verse 5, and the assumption is natural that the benedictory verses were later insertions into the psalm. Verses 9 and 10 presumably were also the work of a later author.

At all events there can be no doubt that originally these verses were not components of the Deuteronomic source. It is more probable that the Elohist embodied them in his work. A corroborative fact is that the blessing unquestionably originated in the Northern Kingdom, to this verses 7 and 17 bear testimony. In the latter, Ephraim is evidently considered to have produced the line of kings; and in the former, the testimony of which is more valuable, the wish is expressed not that the remaining tribes return to Judah, but that the latter return to Israel. Though verse 7 presupposes the separation of the two kingdoms, with a time of distress for Judah, it does not provide the means for a determination of its exact date.

It is difficult to establish the connection of the blessing of Moses with that of Jacob. Most authorities maintain that the former depended directly upon the latter; and their chief argument is based on the passage on Joseph, part of which is contained also in Jacob's blessing. But there can hardly be a doubt that the passage on Joseph in Jacob's blessing was amplified from the material contained in the blessing of Moses. Otherwise a similar argument might be based upon the same arrangement in each blessing of the tribes of Zebulun and Issachar, and upon other points of agreement which, however, indicate a similarity of the matter rather than any direct connection. At all events, there are striking differences between the two blessings.

However that may be, it is certain that the blessing of Moses is of later date than the kernel of Jacob's blessing. While in the latter Simeon and Levi (comp. Gen. xxxiv.) are censured on account of their sin and are threatened with dispersion in Israel (Gen. xlix. 5-7), the blessing of Moses does not mention Simeon at all; and in it Levi appears as the tribe of priests, although not yet assured of the sacerdotal office, nor respected for holding it. Rather he meets with persecutions, and these probably from the persons who dispute his right to the priesthood (Deut. xxxiii. 8 *et seq.*). While in Jacob's blessing Reuben is threatened with the loss of his birthright,

Compared with Jacob's Blessing.

the wish is expressed in the other blessing: "May Reuben live, and not die; and may not his men be few." This is a clear indication that Reuben before this time had sunk into a state of absolute insignificance. And while again the passage on Joseph in the one designates a period in which this tribe successfully defended itself against its enemies, the corresponding passage in the other (Gen. xlix. 22 *et seq.*) points to a time when Ephraim maintained his power undiminished and defeated his enemies on all sides: "His [Joseph's] glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth" (Deut. xxxiii. 17). This verse certainly refers to a later time than the Syrian wars under Ahab. It more probably refers to the time of Jeroboam II., who was more successful than any of his predecessors in defeating Israel's enemies. It is likely that the passage on Gad alludes to the same period, in which this tribe successfully withstood the Syrians.

Dillmann's statement (in his Commentary on Numbers and Deuteronomy, p. 415) that the blessing of Judah points to the period immediately after the separation of the two kingdoms is hardly correct. He bases his opinion on the fact that the praise of Levi and Benjamin, together with what is said

about Judah and Joseph, could apply only to this period. Steuernagel suggests that the allusion might be to the victory of the Edomites (II Kings xiv. 7), which perhaps put a stop to the distress caused Judah by Edom. Perhaps, also, the allusion might be to the situation described in II Kings xii. 18 *et seq.* At all events, without stretching a point, such passages as those on Benjamin and Levi may be assumed to refer to the beginning of the eighth century B.C., and the passage on Joseph hardly presupposes the period of Jeroboam I. Hence Reuss ("Gesch. der Heiligen Schriften des Alten Testaments," p. 213), Cornill ("Einleitung in das Alte Testament," p. 72), and others are justified in considering the blessing of Moses to have originated in the eighth century B.C. In any case, none of the verses indicates the authorship of Moses; this tradition is not implied in any feature of the blessing itself, and is merely referred to in the introductory and closing verses (xxxi. 30, xxxii. 44a), which are intended to furnish a setting to the poem and to establish the connection between its various sections.

Probable Date of Origin.

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J. JR. W. N.

MOSES, CHILDREN OF (בני משה; Arabic, "Banu Musa"): The legendary descendants of Moses who dwell beyond the mythical River SAMBATION. The pathetic conception of the Jewish exiles weeping by the waters of Babylon, and refusing to sing the songs of Zion in a strange land, as pictured in Ps. cxxxvii., has been developed in Jewish legend as follows: Resting for the first time on their arrival at Babylon, part of the Jewish exiles began to eat and drink, while others wept and mourned. King Nebuchadnezzar thereupon asked the latter: "Why do you sit here and lament?" and, calling the tribe of Levi (the children of Moses), he said: "Get ye ready; while we eat and drink, ye shall play upon your harps before us, as ye have played before your God in the Temple." Then they looked at one another, thinking: "Is it not enough that by our sins we have caused His sanctuary to be destroyed, but shall we now play upon our harps before this dwarf?" Then they hung their harps upon the willows, bit off the tips of their fingers, and, pointing to their hands, said: "We lost our fingers when we were in chains; how can we play?" It is to this that the Psalmist refers in Ps. cxxxvii. 1–4. In recognition of their self-abnegation God swore: "If I forget thee, O Jerusalem, let my right hand forget her cunning" (Pesiḳ. R. on Isa. xlix. 14 [ed. Friedmann, p. 144]; Midr. Teh. to Ps. cxxxvii. [ed. Buber, p. 524, Wilna, 1891]).

In Babylon.

Since the descendants of Moses are called Levites as early as I Chron. xxiii. 14, and since, furthermore, according to Ex. xxxiv. 10, God promised Moses to do "marvels" unto him, it is easy to see how the "children of Moses" ("Bene Mosheh") were identified with the Levites who are glorified in the midrash cited above and how the history of these Levites appeared henceforth in the best known traditions as the early accounts of the Bene Mosheh. This promise given to Moses is glossed as follows in the so-called Targum of Jonathan: "From thee shall proceed hosts of the pious, and I shall exalt them above all thy people when they shall go in captivity to the waters of Babylon; I will remove them thence and make them to dwell beyond the River Sambation" (comp. also Num. R. xli.)

Beyond Sambation.

Poetic justice demanded for the heroic part of the Bene Mosheh and for the merits of their great ancestor Moses a larger recompense than the mere promise of God not to forget Jerusalem and to bring them home with the other exiles, as the Talmudic rashim state. Hence was evolved the gradual tendency to represent the life and position of the Bene Mosheh as perfect, and to localize their dwelling-place beyond the mythical Sambation in the vicinity of the Four, or Ten, Lost Tribes. According to the position assigned to that river, they are said to live either in the east, possibly in Persia, or in the west, somewhere in Africa. The Arabic theologian Al-Shahrastani (1086–1153) says (in his "Kitab al-Milal," ed. Cureton, i. 168; Germ. transl. by Haarbrücker, i. 255) that the Jewish heresiarch ISHAK B. YA'KUB OBADIAH ABU 'ISA AL-ISFAHANI, when defeated in the reign of the calif 'Abd al-Malik ibn Marwan (684–705), went as a missionary to the Banu Musa, who lived "beyond the desert." Al-Kazwini, an Arabic geographer of the thirteenth century, says, quoting a Jewish tradition, that the descendants of Moses fled in the time of Nebuchadnezzar to Jabarsa, a city in the extreme east, where no one was able to reach them or to ascertain their numbers (see his "Cosmography," ed. Wüstenfeld, ii. 17, Göttingen, 1848). According to another tradition (ib.), the Bene Mosheh are identical with the people praised in the Koran (sura vii. 159) as being "righteous among the people of Moses"; and Mohammed is said to have paid a visit by night to their country, which was distant six years' journey and was separated from the rest of the world by a torrent which is still dry on the Sabbath.

Mohammed's account of the Bene Mosheh is, according to the same tradition, Utopian. They have no government, for their moral perfection makes it unnecessary; and they live by tilling the soil on a kind of communism. Their houses are all alike, that there may be no room for envy; and they bury their dead beside the door-posts, that the thought of death may ever be present. They rejoice in death, since they are certain that their brethren died believing in God; and they mourn every birth, since they do not know whether the new-born child will continue among the faithful. There is no illness among them, since they commit no sin, for they say that illness is merely a punishment for sin; nor are there any wild animals among them (comp. Epstein, "Eldad ha-Dani," pp. 15 *et seq.*, Presburg, 1891).

ELDAD HA-DANI subsequently became the chief source for the history of the Bene Mosheh. What he really appears to have recounted of this and similar matters is given in the responsum containing the

Eldad ha-Dani

Place of Exile.

Mode of Life.

Connection with Lost Tribes.

News from the Children of Moses.

In view of the corrupt condition of the text, it is doubtful as to where, in Eldad's opinion, the Dārites and the Sambation were. Epstein assumes that southern Arabia or Abyssinia was the region, but equally credible arguments might be brought forward in favor of the Atlas Mountains.

Saadia Gaon explains the superscription to Ps. xc., "A Prayer of Moses," to mean a prayer by or for the sons of Moses ("Tefillah le Mosheh Kemo li-Bene Mosheh"; see Neubauer, "'Inyane 'Aseret ha-Shebaṭim," in "Samuel and Kleiner Beiträge aus Handschriften," iv. 10, Berlin, 1888). A Spanish astronomer of the twelfth century, Abraham bar Ḥiyya, expresses himself more clearly on the subject in his "Megillat ha-Megalleh," in which he says that the Jewish tradition knows only seventy nations, while the Christians recognize seventy-two. In his opinion the Christian tradition correctly includes the Bene Mosheh as one nation in its list, since their ancestor had received the divine promise (Ex. xxxii. 10) that at the advent of the Messiah they would equal any of the other nations in numbers (Neubauer, *l.c.*).

In the various revisions of Eldad ha-Dani (see Müller, *l.c.* pp. 62 *et seq.*) the life of the Bene Mosheh appears as idealized as in Al-Ḳazwini's account. They live in magnificent houses in the midst of a country which stretches a three months' journey on each side, and is irrigated by six rivers that flow into one lake. Their fertile fields yield harvests twice a year, and their cattle reproduce twice. There is complete social equality, and neither slavery nor servitude exists among them nor are there any thieves, robbers, or evil spirits. Boys pasture the flocks and the houses are not closed at night. The Bene Mosheh are pious believers, and as they speak only Hebrew, their Talmud is written entirely in pure Hebrew, and all the halakic traditions in it are ascribed to Joshua, who received them from Moses and the latter from God. Under such conditions it is not surprising that the inhabitants of this Utopia reached an age of 100 or 120 years, and beheld their third and fourth generations.

In some of the versions the Bene Mosheh are called "Shebeṭ Yamus," or, in the Arabic version, "Al-Sibṭ al Ḥarib" = "the fleeing tribe" (see Müller, *l.c.* p. 35), because they fled that they might remain faithful to God, although Menahem Man b. Solomon (18th cent.) asserted in his history "She'erit Yisrael" that they practised idolatry for a time, but then sought refuge with God again (see Epstein, *l.c.* p. 73).

According to Abraham Jagel (16th cent.), the Bene Mosheh dwell with the Rechabites and the tribes of Zebulun, Dan, Naphtali, and Asher on one side of the Sambation, which flows somewhere between the Nile and the Euphrates, while Reuben, Gad, and one-half of Manasseh lie on the other bank ("Bet Ya'ar ha-Lebanon," MS. Oxford; comp. Neubauer, *l.c.* pp. 37 *et seq.*). Elijah of Pesaro, a Talmudist and philosopher of the sixteenth century, says in a letter that the Bene Mosheh lived in India on an island in the River Sambation (Neubauer, *l.c.* p. 37).

In the seventeenth century the people of Jerusalem were said to have received a letter from the Bene Mosheh, which was confirmed as authentic in 1647 by several rabbis of that city. An alleged copy was in the possession of R. Nathan Spira (died at Reggio in 1666), and it remained in the communal archives of the city, where the bibliographer Ḥayyim David Azulai saw it. Abraham Solomon Zalman, a messenger from Jerusalem, made a copy at Reggio in 1832, which he took home with him; and from this transcript the traveler Jacob Saphir published the letter in his book of travels, "Eben Sappir" (i. 97 *et seq.*, Lyck, 1866), together with the following remarkable history connected with it: In 1646 the Palestinian messenger Baruch Gad was traveling through Media and Persia collecting money for the Holy Land. Attacked and plundered by robbers, he wandered for ten days in the desert until he sank down, exhausted by hunger and thirst. Suddenly he saw a powerful man approaching him, who addressed him in Hebrew, and asked his origin, whereupon Baruch answered in the words of the prophet Jonah: "I am a Hebrew." When the stranger asked what religion he professed, he replied: "Hear, O Israel, the Eternal is our God; the Eternal is One." Thereupon the stranger joyfully introduced himself as a Naphtalite named Malkiel, and gave him meat and drink. After giving him an amulet to protect him, the stranger set off to acquaint his own tribe and the others with the arrival of the messenger and his news of their coreligionists in the Diaspora, and to inform them of the contents of the letter from Palestine. Malkiel also went to the Bene Mosheh beyond the Sambation, who heard of the pitiful condition of the Palestinians with tears of sorrow, and gave him a letter for Baruch to carry to Jerusalem. Malkiel then accompanied Baruch to the frontier of the territory of the Naphtalites, where he gave him the letter of the Bene Mosheh together with princely gifts, which the messenger brought safely to Jerusalem.

The letter, signed by the king Ahitub b. Azariah, the prince Jehozadak b. Uzzah, and the elder Uriel b. Abiasaph, describes the life and circumstances of the Bene Mosheh, with little variation from the account of Eldad. The Bene Mosheh began their letter by regretting that in their isolation they were separated forever from their coreligionists in the holy land of Palestine, and that only the western wall of the Temple remained, from which the Shekinah had not yet departed. Since, through an Arab who had been sold to them as a slave, they had heard of the ceaseless oppression suffered by their Jewish brethren and by the Jewish religion in strange lands, they appreciated their own independence all the more. After a description of their condition and an exhortation to believe in God and to be patient under affliction, the letter closed with the regret that neither they nor the neighboring four tribes were able to help the Palestinians, since, although they themselves might cross the Sambation, the four tribes were forbidden to leave their territories.

Jacob Saphir himself strongly doubted the authenticity of this letter, as it was not written in ancient Hebrew, such as one might expect from the Bene Mosheh, and the story was too reminiscent of Eldad ha-Dani's forgery.

Search for the Bene Mosheh.

A curious instance of the unbounded credulity of the Palestinians is the "Letter of the Ashkenazic Rabbis and Scholars in Palestine to the Bene Mosheh and the Ten Tribes," written by an Ashkenazic rabbi of Safed. This letter is said to have been sent to the Bene Mosheh in 1831, with a request for contributions and an invitation to settle in Palestine (comp. Neubauer, *l.c.* pp. 52 *et seq.*).

More recently the Utopia of the Bene Mosheh has been made the subject of a Hebrew poem by the poet Naphtali Herz Imber (comp. his "Barḳai," pp. 116 *et seq.*) and of a Judæo-German poem by A. M. Scharkanski (see his "Idische Nigunim," pp. 29 *et seq.*).

BIBLIOGRAPHY: Bacher, *Ag. Tan.* 2d ed., pp. 290-291, Strasburg, 1903; Bodenschatz, *Kirchliche Verfassung der Heutigen Juden*, part iv., 2d Appendix, § 6; Eisenmenger, *Entdecktes Judenthum*, ii. 539 *et seq.*; Epstein, *Eldad ha-Dani*, pp. xxxv. *et seq.*, Presburg, 1891; idem, *Bereshit Rabbati*, in Berliner's *Magazin*, xv. 74, 83 *et seq.*; A. Neubauer, *Where Are the Ten Tribes?* in *J. Q. R.* i. 186 *et seq.*, 411 *et seq.*

J. M. Sc.

MOSES BEN AARON (called also **Moses Lwow**; **Moses Lemberg** or **Lemberger**): Moravian and German rabbi; born at Lemberg about 1705; died at Nikolsburg, Moravia, Dec. 28, 1757. After having studied in the yeshibah of Nikolsburg, Moses, then a youth of twenty, was appointed rabbi of Leipnik, Moravia. A few years later, when the elders of the community of Berlin were looking for a successor to Michael Ḥasid, the chief rabbi of Berlin, who had recently died, an order of Frederick William I. (Jan. 24, 1729) enjoined them to appoint Moses b. Aaron as their rabbi. The elders protested against the royal decree, arguing that Moses was too young for such a prominent position, and demanding at least time for an investigation as to his qualifications. Nevertheless, the royal decree was repeated Feb. 2 following, and the elders accordingly sent Moses a contract for four years. But Moses' position at Berlin was untenable, for, with the exception of two, the elders were united against him. Scarcely a year had passed when his opponents succeeded, by the payment of 4,500 marks into the royal treasury, in obtaining from the king his dismissal. Moses was then called to the rabbinate of Frankfort-on-the-Oder, having previously obtained permission of the king (Aug. 28 and Nov. 6, 1730), conditional upon the annual payment of 300 marks to the chief rabbi of Berlin. He accepted the position and remained there until Aug., 1743. In that year he returned to Leipnik, where he remained until he was appointed (1753) "Landesrabbiner" of Moravia.

BIBLIOGRAPHY: Buber, *Anshe Shem*, p. 105; Landshuth, *Toledot Anshe Shem*, pp. 24-26, Berlin, 1884.

D. M. Sel.

MOSES BEN ABRAHAM ABINU: Christian convert to Judaism; printer and author; born at Nikolsburg; died at Amsterdam in 1733 or 1734. According to Wolf ("Bibl. Hebr." iii., No. 1510), Moses ben Abraham was a native of Prague and was circumcised at Amsterdam. In 1686-87 he worked for two printers of Amsterdam, but from 1690 to 1694 seems to have owned a printing establishment and to have printed several Hebrew books, including his own (according to Benjacob, "Ozar ha-Sefarim," p. 217) Judæo-German translation of Hannover's "Yewen Meẓulah." In 1709 Moses established a printing office at Halle, Germany, where in 1712 he printed his "Tela'ot Mosheh" (or "Weltbeschreibung"), a Judæo-German work on the Ten Tribes, having collected the material from a number of sources, particularly from Abrahanel Farissol and Gedaliah ibn Yahya. He continued printing in Halle until 1714, in which year he printed "Tefillat Mosheh," a prayer-book, and Berechiah Baruch's "Zera' Berak." Owing to anti-Christian passages in these two works, his printing-office was closed by royal order, he was imprisoned, and his books were confiscated. His coreligionists, however, helped him to escape to Amsterdam, where he printed in the same year (1714) the treatise Rosh ha-Shanah (see HALLE-ON-THE-SAALE, TYPOGRAPHY). His children also became printers in Amsterdam.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* ii. 32; Steinschneider, *Cat. Bodl.* cols. 1761, 2304-2305; Steinschneider, *Cat. Casan. Jüdische Typographie*, in Ersch and Gruber's *Encyc.* sec. ii., part 28, p. 86; *Itinerary of Benjamin of Tudela*, ed. Asher, ii. 289 (note by Zunz).

J. M. Sel.

MOSES BEN ABRAHAM HA-KADOSH ("the martyr" of the Zebi family): Lithuanian rabbi; born probably at Brest Litovsk in the beginning of the seventeenth century; died at Grodno April 28, 1681. On the maternal side he was a grandson of R. Höschel of Brest Litovsk, in whose yeshibah he first studied. When Moses reached a mature age he established there a yeshibah of his own. In 1673 he became chief rabbi and head of the yeshibah of Grodno, and in 1679 he took part in the Lithuanian Council at Kronosk. In 1680 he was requested to accept the rabbinate and the office of rosh yeshibah of Cracow, but he declined.

Moses was the author of a work entitled "Tif'eret le-Mosheh," novellæ and comments on the Shulḥan

'Amud Yemini De'ah, published by his grandson Solomon b. Hayyim, Berlin, 1776. Many other writings of Moses are scattered through different works.

Bibliography: [illegible], *De Gilderim*, p. 42; Dembitzer, [illegible]; [illegible]-Wiener, *Da'at Kedoshim*, p. [illegible].
[illegible]

B. Fr.

MOSES BEN ABRAHAM OF NÎMES ([illegible]): Liturgical poet and astronomer; lived at Avignon in the second half of the fifteenth century. He was the author of a liturgical poem composed at Avignon in 1462, published, with the religious controversy of Jehiel of Paris, at Thorn in 1873. Moses also translated from the Latin into Hebrew, at the request of Maestro Crescas Nathan, the astronomical tables of Alfonso, King of Castile. The work, divided into twenty-seven chapters, is still extant in manuscript (Munich MS. No. 126, 1).

Bibliography: Steinschneider, *Hebr. Uebers.* p. 619; Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 435; Gross, *Gallia Judaica*, p. 398.
G.

I. Br.

MOSES BEN ABRAHAM OF PONTOISE: Tosafist; lived in the twelfth century. He was a disciple of Jacob Tam, with whom he carried on an active scientific correspondence, and was one of the members of the assembly presided over by him. Moses was the author of a number of liturgical poems, several of which are still extant in manuscript (Neubauer, "Cat. Bodl." No. 1083; "Cat. Halberstam" No. 353). He wrote also, partly under the direction of R. Tam, some frequently quoted tosafot on various Talmudical treatises. His Mishnah commentary is mentioned in Samson of Sens' commentary on Terumot xi. 9 (comp. the tosafot on [illegible] 4a). The cabalist Hayyim ben Bezaleel (d. 1588) claims to have possessed a manuscript containing this commentary, some citations from which he gives in his "Or ha-Hayyim." Moses is mentioned in many works as a commentator of the Pentateuch.

Bibliography: Zunz, *Z. G.* p. 74; Grätz, *Gesch.* vi. 216; Gross, *Gallia Judaica*, p. 441; Renan, *Les Rabbins Français*, p. 418.
S. S.

I. Br.

MOSES BEN ABRAHAM PROVENÇAL: Rabbi of Mantua about the middle of the sixteenth century. In opposition to the opinion of Meïr Katzenellenbogen of Padua and of others, he gave his approbation to the first edition of the Zohar, which was printed in Mantua, 1558, with the approval of the Inquisition. The cabalist Moses Basola and Isaac ben Immanuel de Lattes gave their approbations with his. He was also the author of a treatise on "two lines which approach but never meet" (in Hebrew, Sabbionetta, 1548; in Italian, Mantua, 1550) and of a responsum on a case of divorce (Padua, 1566).

Bibliography: Grätz, *Gesch.* ix. 383; Zunz, *Z. G.* pp. 361, 362.
J.

A. Ki.

MOSES AÇAN (ḤAZZAN) DE ZARAGUA: Spanish poet, born in Catalonia; perhaps the Moses Açan who lived in Cuenca, and who, when King Alfonso X (the Wise) was staying there in 1271, brought him the news of the conspiracy of the infante Philip with the grandees of Castile. Moses Açan composed a poem in Catalonian on the game of chess, which begins with an account of the creation of the world. In it he condemns gaming and, as especially injurious, card-playing. This poem, which was translated into Castilian about 1350, is in manuscript in the Escorial.

Bibliography: Martyrriço, *Historia de la Ciudad de Cuenca*, p. 312; Rios, *Estudios*, pp. 289 *et seq.*; Steinschneider, *Jewish Literature*, p. 178; idem, *Schach bei den Juden*, p. 25; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 8.
S.

M. K.

MOSES, ADOLPH: American rabbi; born at Kletchevo, Prussian Poland, May 3, 1840; died at Louisville, Ky., Jan. 7, 1902. He was a son of Israel Baruch Moses, from whom he received his early Talmudic training. For three years he attended the yeshibah and then went to Schrimm and Militsch in Silesia, where he continued his Jewish studies. Afterward he entered the university and the rabbinical seminary at Breslau. While still a student at the seminary his sympathies were drawn toward the Italian struggle for liberty, and in 1859 he enlisted in Garibaldi's army. In the following year he returned to Breslau, but at the outbreak of the first Polish insurrection in 1863 he joined the revolutionary forces, serving as a commissioned officer in that struggle until it was suppressed, when he was imprisoned by the Russians. His experiences of prison life are incorporated in his novel "Luser Segermacher" (translated into English by Mrs. A. de V. Chandron). Upon his release Moses returned to Germany, and at Frankfort-on-the-Main he studied under Abraham Geiger, whose Reform tendencies he followed. For two years he taught in the academy at Seegnitz, Bavaria. In 1870 he received a call to the rabbinate of Montgomery, Ala., and in the next year was elected rabbi at Mobile, Ala.

At Mobile, Moses remained for ten years, until 1881, when he responded to a call from the community of Louisville, Ky. This post he held until his death. Moses was specially interested in the education of the blind, and served for many years as commissioner of the Kentucky institutions for the blind. Toward the end of his life he studied medicine and received the degree of doctor of medicine from the University of Louisville. Moses was a frequent contributor to the Jewish press and was the editor, in conjunction with his brother Isaac S. Moses and Emil G. Hirsch, of the weekly "Zeitgeist" (1880–82). He was the author of "Nadab and Abihu" (1890) and "The Religion of Moses" (Louisville, 1894). A memorial volume containing a biography of him and a number of his essays and sermons was published by H. G. Enelow (Louisville, 1903).

Bibliography: *Publications Am. Jew. Hist. Soc.* No. 11, pp. 201-203.
A.

I. G. D.

MOSES BEN AMRAM HA-PARSI. See Musa of Tiflis.

MOSES OF ARLES: French scholar of the second half of the tenth century. Moses is the earliest scholar of the city of Arles of whom there is any definite knowledge. The only writing of his that has been preserved is on a halakic question concerning a civil case submitted to Kalonymus (see "Mordekai," Shebu'ot, vii.; comp. "Teshubot Ge'o-

nim Ḳadmonim," ed. D. Cassel, No. 107, Berlin, 1848), probably the synagogal poet Kalonymus of Lucca, not, as Zunz ("Literaturgesch." p. 250) holds, Kalonymus ben Shabbethai of the eleventh century. Moses' son also, JUDAH BEN MOSES OF ARLES, was a rabbinical authority.

BIBLIOGRAPHY: Gross, *Zur Gesch. der Juden in Arles*, in *Monatsschrift*, xxvii. 249; idem, *Gallia Judaica*, p. 79.

S. M. Sc.

MOSES B. ASHER: Masorite; father of Aaron; generally called Ben Asher; lived at Tiberias in the second half of the ninth century. His father, Asher, was a great-grandson of Asher the Great (or the Elder), one of the earliest Masorites of Tiberias known by name (comp. the genealogy in Baer and Strack, "Dikduḳe ha-Te'amim," p. 79). Pinsker ("Liḳḳuṭe Ḳadmoniyyot," i. 32) and Grätz (in "Monatsschrift," 1871, pp. 1–12, 44–59) have assumed that Moses b. Asher and his son were Karaites; but it is much more probable that they both adhered to rabbinic Judaism (see Geiger's "Jüd. Zeit." x. 79–90; Baer and Strack, *l.c.* p. xiii.). In the Karaite synagogue at Cairo there is a codex of the prophetical books which was completed, according to the colophon, by Moses b. Asher at Tiberias in 895 (827 years after the destruction of Jerusalem; comp. Jacob Saphir, "Eben Sappir," i. 14, ii. 186 *et seq.*), and which contains two paragraphs of Masoretic passages united and ascribed to Aaron b. Moses b. Asher (§§ 3 and 70 in Baer and Strack's "Dikduḳe ha-Te'amim," p. xvi.).

BIBLIOGRAPHY: Strack, *Prolegomena Critica*, p. 46.

W. B.

MOSES OF BAALBEK. See MESHWI AL-'UKBARI.

MOSES B. BENJAMIN HA-SOFER OF ROME: Liturgical poet of the twelfth century; he wrote several piyyuṭim for the Passover and the Feast of Weeks, as well as for some of the special Sabbaths. His piyyuṭim differ in style and composition from those of preceding payyeṭanim.

BIBLIOGRAPHY: Berliner, *Gesch. der Juden in Rom*, ii. 29, Frankfort-on-the-Main, 1893; Zunz, *Literaturgesch.* pp. 455–457, 651.

W. B. J. Z. L.

MOSES B. BENJAMIN WOLF: Polish physician; flourished at Kalisz in the second half of the seventeenth century. He wrote in Yiddish two medical works: (1) "Yerushat Mosheh" (Frankfort-on-the-Main, 1677); and (2) "Yarim Mosheh" (*ib.* and Amsterdam, 1679), in continuation of the preceding work.

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 6436; *Serapeum*, ix. 348; Fürst, *Bibl. Jud.* ii. 164; Benjacob, *Oẓar ha-Sefarim*, p. 230, Wilna, 1880.

H. R. A. S. W.

MOSES BOTAREL (called also **Moses Bonyak Botarel of Cisneros**): Spanish scholar; lived in the fourteenth and fifteenth centuries. He was a pupil of Jacob Sefardi (the Spaniard), who instructed him in the Cabala. He studied also medicine and philosophy; the latter he regarded as a divine science which teaches the same doctrines as the Cabala, using a different language and different terms to designate the same objects. He extols Aristotle as a sage, applying to him the Talmudic sentence, "A wise man is better than a prophet"; and he censures his contemporaries for keeping aloof from the divine teachings of philosophy. Yet despite his reverence for this science, which he pretended to have mastered, Moses Botarel was in many respects a man of very limited intellect. He believed in the efficacy of amulets and cameos, and declared that he was able to combine the names of God for magical purposes, so that he was generally considered a sorcerer. He asserted that by means of fasting, ablution, and invocation of the names of God and of the angels prophetic dreams could be induced. He also believed, or endeavored to make others believe, that the prophet Elijah had appeared to him and appointed him as Messiah. In this rôle he addressed a circular letter to all the rabbis, asserting that he was able to solve all perplexities and asking them to send all doubtful questions to him. In this letter (printed by Dukes in "Orient, Lit." 1850, p. 825) Botarel refers to himself as a well known and prominent rabbi, a saint, and the most pious of the pious. Many persons believed in his miracles, including the philosopher Ḥasdai Crescas.

Botarel was one of those who attended the disputation at Tortosa (1413–14), and he is said to have written a polemic against Geronimo de Santa Fe. In 1409, at the request of the Christian scholar Maestro Juan, Botarel composed a commentary on the "Sefer Yeẓirah." In the preface he excuses himself for having revealed the divine mysteries of this work to Maestro Juan by quoting the saying of the sages that a non-Jew who studies the Torah is equal to a high priest. In his commentary he quotes earlier cabalistic works, including some ascribed to the old authorities, such as the ancient R. Ashi. It is interesting to note that he does not quote the Zohar. Botarel's commentary on the "Sefer Yeẓirah" was printed at Mantua in 1562 with the text and with other commentaries; it was republished at Zolkiev, 1745; Grodno, 1806; and Wilna, 1820.

This Moses Botarel must not be confounded with **Moses b. Leon Botarel**, who lived at Constantinople in the sixteenth century and wrote the "Ta Mishpaṭ," containing predictions and being a free paraphrase of a Latin work of Michael Nostradamus.

BIBLIOGRAPHY: Jellinek, *Biographische Skizzen in Orient. Lit.* 1846, pp. 187–189; N. Brüll, in *Ha-Maggid*, 1875, pp. 198–199; Grätz, *Gesch.* viii. 98; *idem*, in *Monatsschrift*, 1876, pp. 78–83; Steinschneider, *Jewish Literature*, pp. 318–320, idem, *Cat. Bodl.* cols. 1780–1783.

J. J. Z. L.

MOSES BOTAREL FARISSOL: Astronomer and mathematician of the second half of the fifteenth century. He wrote a work on the calendar entitled "Meleḳet ha-Ḳebi'ah," and compiled, under the title "Nofet Ṣufim," calendric tables. Both these works, in manuscript, are preserved in the royal library at Munich.

BIBLIOGRAPHY: Steinschneider, *Cat. Munich*, p. 85, no. 240; idem, *Jewish Literature*, p. 189.

S. J. Z. L.

MOSES CORDOVERO: Physician; lived at Leghorn in the seventeenth century. Conforte praises him as a good physician and also on account of his scholarship and philanthropy. He was always eager to secure the release of prisoners through his

personal influence as well as by ransom. Cordovero died at an advanced age.

Bibliography: Conforte, *Kore ha-Dorot*, p. 7a; Carmoly, *Histoire des Médecins Juifs*, p. 175; Kayserling, *Bibl. Esp.-Port.-Jud.*, p. —.

M. K.

MOSES CORDOVERO. See Remak.

MOSES OF CRETE: Pseudo-Messiah of the middle of the fifth century. In spite of Ashi's efforts to restrain within limits the expectation of the coming of the Messiah, a belief was spread that the Messiah would come in the eighty-fifth jubilee (about 440–470; comp. Ab. Zarah 9a, b), and the Jews of that period were full of suppressed excitement. At this time there appeared in Crete an enthusiast whose previous name is not known but who adopted the name of Moses. This pseudo-Messiah traveled through the whole island in a year, and was successful in convincing the Jewish congregations that he was the expected Messiah. The Jews of Crete accordingly awaited eagerly the moment when they would be led out of the captivity; in the meantime they neglected their affairs and abandoned their property. On the appointed day the false Messiah, followed by the whole Jewish population of Crete, marched toward the sea. When they had arrived at a certain promontory Moses commanded them to throw themselves down, as the water would be divided before them. The Jews obeyed, and many of them lost their lives in the sea while others were rescued by mariners. Moses is said never to have been seen again (Socrates, "Historia Ecclesiastica," vii. 36).

Bibliography: Grätz, *Gesch.* 3d ed., iv. 354–355.

M. Sel.

MOSES BEN DANIEL OF ROHATYN: Galician author of the end of the seventeenth century. He was the author of "Sugyot ha-Talmud," a methodology of the Talmud and its commentaries (Zolkiev, 1693). According to the preface, the author was a resident of Zolkiev, and his work met with the approval of contemporary scholars. It is divided into forty paragraphs and deals especially with the discursive terminology of the Talmud. As the author asserts, it is based upon the teachings of those scholars whose pupil he had been. The work was translated into Latin by H. I. v. Bashuysen, and was published in the Latin translation of Joshua Levi b. Joseph's "Halikot 'Olam" (pp. 363 *et seq.*, Hanover, 1714).

Bibliography: Steinschneider, *Jewish Literature*, p. 219; Wolf, *Bibl. Hebr.* ed. 1733.

M. Sc.

MOSES HA-DARSHAN: French exegete; lived at Narbonne about the middle of the eleventh century. According to a manuscript in the possession of the Alliance Israélite Universelle containing those parts of Abraham Zacuto's "Sefer Yuḥasin" that are omitted in Samuel Shullam's edition (see Isidore Loeb, "Joseph Haccohen et les Chroniqueurs Juifs," in "R. E. J." xvi. 227), Moses was descended from a Narbonne family distinguished for its erudition, his great-grandfather, Abun, his grandfather, Moses ben Abun, and his father, Jacob ben Moses ben Abun (called "ha-Nabi"; see Jew. Encyc. vii. 39), all having been presidents of the Narbonne yeshibah. Moses himself held this position, and after his death it was occupied by his brother Levi (see R. Tam, "Sefer ha-Yashar," ed. Vienna, No. 620, p. 74).

Though Moses ha-Darshan was considered a rabbinical authority (R. Tam, *l.c.*; Abraham ben Isaac, "Sefer ha-Eshkol," ed. Auerbach, i. 143, Halberstadt, 1865), he owes his reputation principally to the fact that together with Tobiah ben Eliezer he was the most prominent representative of midrashic-symbolic Bible exegesis ("derash") in the eleventh century. His work on the Bible, probably sometimes called "Yesod," and known only by quotations found mostly in Rashi's commentaries, contained extracts from earlier haggadic works as well as midrashic explanations of his own. Often the latter were not in harmony with the spirit of the rabbinical Midrash and even contained Christian theological conceptions. Probably the non-preservation of the work was due to an excess of the foreign element in its composition, causing it to be regarded with disfavor. Moreover, as has recently been ascertained by Epstein, it was not a systematically arranged work, but merely a collection of notes made by Moses. For this reason, apparently, it did not have a fixed title, and therefore it is quoted under various names by different authors (see A. Berliner, "Eine Wiederaufgefundene Handschrift," in "Monatsschrift," 1884, p. 221; Zunz, "G. V." 2d ed., p. 302, note E).

As Haggadist.

The Midrash Bereshit Rabbah Major or Bereshit Rabbah Rabbati, known through quotations by Raymund Martin in his "Pugio Fidei," has many haggadot and haggadic ideas which recall very strongly Moses ha-Darshan's teachings; it is claimed by Zunz (*l.c.* p. 302) that the midrash was actually the work of Moses. A. Epstein, however, is of the opinion that the final compiler of the midrash, certainly not Moses ha-Darshan, took from the "Yesod" whatever he considered appropriate for his purpose, especially from Moses' midrashic interpretation of the Creation (see A. Epstein, "Bereshit Rabbati," in Berliner's "Magazin," xv. 70). In a similar way the "Yesod" influenced the Midrash Bemidbar Rabbah and the Midrash Tadshe, which latter, in a haggadic-symbolic manner, endeavors to show the parallelism between the world, mankind, and the Tabernacle (Zunz, "G. V." p. 292; Jellinek, "B. H." vol. iii., pp. xxxiii. *et seq.*). Concerning the Midrash Tadshe, Epstein goes so far as to assume that Moses ha-Darshan was its author ("Beiträge zur Jüdischen Alterthumskunde," p. xi.). Moses ha-Darshan explained some obscure expressions in certain piyyuṭim (Zunz, "Ritus," p. 199; Ziemlich, "Das Machsor von Nürnberg," in Berliner's "Magazin," xiii. 184). He is credited also with a midrash on the Ten Commandments and with a "widdui."

His Pupils.

Moses' son was Judah ha-Darshan ben Moses; probably the Joseph he-Ḥasid mentioned in Samuel ben Jacob ibn Jama'a's additions to the "'Aruk" of Nathan ben Jehiel (see S. Buber in "Grätz Jubelschrift," p. 34, *s.v.* ארם) was a son of Judah ha-Darshan. It is certain that Nathan ben Jehiel was a pupil of Moses, whose explanations of Talmudical words and passages he cites. Both Abraham Zacuto ("Sefer

Yuḥasin") and the above-mentioned manuscript of the Alliance Israélite Universelle ascribe to Moses three more pupils—Moses 'Anaw, Moses ben Joseph ben Merwan Levi, and Abraham ben Isaac (author of the "Sefer ha-Eshkol"). A. Epstein credits Moses with another pupil, a certain R. Shemaiah, who is quoted sometimes in Bereshit Rabbah Rabbati and in Numbers Rabbah as explaining sayings of Moses ha-Darshan's (*l.c.* pp. 74 *et seq.*; comp. p. ii.). He also suggests (*l.c.*) the identity of this Shemaiah with Shemaiah of Soissons, author of a midrash on Parashat Terumah (published by Berliner in "Monatsschrift," xiii. 224 *et seq.*), whose cosmological conceptions seem to have been influenced by Moses ha-Darshan.

Bibliography: A. Epstein, *Moses ha-Darshan aus Narbonne*, Vienna, 1891; Gross, *Gallia Judaica*, pp. 214, 410; M. L. Eisenstadt, in *Ha-Meẓiẓ*, xxxi. 196; W. Bacher, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 270, 335; A. Geiger, *Parschandatha*, p. 11, Leipsic, 1855.

W. B. M. Sc.

MOSES BEN DAVID BEN NAPHTALI. See Ben Naphtali.

MOSES EISENSTADT BEN ISAAC. See Eisenstadt, Moses ben Isaac.

MOSES ELIAKIM BERI'AH BEN ISRAEL: Polish preacher; born at Cozienice; died there in 1825. He wrote "Be'er Mosheh" (Jusefow, n.d.), homilies arranged according to the parashiyyot of the Pentateuch. It appears from this work that Moses Eliakim was, like his father, Israel of Cozienice, a disciple of Elimelech of Lysensk, one of the active Ḥasidic leaders. He left two unpublished works—"Da'at Mosheh," a homiletic commentary on the Pentateuch, and "Maṭṭeh Mosheh," a commentary on the Pesaḥ Haggadah.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 104.

E. C. M. Sel.

MOSES BEN ELIJAH HA-LEVI: Karaite scholar and poet; lived at Chufut-Kale, in the Crimea, in the eighteenth century. He was the author of a work entitled "Darosh Darash Mosheh," twenty-four treatises on various subjects (comp. "Oraḥ Ẓaddiḳim," p. 23a). In the Karaite "ḥazanya" there is a dirge ("ḳinah") composed by Moses on the death of some scholar.

Bibliography: Fürst, *Gesch. des Karäert.* iii. 121.

S. M. Sel.

MOSES BEN ENOCH: Founder of Talmud study in Spain; died about 965. He was one of the four scholars that went from Sura, the seat of a once flourishing but then declining Talmud academy, in order to collect contributions for that school. During a voyage from Bari, on the coast of Italy, they were captured by the Moorish-Spanish admiral Ibn Rumaḥis, who, according to the legend, became enamored of the beautiful young wife of Moses. In distress she asked her husband in Hebrew whether those who were drowned in the sea could look forward to resurrection, and when he answered, in the words of the psalm, "The Lord saith, I will bring again from Bashan, I will bring them again from the depths of the sea," she cast herself into the waters and was drowned. Moses was taken to Cordova with his little son Enoch, where he was redeemed by the Jewish community, about 945 or 948. While there he went to the schoolhouse, took his seat in a corner, and listened quietly to the Talmudic discourse of the judge and rabbi, Nathan, not a very learned man. Some of the stranger's remarks attracted attention, and his detailed explanation of the passage quoted by Nathan and his ready answers to all questions addressed to him astonished the whole assembly. Nathan, therefore, on that very day voluntarily resigned his office and confessed himself Moses' pupil. The wealthy community of Cordova showed Moses much honor and immediately elected him rabbi. Ḥasdai ibn Shaprut, rejoicing at this event, induced the caliph 'Abd al-Raḥman to order Ibn Rumaḥis to forego the higher ransom which he, in consequence, was demanding for Moses. Moses organized an important school at Cordova, which was independent of the gaonate and was attended by many pupils; and through him Cordova became the seat of Jewish scholarship.

Bibliography: *Sefer ha-Kabbalah*, ed. Amsterdam, p. 41a; Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 39 *et seq.*; Frankel's *Zeitschrift für die Religiösen Interessen des Judenthums*, ii. 100 *et seq.*, iii. 397 *et seq.*, 422 *et seq.*; Grätz, *Gesch.* v. 336, 347 *et seq.*, 542 *et seq.*

S. S. M. K.

MOSES OF EVREUX: French tosafist, and author of a siddur ("Semaḳ" No. 154); flourished in the first half of the thirteenth century. Moses is generally supposed to have been the son of Yom-Ṭob, referred to in Elijah Mizraḥi's responsa (No. 82); but Gross identifies him with Moses ben Shneor, the teacher of the author of "Sefer ha-Gan," a commentary on the Pentateuch. Moses was the older brother and teacher of the tosafist Samuel of Evreux (Tos. to Beẓah 21b, to 'Er. 6b, and to Soṭah 22a). The "Tosafot of Evreux," much used by tosafists, was his work. He is quoted in the tosafot on Berakot, and his name is frequently written ר"מ (Tos. to Soṭah 22a; "Shiṭṭah Mekubbeẓet" on B. Ḳ. 3a *et passim*). His tosafot are called also "Shiṭṭah of Evreux" ("Teshubot Maharam," No. 608). Moses wrote his tosafot on the margin of a copy of Isaac Alfasi, whose authority he invoked (Tos. to Ber. 26b).

Bibliography: Michael, *Or ha-Ḥayyim*, No. 1118; Zunz, *Z. G.* p. 39; Carmoly, *Ben Chananja*, 1861, p. 130; Gross, *Gallia Judaica*, p. 40; Steinschneider, *Cat. Bodl.* col. 1854.

W. B. M. Sel.

MOSES GERMANUS. See Spafth, Johann.

MOSES IBN GIKATILLA. See Gikatilla, Moses ibn.

MOSES B. ḤABIB. See Ḥabib, Moses b. Shem-Ṭob ibn.

MOSES ḤARIF II. (PHINEHAS MOSES BEN ISRAEL): Chief rabbi of Lemberg, where he died Sept. 17, 1702. Moses was a grandson of Moses Ḥarif I. ben Solomon, and appears to have been born at Lemberg. He was the first chief rabbi of both communities of Lemberg—urban and suburban. He was an active member of the council of Four Lands, over which he sometimes presided, as is indicated by his signature occurring first under approbations given at the fair of Yaroslav in 1697. Moses contributed notes and a supplement to the "Seder Gittin" of his grandfather Moses Ḥarif I., adding also extracts from other works on the same

subject. He is quoted by Margulies in the "Tib Gittin" and by other writers.

Bibliography: Buber, *Anshe Shem*, pp. 160–162; Dembitzer, *Kelilat Yofi*, i. 97a–98a.

M. Sel.

MOSES HASID: Austrian ethical writer; lived at Prague in the seventeenth and eighteenth centuries. He was the author of a "Zawwa'ah," containing ethical instructions (Prague, 1717), a portion of which, under the title "Iggeret ha-Musar," was published by Hirsch ben Meïr as an appendix to Moses Ashkenazi's commentary on the Prophets (Frankfort-on-the-Main, 1720).

Bibliography: Steinschneider, *Cat. Bodl.* col. 1792; Fürst, *Bibl. Jud.* i. 173.

I. Br.

MOSES BEN ISAAC: Austrian author; lived at Bisenz, Moravia, in the latter half of the sixteenth century. He was the author of: "Darash Moshe" (Cracow, 1595), explanation of 256 quaint Talmudical haggadot in "'En Ya'akob," published by Isaac Prossnitz; "He ha-Yedi'ah" (*ib.*), a prayer on the Messianic redemption, in 2,150 words, all beginning with the letter "alef"; "'Ammude 'Abodah" (*ib.*), on the education of children and on asceticism.

Bibliography: Benjacob, *Ozar ha-Sefarim*, pp. 121, 124; Fürst, *Bibl. Jud.* ii. 38; Steinschneider, *Cat. Bodl.* No. 6475.

S. Man.

MOSES ISAAC B. BARUCH OF REDWITZ. See Meinek, Moses Säkel.

MOSES BEN ISAAC BONEMS: Polish rabbi; born at Cracow; died at Lublin Nov. 25, 1668. He was a great-grandson of Moses Isserles, and later became the son-in-law of Samuel Eliezer Edels. He was successively rabbi at Lyuboml (Volhynia) and Lublin. In the approbations to works given by the members of the Council of Four Lands at the Grammitza fair April 6, 1664, Moses signed first. He was the author of novellæ on the Talmud, published with the "Hiddushe Halakot," last recension ("Mahdura Batra"), of R. Samuel Edels (Maharshal, Lublin, 1670).

Bibliography: Dembitzer, *Kelilat Yofi*, i. 27a; Nissenbaum, *Le-Korot ha-Yehudim be-Lublin*, p. 61, Lublin, 1899; Steinschneider, *Cat. Bodl.* col. 1825.

H. R. M. Sel.

MOSES BEN ISAAC HANESSIAH: English grammarian and lexicographer of the late twelfth and early thirteenth centuries. His mother probably was a Jewess named Comitissa, of Cambridge, whence the name "Hanessiah." In his youth he wrote a work (now lost) on Hebrew grammar entitled "Leshon Limmudim"; it is referred to in his "Sefer ha-Shoham," or "Onyx Book," the title of which is an anagram of his name. The latter work (part of which was published at Oxford in 1882) shows some knowledge of Arabic and of the works of Joseph Kimḥi.

The tombstone of a Rabbi Moses, son of Rabbi Isaac, was found at Ludgate, London, in the time of Elizabeth. Stowe, in his "Survey," stated that it came from the Jewish cemetery in Jewin street at the time of the barons' revolt against John in 1215. If this is his tombstone Moses ben Isaac must have died before that date.

Bibliography: Renan-Neubauer, *Les Rabbins Français*, pp. 484–487; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 235, 253; Rosin, in *Monatsschrift*, xxxii. 232–240; Jacobs, *Jews of Angevin England*, pp. 251, 253, 420.

T. J.

MOSES B. ISAAC JUDAH LIMA. See Lima, Moses b. Isaac Judah.

MOSES ISAAC JUDAH LÖB BEN NAPHTALI HIRZ (called also **Löb Zunz** and **Judah Liwa**): Rabbi and cabalist; born at Frankfort-on-the-Main; died at Pinczow, Russian Poland, in 1682 (in 1662 according to Wolf, "Bibl. Hebr." iii., No. 1362c). He was a pupil of Aaron Samuel Kaidanover in Talmud and of Jacob Temerles in Cabala. In 1669 he was rabbi of Holleschau, Moravia, as appears from his approbation to the "Sifra di-Ẓeni'uta de-Ya'akob" (Amsterdam, 1669) of his former teacher, Jacob Temerles. It is not known how long he was in Holleschau nor where he had been before going thither, but two other approbations show that in 1675 he was still there. Thence he was called to the rabbinate of Pinczow, where he remained until his death. Many rabbis applied to him for approbations of their works. Offenbach Manuscript No. 18 contains writings of and upon Moses Isaac Judah Löb, there called "Löb Zunz."

Bibliography: D. Kaufmann, *R. Löb Zunz*, in Brann and Kaufmann, *Leopold Zunz und Seine Familie*, Breslau, 1895.

E. C. M. Sel.

MOSES ISAAC OF KELMY: Russian preacher, known as the "Kelmer maggid"; born in Slonim, government of Grodno, 1828; died in Lida, government of Wilna, Nov. 9, 1899. At the age of ten he lost his father, and he was brought up by his maternal grandfather, Eliezer Brisker, who was a good rabbinical scholar. Young Moses Isaac was diligent in his studies, and at the age of fifteen made his first attempt at preaching in one of the batte midrashot of his native town. He continued studying rabbinical literature, even after his marriage at the age of eighteen. Three years later he became a pupil of R. Israel Lipkin, who recognized his talent for preaching and encouraged him to make it his profession.

Moses' biographers do not agree as to the dates and places of his preacherships. According to Eisenstadt, who claims to have obtained the information indirectly from the son of the famous preacher, Moses Isaac went to Kelmy (hence his surname) in 1850, to Sagaren in 1853, to Osmiany, government of Wilna, in 1858, and was in Minsk from 1860 to 1863. He then went to Slonim, whence he removed to Grodno in 1881. Two years before his death he settled with his son, Ben Zion Darshan, in Lida. He suffered much from sickness in the last ten years of his life, but continued to preach and to attract large audiences until shortly before his death.

Moses Isaac officiated mostly as a traveling preacher ("maggid"); and his powerful sermons, which were characterized by enthusiastic devotion and great sincerity, won for him a remarkable position among the "maggidim" of Russia, which he maintained for nearly half a century. He preached not only religion, but also practical ethics; and his boldness in denouncing unrighteous men and measures brought upon him persecution and even personal attacks. His striking sentences, the vivid

imagery of his exhortations, and the singular parables with which his discourses were illustrated, added to the peculiar sing-song in which his sermons were delivered, gave rise to much ridicule, but also tended to increase his popularity. His arrival in a city was always an important event among the religious members of the community. He was instrumental in founding societies for religious, charitable, and communal purposes, his preaching preparing his audiences for such institutions; and, generally, he exerted an influence far beyond that of any other strictly Orthodox maggid of his time. His ultra-Orthodoxy made him very much hated by the Maskilim, in the writings of whom he is often ridiculed (compare "Allgemeine Zeitung des Judenthums," 1861, p. 186, and J. L. Gordon's poem "Ḳoẓo shel Yud"). He was the author of "Tokaḥat Ḥayyim," a collection of sermons, Wilna, 1897.

Bibliography: Eisenstadt, *Dor Rabbanaw we-Soferaw*, ii. 53-54, Wilna, 1900; *Luaḥ Aḥiasaf*, 5661, pp. 389-390.

L. G. P. Wi.

MOSES BEN ISAAC LEONI: Italian scholar and Talmudist; born at Urbino Nov. 30, 1566; died in 1641. At the age of thirteen Moses became the pupil of Jedidiah of Rimini: the date of his birth and the date of the engagement of Jedidiah as his teacher (Nov. 8, 1579) appear at the head of one of his manuscripts. No. 2317 in Neubauer's "Cat. Bodl. Hebr. MSS." comprises the following works by him: observations and decisions on the treatise Ḥullin; notes on Alfasi to Pesaḥim; notes on the haggadot of the Talmud collected in the "'En Ya'aḳoḇ"; observations on various sayings of Isaac Arama. A responsum of his is found at the end of the "Shelom ha-Bayit" of Menahem Cazes. Moses wrote also a demonstration of the equality of the angles in a triangle to two right angles, accompanied by a letter to Isaac Finzi.

Bibliography: Azulai, *Shem ha-Gedolim*, i.; D. Kaufmann, in *J. Q. R.* xi. 663-664.

W. B. M. Sel.

MOSES BEN ISAAC (GAJO) OF RIETI: Italian physician, philosopher, and poet; born at Rieti in 1388; died at Rome about 1460. After having received instruction in Talmud and Hebrew literature from his father, he devoted himself to the study of medicine and philosophy. He remained at Rieti practising medicine until after the death of his father, which occurred about 1422. In 1436 Moses was at Perugia; and a school founded by him at Narni was mentioned in 1452. During the pontificate of Eugene IV. he went to Rome, where he officiated as rabbi. While there he wrote to the Jewish communities of Italy asking them to contribute to the payment of the taxes imposed upon the Jews of Rome for the privilege of the free exercise of their religion. Pope Pius II. appointed Moses his physician.

Moses began writing very early. Fascinated by Dante's "Divina Commedia," when he was only twenty-one years of age he conceived the idea of imitating it in Hebrew; this idea he carried out seven years later in a work entitled "Miḳdash Me'aṭ." In this poem the "Dante Ebreo," as he was called, showed himself an innovator by successfully introducing into Hebrew poetry the "terza rima." The "Miḳdash Me'aṭ" is divided into two parts: the first, entitled אולם, comprises five cantos; the second, called היכל, comprises eight. In the first part, after having excused his brevity and given some information regarding himself, the poet reviews the thirteen Maimonidean articles of belief; the number and division of the sciences according to Alfarabi, Ghazali, Averroes, and Maimonides; the "Isagoge" of Porphyry and Ibn Roshd's commentary upon it, with notes on the latter by Levi ben Gershon; the categories of Aristotle, with Ibn Roshd's commentary and Levi ben Gershon's notes.

His "Divine Comedy."

In the second part the poet enters the "Sanctuary" ("Hekal"), the abode of the souls of the Patriarchs, the Prophets, the doctors of the Law, and the martyrs. Thence he passes to the "Abode of the Suppliants" ("Me'on ha-Sho'alim"), where he addresses a prayer to God. Then he enters the "City of God" ("'Ir Elohim"; *i.e.*, Holy Scripture), through which he reaches the "Ships of the Soul" ("Aniyot ha-Nefesh"), represented by Mishnah and Talmud. Afterward he passes in review the Tannaim, Amoraim, Geonim, and the scholars. To this part, which gives interesting information for the history of Jewish literature, Moses added historical and literary notes, in which he sometimes cites the works of those whom he mentions in his poem, and gives his reasons for having omitted to mention certain others. He omitted Levi ben Gershon, Moses Narboni, and Isaac Albalag because of their conception of the Deity, with which he could not agree; the omission of Emanuel of Rome is on account of the latter's love-songs; and that of Mostin di Erera is due to his attacks on the Cabala.

Its Popularity.

The "Miḳdash Me'aṭ" enjoyed great popularity among the Italian Jews. The second song in the second part, the "Abode of the Suppliants," was recited as a liturgical poem in the synagogues. It has been translated many times into Italian, in both prose and verse—by Eliezer Mazliah ben Abraham Cohen (Venice, 1585), the poetess Deborah Ascarelli (Venice, 1601-2), Samuel de Castel Nuovo (Venice, 1609), and by many others; these translations are still extant in manuscript. The text of the whole work was published by J. Goldenthal (Vienna, 1851).

Moses was the author of another poem, which was probably composed before the "Miḳdash Me'aṭ," and copies of which are still preserved in manuscript in the principal European libraries; it is entitled "Igeret Ya'ar ha Lebanon," and contains explanatory descriptions of the ornaments and vessels which were used in the Temple.

In his later years Moses abandoned poetry and devoted himself to philosophy and apologetics. He wrote six works in this province: (1) A philosophical-theological work, apologetic in tendency, written in Italian and divided into three parts. The first part discusses the natural philosophy of Aristotle, the second is a treatise upon God, the third, of which only a fragment has been preserved, covers Jewish history from the beginning to the time of the author (Steinschneider, "Cat. Leyden," pp. 350, 404). (2) An apologetic work, in sixty-two chap-

ters, directed against a friar who preached anti-Jewish sermons at Rome (Neubauer, "Cat. Bodl. Hebr. MSS." No. 818, 2). According to Vogelstein and Rieger's "Gesch. der Juden in Rom" (ii 73), the friar referred to was Giannozzo Manetti, the secretary of Nicholas V and Calixtus IV. Moses of Rieti became prominent also through a controversy he sustained with several Jewish converts in the presence of Sigismund Malatesta of Rimini) (3) Notes on Levi ben Gershon's commentaries on Averroes (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1873, 1889, 1955). (4) Notes on Moses Narboni's commentary on Ghazali's "Makasid al-Falasifah" (Steinschneider, "Cat. Munich," Nos. 110, 121). (5) Notes on Averroes' commentary on the "Isagoge" of Porphyry (De Rossi MSS., Parma, Nos. 458, 1, 12,009, 4). (6) A commentary on the aphorisms of Hippocrates (b. 1365, 4, Steinschneider, "Cat. Leyden," p. 289). Moses' last production was an elegy ("kinah") on his wife Zilla (Zippora, Sarah), who died at the age of seventy after fifty-two years of married life.

Bibliography: Zunz, in Geiger's *Jüd. Zeit.* ii. 321–322; Luzzatto, in Dukes' *Ehrenschuld*, p. 70; Carmoly, in Jost's *Annalen*, i. 55, 61; *idem*, in *Orient, Lit.* ii. 234; Steinschneider, *Cat. Bodl.* col. 1984; Heim, *Hebr. Uebers.* pp. 28, 76, 462, 660; Berliner, *Gesch. der Juden in Rom*, ii. 121; Güdemann, *Gesch.* iii. 57; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. 68 *et seq.*

J. I. Br.

MOSES, ISAAC S.: American rabbi; born Dec. 8, 1847, at Santomischel, Posen. He was educated at Santomischel, Gleiwitz, and Breslau. The rabbinical diploma was conferred upon him by R. Salomon Rosenthal (Jaroczyn) and Dr. Bernhard Felsenthal (Chicago). He went to America and became rabbi successively at Quincy, Ill. (1879), Milwaukee, Wis. (1879–88), Chicago, Ill. (1888–1900), and New York city Congregation Ahawath Chesed (in 1901). He has published the following works: "The Pentateuch" (1888); "The Historical Books of the Bible" (1888); "The Ethics of the Hebrew Scriptures" (1889); "The Sabbath School Hymnal" (1894 and 1904), and "Hymns for Jewish Worship" (1904). He edited "Der Zeitgeist" (Milwaukee) from 1880 to 1882, and the "Tefillah le-Mosheh" (1886) and the "Union Prayer-Book" (1892). His published sermons include "Man and Humanity" (1886), "The Message of the Age" (1890), and "On the Heights" (1892).

Bibliography: *American Jewish Year Book*, 1903–4.

D.

MOSES BEN ISAIAH HA-KOHEN: Polish rabbi of the seventeenth and eighteenth centuries. He was a pupil of Solomon Luria, and was successively rabbi of Miedzyboz, Brody, and Przemysl. Fürst ("Bibl. Jud." iii. 120) and Benjacob ("Ozar ha-Sefarim," p. 86) identify Moses ben Isaiah with Moses Wengrow, the author of "Berit Matteh Mosheh," a commentary on the Pesah Haggadah, with novellæ on the treatise Zebahim (Berlin, 1701). The works of which Moses b. Isaiah is incontestably the author are "Pene Mosheh," commentary on the haggadah of eighteen treatises of both the Babylonian and the Jerusalem Talmud (Wilmersdorf, 1716), and "Karan Or," homilies, in which he explains in fifty different ways the words of Ex. xxxiv. 30, 35 (Zolkiev, 1721). He left also a number of unpublished works, including "Mattenat Helko," halakic novellæ, and "Darash Mosheh," homiletic commentary on the Pentateuch.

Bibliography: Fürst, *Bibl. Jud.* iii. 120; Steinschneider, *Jewish Literature*, p. 232; Walden, *Shem ha-Gedolim he-Hadash*, p. 102.

W. B. M. Sel.

MOSES ISRAEL: Oriental rabbi; born at Jerusalem in the latter half of the seventeenth century; died at Alexandria about 1740. Sent out to collect alms for the poor of Safed (*c.* 1710), he visited Rhodes, where the congregation elected him rabbi (1715), and urged him to promise that he would never leave the position. After he had ministered there for twelve years, such serious troubles arose that Moses Israel obtained from the rabbinate of Constantinople release from his vow ("Mas'at Mosheh," part i., Yoreh De'ah, No. 8), left Rhodes, and traveled through Italy, Holland, and other countries, in the interest of the poor of Palestine. Again, at Alexandria, on his way back, he was elected rabbi; there he seems to have lived for the remainder of his life. He wrote numerous responsa, two collections of which, under the title "Mas'at Mosheh," he published at Constantinople (1734–35), while a third volume was published there posthumously by his son Abraham (1742). Of his sons, two—**Abraham**, author of "Amarot Tehorot," notes on Tur Eben ha-'Ezer (Leghorn, 1786), and **Elijah**, author of "Kol Eliyahu," responsa (*ib.* 1792), and of numerous other works—were rabbis in Alexandria, the latter from 1773 to 1784. Elijah was succeeded by his nephew **Moses ben Abraham Israel** (1784–1802), and the latter by his cousin **Jedidiah ben Elijah Israel** (1802–27).

Bibliography: Azulai, *Shem ha-Gedolim*; Hazan, *Ha-Ma'alot li-Shelomoh*, pp. 4b–5a, 57b–58b, 113a, b.

D.

MOSES B. ISRAEL ISSERLES. See Isserles.

MOSES BEN ISRAEL OF LANDSBERG: German Talmudist and Hebrew scholar at the beginning of the eighteenth century. He was styled by his contemporaries "the father of those that interpret according to gematria." He was the author of "'Ittur Soferim" (Hamburg, 1715), a Hebrew letter-writer for the young, and "Shomer Emunim" (Offenbach, 1724), a commentary, partly cabalistic, on the Pentateuch, the Five Scrolls, and the Masorah.

Bibliography: Fürst, *Bibl. Jud.* ii. 220; Steinschneider, *Cat. Bodl.* col. 1827.

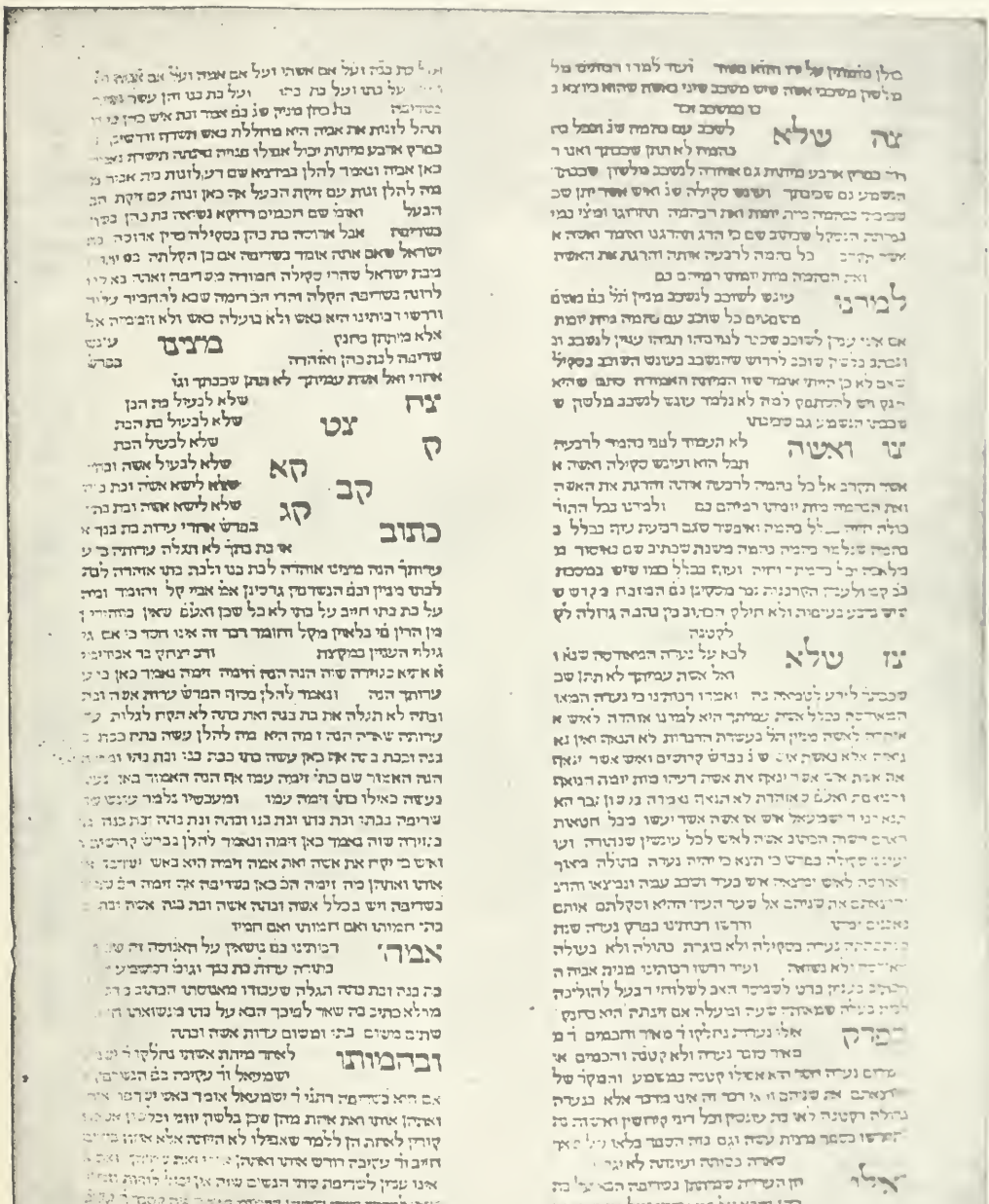
W. B. M. Sel.

MOSES BEN ISSACHAR: Rabbi at Aussee, Moravia, in the second half of the seventeenth century; nephew of Mordecai Jaffe. He wrote: "Holek be-Derek Tamim" (Frankfort-on-the-Oder, 1680), an explanation of Ps. cxix., and "Pene Mosheh" (Lublin, 1681), a commentary on the first seder of Genesis.

Bibliography: Fürst, *Bibl. Jud.* ii. 398; Steinschneider, *Cat. Bodl.* col. 1824, No. 6474; Wolf, *Bibl. Hebr.* iii. 765.

D. S. Man.

MOSES BEN JACOB OF COUCY (SeMaG): French tosafist and codifier; lived in the first half



PAGE FROM THE FIRST EDITION OF THE "SEMAG," ROME (?) BEFORE 1480.
(From the Sulzberger collection in the Jewish Theological Seminary of America, New York.)

of the thirteenth century; descendant of a family of distinguished scholars. He is usually cited by the abbreviation רמ"מ מקוצי. The correct rendering of the word "מקוצי—"from Coucy"—was discovered by Zunz. Moses' maternal grandfather was Ḥayyim ben Ḥananeel ha-Kohen of Paris. Nothing is known of Moses' life before he settled in Paris to study under JUDAH BEN ISAAC, the great French tosafist. He received instruction also from a certain Joseph (Tos. Yeshanim to Yoma 11a, 70b), who can not be positively identified, but who may have been either the poet JOSEPH OF CHARTRES, mentioned in the "SeMaG" (Prohibition No. 113), or the tosafist JOSEPH BEN BARUCH. Moses mentions occasionally Simson ben Abraham of Sens and BARUCH BEN ISAAC of Worms, author of the "Sefer ha-Terumah"; it is usually believed, especially of the latter, that they were his teachers, although he does not expressly call them such. In 1235 Moses traveled in France, and in 1236 in Spain, lecturing publicly in the synagogues on the prescriptions of the Mosaic law and admonishing his audiences to observe them, at the same time, however, emphasizing the truth that mere observance of the oral law to the neglect of justice and brotherly consideration toward others, irrespective of faith or race, can not be counted as meritorious ("SeMaG," Prohibition No. 64; Commandments Nos. 7 and 74).

Travels in Spain.

In Spain he found that a number of Jews had married Christians and Mohammedans, and he succeeded in bringing about their divorce (Prohibition No. 112; Commandment No. 3, end). He knew the French, Spanish, and Arabic languages, and was an eloquent speaker; hence he was called "ha-darshan" (the preacher; see "Catalogus Librorum Manuscriptorum Bibliothecæ Senatoriæ Civitatis Lipsiensis," p. 203, No. xvii.). In 1240 Moses was one of the four rabbis who, in a public disputation in Paris, were required to defend the Talmud against the accusations of Donin; R. Jehiel, however, was the only speaker among them. In 1250 Moses finished his "Sefer Mizwot," afterward called "Sefer Mizwot ha-Gadol" (abbreviated "SeMaG") in order to discriminate it from an extract arranged by Isaac of Corbeil and called "Sefer Mizwot ha-Ḳaṭon" (abbreviated "SeMaḲ").

The "SeMaG" of Moses of Coucy deals with the 365 prohibitions and the 248 commandments of the Mosaic law, separately expounding each of them according to the Talmudic tradition and the decisions of the Rabbis. The relation of this code to those of the Spanish and Franco-German schools, and especially to Maimonides' initial work "Sefer ha-Mizwot," has been fully discussed in JEW. ENCYC. vii. 643, s.v. LAW, CODIFICATION OF. The "SeMaG" is written with much clearness and is a rich source for the history of halakic literature, as it quotes numerous rabbinical authors and works of the past.

The "SeMaG."

It aroused much enthusiasm when it first became known, and has been always held in high respect, as is evidenced by the number of its editions, commentaries, and compilations. The first edition appeared before 1480, and copies exist in at least the four libraries of Breslau, Frankfort-on-the-Main, Oxford, and the Sulzberger library (see JEW. ENCYC. vi. 578, s.v. INCUNABULA). The second edition was printed at Soncino in 1488 by Gershon ben Moses Soncino—the first book printed in his office. Subsequent editions appeared as follows: Venice, 1522; with Isaac Stein's and Elijah Mizraḥi's commentaries, *ib.* 1547; with Isaac Stein's, Elijah Mizraḥi's, and Solomon Luria's commentaries, and Judah Najjara's annotations, Leghorn, 1808; an edition by Sebastian Münster under the title "Mizwot lo Ta'aseh u-Mizwot 'Aseh," with a Latin translation of the commandments and prohibitions, Basel, 1533. Elijah Mizraḥi's additions were printed also separately (Constantinople, 1520); Joseph Kremenetz likewise wrote a commentary on the "SeMaG," under the title "Bi'ure SeMaG" (Venice, 1605); and Samuel Galante wrote a compendium under the title "Netibot ha-'Olam" (Lemberg, 1807). For subsequent editions, commentaries, and compendiums see Steinschneider, "Cat. Bodl." col. 1796; Zedner, "Cat. Hebr. Books Brit. Mus." p. 569; Benjacob, "Oẓar ha-Sefarim," p. 362. Almost every great Jewish library has some manuscripts of the work.

Moses of Coucy is the author of a commentary on the tractate Yoma entitled "Tosefot Yeshanim," or "Old Tosafot." Its comments are distinguished for their brevity and clearness, and are a rich source for the tosafot of his teacher Judah Sir Leon of Paris. They were printed for the first time in Frankfort-on-the-Main, 1721, and are contained in the newer Talmud editions (see Steinschneider, "Cat. Bodl." p. 213, No. 8). His commentary on the Pentateuch seems to have been very short and to have had the title "Peshaṭim." It is quoted in several Pentateuch commentaries, that of Judah ben Eliezer, entitled "Minḥat Yehudah," making the most frequent use of it. A penitential prayer by Moses, which he wished to be recited kneeling (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 551, 1118), came into wide use during his lifetime (Zunz, "Literaturgesch." p. 479).

Other Works.

Among Moses' pupils were his two nephews, Isaac ben Ḥayyim (author of a commentary on the Pentateuch) and the tosafist Perez ben Elijah of Corbeil. It is an old error that Mordecai ben Hillel Ashkenazi was a pupil of Moses of Coucy (Steinschneider, *l.c.*; S. Kohn, "Mordechai ben Hillel," p. 38, Breslau, 1878). It has been said, though with but little probability, that Meïr of Rothenburg was a pupil of Moses of Coucy (S. Kohn, *l.c.* p. 143).

BIBLIOGRAPHY: E. Carmoly, *La France Israélite*, pp. 100 *et seq.*, Frankfort-on-the-Main, 1858; F. Lazard, *Sur Quelques Rabbins de la Fin du XIVe Siècle*, in *Histoire Littéraire de la France*, xxi. 511 *et seq.*; Gross, *Gallia Judaica*, pp. 556 *et seq.*; Renan-Neubauer, *Les Ecrivains Juifs*, pp. 405, 409, 437, 475, 491, 660, 683-686; idem, *Les Rabbins Français*, pp. 437, 741 (see Index); Neubauer, *M. J. C.* i. 95-96; ii. 232, 237; Winter and Wünsche, *Die Jüdische Litteratur*, i. 88, ii. 476, iii. 644; Zunz, *Z. G.* Index.

W. B. M. Sc.

MOSES BEN JACOB OF RUSSIA: Born in Schadow, near Schavli, Lithuania, 1449; died in the first quarter of the sixteenth century, in the Crimea, probably in Kaffa. That he was called "Ashkenazi" suggests that he was of German origin; his son-in-law

was Abraham Zarfati. Moses lived for a number of years in Kiev, where he wrote polemical criticisms on the work of the Karaite writer Abraham ben Elijah in the form of marginal notes on the latter's "Gan Eden." According to Afendopolo, Moses suffered in the sack of the city of Kiev by the Tatars, who plundered his house and carried away his notes on the "Gan Eden." Moses' book finally found its way to Feodosia (Kaffa), where it was bought by a Karaite for twenty silver pieces. Several Karaite residents of Troki went to Constantinople, where they obtained a copy of the marginal notes. Moses himself escaped to Lutsk. From Lutsk he went to Troki, Lithuania, to collect money for the ransom of his children, held captive by the Tatars. At the time of the expulsion of the Jews from Lithuania in the reign of Alexander Jagellon, Moses, as is evident from an introductory poem to his prayer-book, was in Kiev and went thence to the Crimea. Although he lived long enough to see the return of his coreligionists under Alexander, Moses did not find peace. In the epilogue to his "Ozar Nehmad" he states: "When I was fifty-seven years old, in the time of our Prince Alexander, in the year 1506, I saw the misery that had been caused by the great Tatar invasion [1482] of the Khan Mohammed, who besieged the city of Lida [province of Wilna], and I, who was born in Schadow and had come to Lida to study the words of God, was captured with others and taken by the Tatars to their capital [Solchat], where I was ransomed by our Rabbinite and Karaite brethren." From that time on Moses seems to have remained in the Crimea, in Solchat and Kaffa, where he wrote various works, including his commentary on Ibn Ezra (1515). See KIEV.

BIBLIOGRAPHY: *Russische Revue*, xxiii. 154; Neubauer, *Aus der Petersburger Bibliothek*, p. 124, Leipsic, 1866; Harkavy, *Hadashim gam Yeshanim*, parts i. and ii.; *Ha-Karmel*, iii. 62 (giving list of Moses' works).

H. R. J. G. L.

MOSES BEN JEHIEL BEN MATTATHIAH. See MOSES OF PARIS.

MOSES B. JEKUTHIEL DE ROSSI. See ROSSI, MOSES B. JEKUTHIEL DE.

MOSES, JOSEPH ḤAYYIM ELIJAH: Cabalist and Talmudist; grandson of a chief rabbi of Bagdad; one of the leaders of the Jewish community there (1904). He is the author of the following works, all published at Bagdad between 1870 and 1900: "Rab Pe'alim"; "Ben Ish Ḥai"; "Ben Yehoyadah"; "Adderet Eliyahu"; and "Rab Berakot." Jews residing in India and in the Far East refer to him questions of ritual.

J. N. E. B. E.

MOSES B. JOSEPH ḤAZZAN. See MOSES B. YOM-ṬOB.

MOSES BEN JOSEPH HA-KOHEN: Liturgical poet of the latter part of the twelfth century; perhaps the Moses ben Joseph who aided the oppressed Jews in the Rhenish provinces in 1196. He wrote a seliḥah entitled "Arba'ah Abot Nezikin," in which the four monarchies which oppressed Israel are represented under the figures of four animals—the bear, the lion, the panther, and the swine.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 315.

W. B. J. Z. L.

MOSES BEN JOSEPH BEN MERWAN HA-LEVI: French Talmudist; flourished about the middle of the twelfth century. He was a nephew and pupil of Isaac ben Merwan ha-Levi, and a prominent Talmudist and rabbi; his colleagues addressed him as "Great scholar, Nasi R. Moses," and his ritual decisions and Talmudic comments are often quoted. He directed the yeshibah at Narbonne, several of his pupils subsequently achieving fame. Abraham ben David of Posquières and Zerahiah Gerondi were among his pupils. He was in continuous correspondence with his younger colleague Abraham ben Isaac, ab bet din, who was his pupil and who by preference sought Moses' advice in difficult casuistic questions. Jacob ben Moses of Bagnols quotes a document relating to a divorce drawn up at Narbonne in 1134 and signed by the "great rabbi Moses ben Joseph and by Eliezer ben Zechariah." Gross identifies this Moses ben Joseph with Moses ben Joseph Merwan. If this identification is correct, Moses was one of the foremost cabalists of southern France, as Jacob's words in the passage cited indicate, although Moses is not otherwise known as a mystic.

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 413.

S. S. A. PE.

MOSES B. JOSEPH OF ROME: Liturgical poet and rabbinical authority of the thirteenth century. One of his liturgical poems has been included in the German ritual.

BIBLIOGRAPHY: Zunz, *Literaturgesch.* p. 346; Berliner, *Gesch. der Juden in Rom*, i. 39.

S. J. Z. L.

MOSES BEN JOSHUA OF NARBONNE (MAESTRO VIDAL BLASOM): French philosopher and physician; born at Perpignan at the end of the thirteenth century; died after 1362. His education in philosophy began at the age of thirteen, under his father, and continued under Moses and Abraham Caslari. He studied medicine also, which he practised later with much success; and he became well versed in Biblical and rabbinical literature. The desire for learning took him to Spain, where he is successively met with at Toledo, Soria, and Valencia. Moses ben Joshua underwent many sufferings during the persecutions consequent upon the Black Death. When he was at Cervera an infuriated mob rushed upon the Jewish community, and he had to take refuge in flight, leaving behind him all he possessed, including his books.

Moses was an enthusiastic admirer of Averroes, to whose works he devoted his main scientific activity. He was the author of: "Perush mi-Millot ha-Higgayon," on the terminology of Maimonides' "Guide of the Perplexed" (Munich MS No. 289); "Ma'amar Alexander be-Sekel," supercommentary on Averroes' commentary on Alexander of Aphrodisias' work on the intellect ("Cat. Leipsic," p. 308); commentary on Averroes' "middle" commentary on Aristotle's "Physics" (Paris, Bibliothèque Nationale, MS. No. 967); commentary on Averroes' paraphrase of the "Organon" (Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 1350, 1360); commentary on the fourth part of Avicenna's "Canon" (*ib.* Nos. 2107, 2121); commentary on Ghazali's "Makasid al-Falasifah," which had been translated from the

Arabic into Hebrew, under the title "Kawwanat ha-Pilosofim," by Isaac Albalag. Judah Natan, and an anonymous writer (Rome, Casanatensis, No. 1, vi. 6); "Iggeret 'Al Shi'ur Komah," a mystical letter on the "Shi'ur Komah" attributed to the high priest Ishmael, who lived in the last years of the Second Temple (Neubauer, *l. c.* No. 2250, 6); commentary on Lamentations (*ib.* 359, 4); commentary on Averroes' treatise on the hylic intellect and the possibility of conjunction (Paris, Bibliothèque Nationale, MSS. Nos. 918, 9; 947, 5; 957, 1); "Shelemut ha-Nefesh," collection of Aristotle's and Averroes' writings on the soul (*l. c.* 988, 1); commentary on Averroes' dissertation on physics and on the treatise "De Substantia Orbis" (*ib.* 988, 2); "Ketab Ḥai ben Yaḳṭan," commentary on the philosophical novel of Ibn Tufail ("Cat. Leipsic," p. 326); "Orah Ḥayyim," a treatise on medicine (Bibliothèque Nationale, No. 1200); "Ma'amar bi-Behirah," treatise on free will, written in refutation of Abner of Burgos' fatalistic "Iggeret ha-Gezerah," and published in the collection "Dibre Ḥakamim" (Metz, 1849); commentary on the "Guide of the Perplexed," published by Jacob Goldenthal (Vienna, 1852); commentary on Averroes' commentary on the "De Cœlo et Mundo"; treatise on metaphysics; "Pirḳe Mosheh," philosophical aphorisms; "Iggeret Meyuḥedet," on Ibn Ezra's commentary on Gen. xi. 2. The last four works are no longer in existence and are known only through quotations.

Bibliography: Munk, *Mélanges*, pp. 502 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1667; idem, *Hebr. Uebers.* pp. 56, 57, 156, 311, 312; Grätz, *Gesch.* vii. 352 *et seq.*; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 330-335; Gross, *Gallia Judaica*, p. 467.

J. I. Br.

MOSES JUDAH LÖB B. SAMUEL: Russian rabbi and author; born in Turetz, government of Minsk; died at Minsk in 1889. He was a son-in-law of Rabbi David Tebele of Minsk, whom he succeeded in the rabbinate of that city, holding the position for thirty years. He and his brother-in-law R. Saul Ḥayyim prepared for the press the book "Bet Dawid," with many novellæ of R. Moses. Of his own works are known "Mille di-Berakot" and "Mille di-Neziḳin," treatises relating to the laws of blessings and the recovery of damages, and some responsa which remain in manuscript.

He left two sons, Jacob, rabbi of Minsk, and Samuel.

Bibliography: Benzion Eisenstadt, *Rabbane Minsk*, p. 60.

H. R. N. T. L.

MOSES (MESHARSHEYA) KAHANA BEN JACOB: Gaon of Sura from 832 to 843; son of the gaon (801–815) Jacob ha-Kohen ben Mordecai. Moses is reputed to have been a student of the Cabala and to have used amulets, charms, etc. (Ḥai ben Sherira, "Ta'am Zeḳenim," p. 566). Opinions of his on inheritance are preserved in a responsum contained in Harkavy's "Teshubot ha-Ge'onim" (No. 389). From this responsum as Harkavy supposes (*l. c.* p. 378), Alfasi (on Ket. iv.), R. Hananel (Tos. Ket. 54a, *s.v.* משמיאל), and Isaac ben Abba Mari ("Sefer ha-Ittur," ed. Venice, p. 78a) drew their conclusions concerning Moses Kahana's opinions. Another responsum by Moses, also contained in Harkavy's "Teshubot ha-Ge'onim" (No. 432), discusses the question whether an untanned skin may be used for a scroll of the Law when there is no tanner or parchment-maker in the town to prepare it properly. Moses Kahana was the only gaon who allowed the use of such an untanned skin (comp. "Sefer ha-Eshkol," ed. Halberstadt, ii. 37); and it is said that many communities of Babylonia took advantage of his decision.

Upon Moses' death dissensions arose over the appointment of the next gaon, and after the office had remained vacant for half a year Kohen Ẓedeḳ ben Abimai was appointed.

Bibliography: Grätz, *Gesch.* v. 198; Abraham ibn Daud, *Sefer ha-Kabbalah*, in Neubauer, *M. J. C.* i. 65; Letter of Sherira Gaon, *ib.* i. 39, 189; Weiss, *Dor*, iv. 28, 42; Halevy, *Dorot ha-Rishonim*, iii. 242 *et seq.*

W. B. M. Sc.

MOSES KALFO (כלפא): Italian scholar; lived at the beginning of the eleventh century at Bari, where he taught at the yeshibah. He is known through lexicographical explanations cited by Nathan ben Jehiel, author of the "'Aruk" (*s.v.* קנכי, קריץ, and תתיה). Nathan ben Jehiel probably studied under him for some time.

Bibliography: Mortara, *Indice*, p. 9; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 358, 362; Weiss, *Dor*, iv. 308, note 9; Carmoly, in *Revue Orientale*, ii. 116.

S. S. M. Sc.

MOSES B. KALONYMUS. See Kalonymus.

MOSES KAPSALI. See Capsali.

MOSES OF KIEV: Russian Talmudist; lived in the first half of the twelfth century. Moses seems to have been in western Europe in consequence of the expulsion of the Jews from Kiev in 1124 (comp. Firkowitz in "Ha-Karmel," ii. 407). It is not impossible that he was a pupil of Jacob b. Meïr Tam, whom he seems to have known (see Tam's "Sefer ha-Yashar," No. 522, p. 29a, where Epstein reads correctly משה instead of משלם). From Russia Moses carried on a correspondence with Samuel ben Ali, the head of the Babylonian academy, and through Moses Western scholars learned of an important legal decision of the Geonim which had been communicated to him by Samuel (Responsa of Meïr b. Baruch of Rothenburg, ed. Bloch, No. 494). Another responsum from Samuel to Moses is found in the manuscript "Yiḥuse Tanna'im wa-Amora'im," whose author is probably Judah b. Kalonymus of Speyer. Whether or not this Moses is identical with ר' משה רוסי ("Rabbi Moses the Russian"), whom the author of "Sefer ha-Shoham" mentions, is doubtful.

Bibliography: Epstein, *Das Talmudische Lexicon*, etc., in *Monatsschrift*, xxxix. 511 (also printed separately); *idem*, in *Monatsschrift*, xl. 134.

W. B. L. G.

MOSES HA-KOHEN: Rabbi of Salonica in the first half of the eighteenth century; author of a collection of responsa entitled "Kehunnat 'Olam" (Constantinople, 1740), followed by novellæ on the Ṭur Yoreh De'ah (Fürst, "Bibl. Jud." ii. 399).

W. B. M. Sel.

MOSES HA-KOHEN OF CORFU: Greek Talmudist and liturgical poet; flourished at the end of the sixteenth century. He was the author of

"Yashir Mosheh" (Mantua, 1612), consisting of (1) a versification of the Book of Esther and of the midrashic legends connected with it, recited by the Jews of Corfu on Shabbat Zakor (see an example in "Orient, Lit." iv. 486), and of (2) "Mi-Kamokah," recited on Yom Kippur. It seems that Moses was either rabbi or head of the yeshibah of Corfu, for David Mazah, the editor of the "Yashir Mosheh," says, in the introduction to that work, that he was a pupil of Moses ha-Kohen. He says also that Moses composed a great number of other liturgical poems, and a commentary on the Targum entitled "Patshegen Ketab ha-Dat."

Bibliography: Dukes, in *Orient, Lit.* v. 452; Fürst, *Bibl. Jud.* i. 188; Landshuth, *'Ammude ha-'Abodah*, p. 258; Steinschneider, *Cat. Bodl.* col. 1845; idem, *Jewish Literature*, pp. 233, 244.

W. B. M. Sel.

MOSES KOHEN B. ELIEZER. See Coblenz.

MOSES HA-KOHEN OF LUNEL: French Talmudist; flourished about 1200. Moses was one of the rabbis who criticized Maimonides' writings. He wrote a series of strictures on the "Mishneh Torah," which are preserved in the Bodleian Library (MS. No. 617). Simon ben Zemah Duran mentions in his glosses a Moses ha-Kohen whom Gross ("Gallia Judaica," p. 285) identifies with Moses of Lunel (Renan-Neubauer, "Les Rabbins Français," p. 511).

S. S. A. Pe.

MOSES OF LEON. See Leon, Moses de.

MOSES HA-LEVI ALḲABIẒ: Prominent rabbi of the first half of the sixteenth century; father of Solomon Alḳabiẓ. About 1530 he officiated as dayyan at Safed. He seems also to have studied the Cabala, since Isaac ibn Shoshan of Safed wrote a cabalistic work for him.

Traditional Portrait of Moses ben Maimon, with Autograph.

Bibliography: Zunz, *Z. G.* p. 439; Conforte, *Ḳore ha-Dorot*, p. 34a.

E. C. J. Z. L.

MOSES HA-LEVI HA-NAZIR: Palestinian rabbi of the seventeenth century. He was the father of Joseph ha-Levi and son-in-law of the Talmudist Abraham ibn Hananiah, rabbi of Hebron and pupil of Joseph di Trani. Moses ha-Nazir is known through responsa included partly in the collection of his son ("Matteh Yosef," Constantinople, 1717–26) and partly in that of Ḥasdai ha-Kohen Perahyah ("Torat Ḥesed," Salonica, 1733). Shababo, Joseph ha-Levi's son-in-law, says in the preface to "Matteh Yosef" (part ii.) that he still had in his possession a manuscript by Moses ha-Levi ha-Nazir, namely, a collection of responsa entitled "Mayim Ḥayyim," on which Moses and his father-in-law had worked together. He possessed also another work, written by Moses alone, entitled "Yede Mosheh," notes on Ṭur Ḥoshen Mishpaṭ.

Ḥasdai ha-Kohen Perahiah (*l.c.* No. 17) mentions Moses as a messenger from the Holy Land. This accounts for the fact that he is met with in many places—in Constantinople and in Greece, especially in Morea (*l.c.* No. 14). Responsum No. 206 (*l.c.*), as also No. 6 in the second part of "Matteh Yosef," dated Constantinople, 1670, bears the signature "Ḥayyim Moses ha-Levi."

Bibliography: Azulai, *Shem ha-Gedolim*, p. 136.

D. L. Grü.

MOSES LIMA BEN ISAAC. See Lima, Moses b. Isaac Judah.

MOSES BEN MAIMON (RaMBaM; usually called MAIMONIDES): Talmudist, philosopher, astronomer, and physician; born at Cordova March 30, 1135; died at Cairo Dec. 13, 1204; known in Arabic literature as **Abu 'Imran Musa ben Maimun ibn 'Abd Allah.** The history of the "second Moses," as Maimonides came to be called, is overlaid with fable. According to some of his biographers, he evinced in boyhood a marked disinclination for study. This, however, is highly improbable, for the works produced by him in his early manhood show that their author had not passed his youth in idleness. Moses ben Maimon, or Maimonides, received his rabbinical instruction at the hands of his father, Maimon, himself a scholar of high merit, and was placed at an early age under the guidance of the most distinguished Arabic masters, who initiated him in all the branches of the learning of that time. Moses was only thirteen years old when Cordova fell into the hands of the fanatical Almohades, and Maimon and all his coreligionists there were compelled to choose between Islam and exile. Maimon and his family chose the latter course, and for twelve years led a nomadic life, wandering hither and thither in Spain. In 1160 they settled at Fez, where, unknown to the authorities, they hoped to pass as Moslems. This dual life, however, became increasingly dangerous. Maimonides' reputation was steadily growing, and the authorities began to inquire into the religious disposition of this highly

gifted young man. He was even charged by an informer with the crime of having relapsed from Islam, and, but for the intercession of a Moslem friend, the poet and theologian Abu al-'Arab al-Mu'ishah, he would have shared the fate of his friend Judah the Shoshan, who had shortly before been executed on a similar charge. These circumstances caused the members of Maimonides' family to leave Fez. In 1165 they embarked, went to Acre, to Jerusalem, and then to Fostat (Cairo), where they settled.

During the first years of his residence in Egypt Maimonides experienced many misfortunes. After the death of Maimon, Moses' brother David supported the family by trading in precious stones.

In Egypt.

David perished at sea, and with him was lost not only his own fortune, but large sums that had been entrusted to him by other traders. These events affected Maimonides' health, and he went through a long sickness. Compelled now to work for a living, and considering it a sin to earn a livelihood from religion, he adopted the medical profession. After several years of practise Maimonides' authority in medical matters was firmly established, and he was appointed private physician to Saladin's vizier Al-Ḳaḍi al-Faḍil al-Baisami, who recommended him to the royal family and bestowed upon him many distinctions. According to the Arabic historian Al-Ḳiṭṭi, Maimonides declined a similar position offered to him by "the King of the Franks in Ascalon" (Richard I. of England). The method adopted by Maimonides in his professional practise was to begin with a simple treatment, endeavoring to cure by a prescribed diet before administering drugs. Speaking of his medical career in a letter addressed to his pupil Joseph ibn 'Aknin, Maimonides says: "You know how difficult this profession is for one who is conscientious and exact, and who states only that which he can support by argument or authority." In another letter, addressed to Samuel ibn Tibbon, he describes his arduous professional duties, which occupy him the whole day and very often a great part of the night. Nevertheless, Maimonides' powerful genius and indefatigable industry enabled him, amid his numerous occupations, to produce monumental works, answer hundreds of questions on various subjects addressed to him from various parts of the world, and administer the affairs of the community of Cairo, in which, soon after his arrival, he took a leading part, apparently becoming its recognized official head by 1177.

Between the years 1158 and 1190 Maimonides produced, besides several minor writings (see the list of works below), a commentary on the Mishnah entitled

Philosophical Works.

"Kitab al-Siraj," a book on the precepts, "Kitab al-Fara'iḍ," the code Mishneh Torah (called by Maimonides' admirers "Yad ha-Ḥazaḳah"), and the philosophical work "Dalalat al-Ḥa'irin" ("Moreh Nebukim"). The first three works are the chief concern of the supplementary article following, while here is outlined the philosophical system expounded in the introductions to the Mishnah of Pirḳe Abot and of Ḥelek, in the first book of the "Yad ha-Ḥazaḳah," entitled "Sefer ha-Madda'," and especially in the "Dalalat al-Ḥa'irin," which became of extraordinary importance, not only for the rational development of Judaism, but for the history of philosophy in the Middle Ages. The object of the work last mentioned is explained by Maimonides in the following terms:

> "I have composed this work neither for the common people, nor for beginners, nor for those who occupy themselves only with the Law as it is handed down without concerning themselves with its principles. The design of this work is rather to promote the true understanding of the real spirit of the Law, to guide those religious persons who, adhering to the Torah, have studied philosophy and are embarrassed by the contradictions between the teachings of philosophy and the literal sense of the Torah."

According to Maimonides, there is no contradiction between the truths which God has revealed and the truths which the human mind, a power derived from God, has discovered. In fact, with few exceptions, all the principles of metaphysics (and these are, for him, those of Aristotle as propounded by the Arabic Peripatetics Al-Farabi and Ibn Sina) are embodied in Bible and Talmud. He is firmly convinced that, besides the written revelation, the great prophets received orally revelations of a philosophical character, which were transmitted by tradition to posterity, but which were lost in consequence of the long periods of suffering and persecution the Jews experienced. The supposed conflict

Philosophy and Religion.

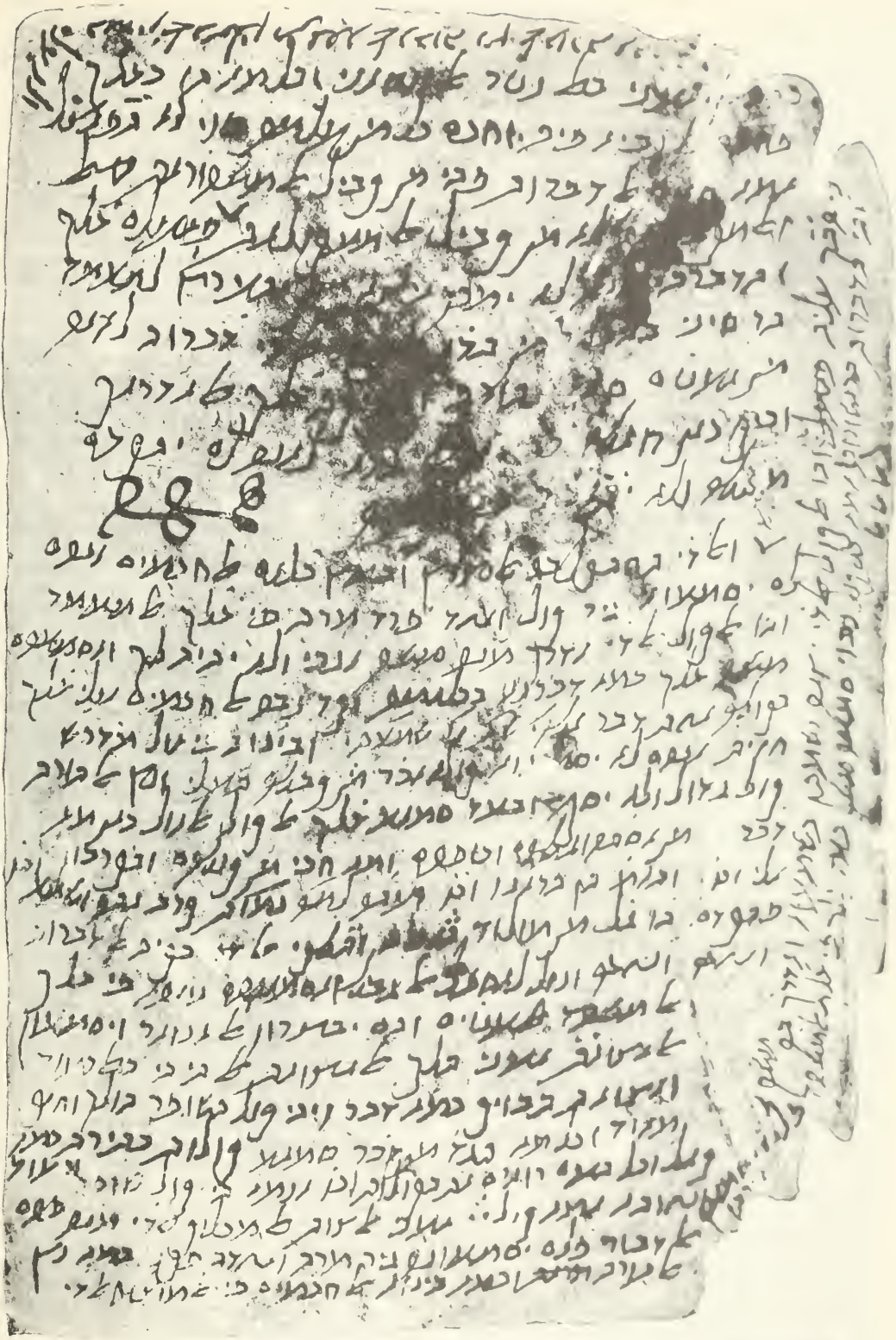
between religion and philosophy originated in a misinterpretation of the anthropomorphisms and in the superficial readings of Scripture, which are to the inner or allegorical interpretations what silver is to gold. Maimonides' predecessors, Saadia, Baḥya, and Judah ha-Levi, in treating of anthropomorphism, contented themselves with the statement that any term under consideration must be regarded as a metaphor. Maimonides, however, set up the incorporeality of God as a dogma, and placed any person who denied this doctrine upon a level with an idolater; he devoted much of the first part of the "Moreh Nebukim" to the interpretation of the Biblical anthropomorphisms, endeavoring to define the meaning of each and to identify it with some transcendental metaphysical expression. Some of them are explained by him as perfect homonyms, denoting two or more absolutely distinct things; others, as imperfect homonyms, employed in some instances figuratively and in others homonymously.

From the anthropomorphisms Maimonides passes to the much-discussed question of the divine attributes. As in the case of the anthropomorphisms, it was, according to him, the misinterpretation of certain Biblical passages that caused some to admit divine attributes. Against this admission Moses argues (1) that an attribute expresses some quality or property which is not inherent in the object described,

The Divine Attributes.

in this case being an "accident," or (2) that it denotes a property consistent with the essence of the object described; in the latter case the fact of the coexistence of such an attribute would, if applied to God, denote a plurality in the divine essence.

Maimonides divides all the positive attributes into five classes: (1) Those that include all the essential



HOLOGRAPH (?) DRAFT OF THE "DALALAT AL-HA'IRIN" OF MAIMONIDES, ARABIC IN HEBREW CHARACTERS.
(From the Cairo Genizah.)

properties of an object. This class of attributes can not be applied to God, because, as all philosophers agree, God can not be defined, inasmuch as definitions can be established only by giving genus and differentia. (2) Those that include only a part of the essential properties. Neither can these attributes be applied to God who, being incorporeal, has no parts. (3) Those that indicate a quality. These are also inapplicable to God, who, having no soul, is not subject to psychical analysis. (4) Those that indicate the relation of one object to another. At first thought it would seem that this class of attributes might be employed in reference to God; because, having no connection with His essence, they do not imply any multiplicity or variety in Him; but on closer examination their inadmissibility becomes evident. A relation can be imagined only between two things of the same species, but not between two things of different species, though they may belong to the same class. For example, between wisdom and sweetness, meekness and bitterness, there can be no relation, although in their general signification they come under the head of "quality." How, then, could there be any relation between God and His creatures, considering the great difference between them, the creature having only a possible existence, while His existence is absolute? (5) Those that refer to the actions of the object described. Attributes of this kind, inasmuch as they are distinct from the essence of the thing and do not imply that different elements must be contained in the substance of the agent, are most appropriate to the description of the Creator. Indeed, with the exception of the Tetragrammaton, all the divine names are explained by Maimonides as descriptive of His actions. As to His essence, the only way to describe it is negatively. For instance, He is not non-existent, nor non-eternal, nor impotent, etc. These assertions do not involve any incorrect notions or assume any deficiency, while if positive essential attributes are admitted it may be assumed that other things coexisted with Him from eternity.

Maimonides completes his study of the attributes by demonstrating that the philosophical principle that God is the "intellectus" (אלעקל), the "ens intelligens" (אלעקל אלמעקל), and the "ens intelligibile" (אלמעקול) does not imply a plurality in His essence, because in matters of the intellect the "agens" (which acts in the formation of the notions), the action, and the object of the action, are identical. Indeed following the theory of ALEXANDER OF APHRODISIAS, Maimonides considers that the Intellect is a mere disposition, receiving notions by impulse from without, and that consequently ideas are at the same time subject, action, and object.

The last chapters of the first part of the "Moreh" are devoted to a criticism of the theories of the Motekallamin (see ARABIC PHILOSOPHY). These theories are embodied in twelve propositions, from which they derived seven arguments in support of the doctrine of "creatio ex nihilo." This once established, they asserted, as a logical consequence, that there is a Creator; then they demonstrated that this Creator must be one, and from His unity deduced His incorporeality. Maimonides exposes the weakness of these propositions, which he regards as founded not on a basis of positive facts, but on mere fiction. Contrary to the Aristotelian principle that the whole universe is "one" organized body, every part of which has an active, individual relation to the whole, the Motekallamin deny the existence of any law, organization, or unity in the universe. For them the various parts of the universe are independent of one another; they all consist of equal elements; they are not composed of substance and properties, but of atoms and accidents (see ATOMISM); the law of causality is ignored; man's actions are not the result of will and design, but are mere accidents. Maimonides criticizes especially the tenth proposition of the Motekallamin, according to which everything that is conceivable by imagination is admissible: *e.g.*, that the terrestrial globe should become the all-encompassing sphere, or that this sphere should become the terrestrial globe.

Motekallamin.

The second part of the "Moreh" opens with the enumeration of the twenty-six propositions through which are proved the existence, the unity, and the incorporeality of the Primal Cause. For the existence of the Primal Cause there are four proofs: (1) no motion can take place without an agent producing it, and the series of causes leading to a certain motion is finite; (2) since some things both receive and impart motion, while other things are set in motion without imparting it, there must exist a being that imparts motion without being itself set in motion; (3) as existing beings are partly permanent and partly transient, there must be a being whose existence is permanent; (4) nothing can pass from a state of potentiality into that of actuality without the intervention of an agent; this agent requires for its own transition from potentiality to actuality the help of another agent, and the latter, again, of another; and so on until one arrives at an agent that is constant and admits of no potentiality whatever.

Proofs of the Existence of God.

The unity of God is proved by the following arguments: (1) Two gods can not be assumed, for they would necessarily have one element in common by virtue of which they would be gods, and another element by which they would be distinguished from each other; further, neither of them could have an independent existence, but both would themselves have to be created. (2) The whole existing world is "one" organic body, the parts of which are interdependent. The sublunary world is dependent upon the forces proceeding from the spheres, so that the whole universe is a macrocosm, and thus the effect must be due to one cause. The incorporeality of God can be proved by the preceding arguments and by the principle that every corporeal object consists of matter and form, and that every compound requires an agent to effect its combination.

As there is no disagreement between the principles of Aristotle and the teachings of Scripture as to God, or the Primal Cause, so there is none between their systems of natural philosophy. As "Primum Motum" of this world there are, according to Aris-

totle, the heavenly spheres, each of which possesses a soul, the principle of motion, and is endowed with an intellect. They move in various senses through unmoved immaterial beings, or Intelligences, which are the cause of their existence and their motion in the best possible way, namely, a uniform rotary motion. The first Intelligence, which is the agent of motion for the uppermost or the all-encompassing sphere, is a direct emanation of the Primal Cause; the others emanated one from the other. There were altogether nine spheres, namely, the all-encompassing sphere, that of the fixed stars, and those of the seven planets; nine Intelligences correspond to the nine spheres; a tenth Intelligence, which is attached to the lowest sphere, the one nearest to the center, the sphere of the moon, is the Active Intellect. This last causes the transition of man's intellect from a state of potentiality to that of actuality.

Aristotelian Principles.

The earth, which is spherical, reposes unmoved at the center of the world, and any changes that happen thereon are due to the revolutions of the spheres, which, as animated and intellectual beings, are acting in full consciousness. God does not act by means of direct contact. When, for instance, He destroys anything with fire, the fire is set in motion through the movements of the spheres, and the spheres by the Intelligences.

All these theories are, according to Maimonides, supported both by Holy Writ and by post-Biblical Jewish literature. That the spheres are animated and intellectual beings is clearly expressed by the Psalmist. "The heavens declare the glory of God" (Ps. xix. 2 [A. V. 1]) can not be taken as a mere figure of speech. The angels mentioned in the Bible are identical with the Intelligences. There is, however, one point on which Maimonides differs from his master. According to Aristotle, these spheres, as well as the Intelligences, coexisted with the Primal Cause, while Maimonides holds that the spheres and the Intelligences were created by the will of God. Maimonides asserts that he was prompted to reject the doctrine of the eternity of matter not because certain passages in Scripture confirm the "creatio ex nihilo," for such passages could easily be explained in a manner that would leave them in harmony with the former doctrine, but because there are better arguments for the "creatio ex nihilo" than for the eternity of the universe.

Moreover, Aristotle himself was well aware that he had not proved his thesis. The adherents of the doctrine of the eternity of the universe rely on the following seven arguments, partly founded on the properties of nature and partly on those of the Primal Cause: (1) Motion is eternal, for if it had a beginning there must have been motion when it came into existence, because transition from non-existence to existence—that is, from potentiality into actuality—always implies motion. (2) The first substance underlying the four elements must be eternal. "To become" implies taking on form; but first substance means a formless substance; hence it has never "become." (3) As the spheres are indestructible because they do not contain opposing elements, which is evidenced by their circular motion, they must be without a beginning. (4) Suppose the universe had a beginning: then either its creation was possible, or necessary, or its previous existence was impossible; but if it was necessary, it could never have been non-existent; if impossible, it could never have come into existence; and if possible, then there must have been a subject with attributes involving the possibility. (5) The assumption that God has produced a thing at a certain fixed time would imply that He has changed from the condition of a potential creator to that of an actual creator. (6) The supposition that the world was created would mean that God's will had undergone a change, or that He must be imperfect, for either God did not will previously to create the world, or, if He did, He had not the power. (7) The universe being the result of God's wisdom it must, like the latter, be eternal.

Denies Eternity of Matter.

Against these arguments Maimonides argues that though the properties of nature are thus at present, when the universe is in actual existence and fully developed, it does not follow that things possessed them at the moment when they were produced; it is even more than probable that these properties themselves came into existence from absolute non-existence. Still less conclusive are the arguments based upon the properties of the Primal Cause, for it is impossible to obtain a correct notion of the heavenly spheres and their Intelligences; the incorrectness of the views of Aristotle on the subject has been proved by Ptolemy, although the system of that astronomer is likewise far from being faultless.

However, Maimonides is fully aware that he did not give positive proofs for the "creatio ex nihilo," and he warns his pupil Joseph ibn 'Aknin, to whom the "Moreh" was dedicated, to beware of the opposite doctrine; for if, as Aristotle taught, everything in the universe is the result of fixed laws, if nature does not change, and if there is nothing supernatural, it would be absurd to believe in miracles, in prophecy, and in revelation. But as Maimonides recognizes the authority of Aristotle in all matters concerning the sublunary world, he proceeds to show that the Biblical account of the creation of the nether world is in perfect accord with Aristotelian views. Explaining its language as allegorical and the terms employed as homonyms, he summarizes the first chapter of Genesis thus: God created the universe by producing on the first day the "reshit," or Intelligences, from which the spheres derived their existence and motion and thus became the source of the existence of the entire universe. This universe consisted at first of chaos and the four elements; but, through the influence of the spheres and more directly through the action of light and darkness, its form was developed. In the five subsequent days came into existence the minerals, plants, animals, and the intellectual beings. The seventh day, on which the universe was for the first time ruled by the natural laws that still continue in operation, was blessed by God, who designed it to proclaim the "creatio ex nihilo." The account of Adam's sin is interpreted by Maimonides as an allegorical exposition of the relation between sensation,

Reconciliation of Bible and Aristotle.

intellect and moral faculty; the three sons of Adam are an allusion to the three elements in man —the vegetable, the animal, and the intellectual.

The Requisites of Prophecy.

With the doctrine of "creatio ex nihilo" prophecy becomes possible; but what are the requisites of prophecy? Maimonides cites three different opinions on the subject. (1) the opinion of those who believe that any man, whatever wise or stupid, young or old, provided he is to some extent morally good, can be inspired by God with the spirit of prophecy and entrusted with a mission; (2) the opinion of the philosophers who, considering prophecy the highest expression of mental development, assert that it can be attained by study only; and (3) his own opinion, which he considers to be the view of Scripture. He agrees with the philosophers in regarding the prophetic faculty as natural to man and in accordance with the laws of nature; in holding that any man whose physical, mental, and moral faculties are in perfect condition may become a prophet, but he holds also that, with all these qualifications, man may still, by divine, miraculous interference, be prevented from prophesying.

The last chapters of the second part of the work are devoted to the explanation of the Biblical prophecies and visions, showing the part taken therein by imagination, which is, according to Maimonides, an essential element in prophecy.

Origin of Evil.

After having given, in the first seven chapters of the third and last part of the "Moreh," the exposition of the vision of Ezekiel, which he explains as an allegorical description of the sublunary world, the spheres, and the Intelligences, Maimonides endeavors to show that evil has no positive existence, but is a privation of a certain capacity and does not proceed from God; when, therefore, evils are mentioned in Scripture as sent by God, the Scriptural expressions must be explained allegorically. Indeed, says Maimonides, all existing evils, with the exception of some which have their origin in the laws of production and destruction and which are rather an expression of God's mercy, since by them the species are perpetuated, are created by men themselves.

God's Providence and Omniscience.

The question of evil is closely connected with that of Divine Providence. As is well known, Aristotle asserted that humanity as a whole, but not the individual, is guided and protected by Divine Providence. The reason which led Aristotle to adopt this view is that Providence implies omniscience, while, according to him, God's knowledge is limited to universals, for if He had knowledge of particulars He would be subject to constant changes. Maimonides rejects this theory and endeavors to show that belief in God's omniscience is not in opposition to belief in His unity and immutability. "God," he says, "perceives future events before they happen, and His perception never fails. Therefore no new ideas can present themselves to Him. He knows that a certain individual will be born at a certain time, will exist for a certain period, and will then cease to exist. The coming into existence of this individual is for God no new fact; nothing has happened that He was unaware of, for He knew this individual, such as he now is, before his birth." As to the objections advanced by the Peripatetics to the belief in God's omniscience—namely, that it is inconceivable that God's essence should remain indivisible considering the multiplicity of knowledge of which it is made up; that His intelligence should embrace the infinite; that events should maintain their character of contingency in spite of the fact that they are foreseen by the Supreme Being—these objections, according to Maimonides, are based on an error. Misled by the use of the term "knowledge," men believe that whatever is requisite for their knowledge is requisite for God's knowledge also.

The fact is, no comparison whatever is possible between human knowledge and God's knowledge, the latter being absolutely incomprehensible to human intelligence. But omniscience implies predestination; how, then, can man's will assert itself freely? Does not the very fact of God's knowledge compel man to act in accordance with it? To refute this objection Maimonides endeavors to show that "the fact that God knows things while they are in a state of possibility—when their existence belongs to the future—does not change the nature of 'possible' in any way; that remains unchanged; and the knowledge of the realization of one of several possibilities does not affect that realization."

The Object of the Commandments.

The discussion of the question of Divine Providence is followed by another question: What is the purpose of the divine precepts? According to Maimonides, ethics and religion are indissolubly linked together, and all the precepts aim either directly or indirectly at morality. As in the "Yad ha-Ḥazakah," he divides the laws of the Pentateuch into fourteen groups, and discusses the principal object of each group and the special object of each law. Thus, for instance, the object of the laws concerning the sacrifices lies in the accompanying prayers and devotions; as to the sacrifices themselves, they were only a concession to the idolatrous habits of the people.

As in metaphysics, Maimonides closely follows Aristotle's ethical system, which he expounds in his introduction and commentary to Abot, in various passages of the "Sefer ha-Miẓwot," and in his "Yad ha-Ḥazakah," especially in the "Hilkot De'ot" and the "Hilkot Teshubah." According to Maimonides, the final aim of the creation of this world is man; that of man is happiness. This happiness can not consist in the activity which he has in common with other animals, but in the exercise of his intellect, which leads to the cognition of truth. The highest cognition is that of God and His unity; consequently the "summum bonum" is the knowledge of God through philosophy. The first necessity in the pursuit of the "summum bonum" is to subdue sensuality and to render the body subservient to reason. In order that man should be considered the aim and end of the creation of this world he must be perfect morally and intellectually. Virtue and vice have their source in the five faculties of the soul: the nutritive, the sensitive, the imaginative, the appetitive, and the deliberative. The soul is to

יהידית על מהירות התנועה אמר כאשר יראה הנשר כי הנשר ממהר העפתו
יהמרונה מכל העוף ולזה ימשיל בו ודע עוד כי הכנפים הם סבות העפתם ולזה
יהיו הכנפים אשר יראו על מכפר כבוד תנועת המתנועע ואין זה כזולת זה הפרק

פרק ב

רע אתה המעיין במאמרי זה כי ההאמנו אינה
העניין הנאמר בפה אבל העניין המצייר בנפש
כשיאמינו בו שהוא כן כמו שיצויר ואם יספיק לך בן הרעות האמתיות או הנחשבת
אמהם אצלך כשהספרים נמאמר מבלתי שיתצירד ותאמין בהם כל שכן כשתבקש
מהם האמת היה זה קל מאד כמו שתמצא רבים בן הפתאים יוכרו אמונות לא יצירו
להם עניין בשום פנים אבל אם מלאך לבך לעלות לואת המדרגה העליונה מדרגת
העיון ושיתאמת לך שהשם אחד האחדות האמתית עד שלא תמצא לו הדכבה כלל
ואל לחשוב בו שום חלוק בשום פנים דע שיאין לו יתעלה הואר עצמי בשום פנים ולא
בשום עניין וכמו שנמנע היותו גשם כן נמנע היותו בעל תאר עצמי אמנם מי שהאמי
שהוא אחד בעל תאריים רבים בכר אמר שהוא אחר במלתו והאמינו רבי במחשבתו
וזה כמאמר הנוצרים הוא אחד אבל הוא שלשה והשלשה אחד בן מאמר האומר
הוא אחד אבל הזא בעל תאריים רבים והוא ותאריו אחר עם הסתלק ה:שמית
והאמנת הפשיטות הגמורה כאלו בזונתינו וחפושנו אין נאמר לא איך נאמין
ואין אמונה אלא אחר ציור כי האמונה היא ההאמנה במה שצויר שהוא חוץ לשכל
בפי מה ששייר בשכל ואם יהיה עם זאת האמונה שאי אפשר חילוק ואת האמונה
בשום פנים ולא ימצא בשכל מקום רחייה לאמונה ההיא ולא לשער אפשרות הלופה
ההיה אמתית וכשתפשיט מעליך התאוות והמנהגי ותהיה בעל תבונה ותתבונן מה
שיאמר אתו באלו הפרקים הנאים בהרחקה התצרי יהאמת לך מה שיאמרנו
בהכרח והתיה או מי שיצייר יהוד השם לא מי שיאמר אותו בפיו ולא יצייר לו עניין
ויהיה מכת הנאמר עליהם קרוב אהה בפיהם ורחוק אתה מבליותיהם אבל צייך
שיהיה האדם מכת מי שיצייר האמת וישיגהו ואם לא יכבר בו כמו שעזו החשובים
ואמר להם אמרו בלבבכם על משבככם והמו סלה

פרק נא

נמציאה עניינים רבים מבוארים גלויים
מהם מושכלים ראשוני ומורגשים ומהם
מה שהם קרובים לאלו עד שאפי הונח האדם כמו שהוא לא יצטרך עליהם מופת
כמציאות התנועה ומציאת היכולת לאדם והגלות ההויה וההפסר וטבעי הרבריס
הנראים לחוש כחם האש וקר המים וכיוצא באלו דברים רבים אמנם באשר יצאו
רעות ורות אם מטועה או מפי שכיון זה לעניין אחר והלך ברעות ההם כנגר טבע
הגמצא והרחוק המודגש אי רצה שיביא לחשב מציאות מה שאינו נמצא הזרכו
אנשי החכמה להעמיד הדברי ההם הגלויי ולבטל מציאות הדברי הה הנחשבי כמו
שנמצא ארסטו יקייס התנועה בעבור שהורחקה ויביא מופת על בטול החלק שאינ
מתחלק בעבור שקיימי מציאתו ומוה הכת הוא הרחקת התאריים העצמיים מהבוי
ית וזה כי העניין מושכל ראשון והוא שהתואר בלהי עצם המתואר ושהזא עניין אח

intellect what matter is to form: it is susceptible to both good and evil, according to the choice made by the deliberative faculty.

Human excellence is either of the appetitive faculty (moral virtues) or of the deliberative faculty (intellectual virtues). The vices of the appetitive faculty are the opposite of the appetitive virtues, for instance, cowardice and rashness are the opposite extremes of courage, and both are vices. Virtue is a proficiency in willing what is approved by reason, developed from the state of a natural potentiality by action. The development of virtue requires exercise and intelligence. Ethical virtue is that permanent direction of the will which maintains the mean of conduct, as determined by the reason of the intelligent. Courage is the mean between cowardice and temerity; temperance, the mean between inordinate desire and stupid indifference.

Ethical Views.

In the field of personal ethics Maimonides established rules deduced from the teachings of the Bible and of the Rabbis. These rules deal with man's obligations to himself and to his fellow men. To the former belongs the obligation to keep oneself in health by regular living, by seeking medical advice in sickness, by cleanliness, by earning a livelihood, etc. The conditions essential to the soundness of the soul are contentment and moderation in joy and grief. Pity is a generous quality of the soul; to develop this sentiment the Law forbade cruelty to animals. Mutual love and sociability are necessary to men. The minimum of justice prescribed by the Law consists in respecting the property and honor of others, even though they be one's slaves.

The "Moreh" was completed by Maimonides at the age of fifty-two. It was the climax of his literary career in the field of Judaism. After having in his previous works systematized all the Biblical and rabbinical laws and ceremonies and drawn up the thirteen ARTICLES OF FAITH in which every Israelite is bound to believe, he shows, in the "Moreh," that Judaism is the very expression of human intelligence and that there is nothing in Scripture or rabbinical literature, if properly explained, that contradicts true philosophy. As might be expected, the adversaries of Maimonides' code declared war against the "Moreh." His views concerning angels, prophecy, and miracles, and especially his assertion that he would have had no difficulty in reconciling the Biblical account of the Creation with the doctrine of the eternity of the universe, had the Aristotelian proofs for it been conclusive, provoked the indignation of the orthodox. Maimonides' theory of the unity of souls (comp. ALEXANDER OF APHRODISIAS) was declared by them to be an outright denial of the immortality of the soul.

Objections to the "Moreh."

Maimonides disdained these attacks and continued his laborious life, enriching medical literature with some valuable works and enlightening his admirers and disciples upon a multitude of questions. Among these was an inquiry concerning astrology, addressed to him from Marseilles. In his answer Maimonides says that in his opinion, man should believe only what can be supported either by rational proof, by the evidence of the senses, or by trustworthy authority. He affirms that he has studied astrology and that it does not deserve to be described as a science. The supposition that the fate of a man could be dependent upon the constellations is ridiculed by him; he argues that such a theory would rob life of purpose and would make man a slave of destiny.

With the completion of the "Moreh," Maimonides was at the zenith of his glory. He had the satisfaction of seeing his work translated into Hebrew and received with great admiration by enlightened Jews; even Mohammedans studied it and admired the genius of its author. The renowned Arabic physician and theologian 'Abd al-Laṭif of Bagdad confessed that his wish to visit Cairo was prompted by the desire to make the acquaintance of three men, among whom was Musa ibn Maimun. The latter's greatness as a physician was no less recognized, and the Arabic poet and cadi Al-Sa'id ibn Surat al-Mulk sang it in ecstatic verse, which, translated into English, reads as follows:

Galen's art heals only the body,
But Abu Imrani's [Maimonides'] the body and the soul.
With his wisdom he could heal the sickness of ignorance.
If the moon would submit to his art,
He would deliver her of her spots at the time of full moon,
Cure her of her periodic defects,
And at the time of her conjunction save her from waning.

The last years of Maimonides' life were marked by increasing physical ailments; he died in his seventieth year, mourned by many congregations in various parts of the world. In Fostat both Jews and Mohammedans observed public mourning for three days. In Jerusalem a general fast was appointed; a portion of the "Tokaḥah" was read, and the history of the capture of the Ark of the Covenant by the Philistines. His body was taken to Tiberias, and his tomb became a place of pilgrimage.

His Death.

With the death of Maimonides the "Moreh" became the occasion for a long and bitter fight between conservative and liberal Jews in France and Spain. So bitter, indeed, was the contest that fierce invectives were speedily followed by anathemas and counter-anathemas, issued from both camps. Finally, about 1234, the dispute was referred to the Christian authorities, who ordered Maimonides' works to be burned. However, in spite of the strenuous opposition of the orthodox, perhaps because of this opposition, the "Moreh" became the "guide" of enlightened Jews for many generations, and its study produced philosophers like Spinoza, Solomon Maimon, and Moses Mendelssohn. Nor was its fame confined to the narrow pale of Judaism; as early as the thirteenth century portions of it were translated into Latin, and many Christian scholastics, like ALBERTUS MAGNUS, DUNS SCOTUS, Alexander of Hales, etc., drew from this inexhaustible well of learning.

The following is a classified list of Maimonides' works:

PHILOSOPHY AND THEOLOGY: "Dalalat al-Ha'irin." Translated into Hebrew by Samuel ibn Tibbon, in 1204, under the title "Moreh Nebukim."

The Hebrew translation was first published somewhere in Italy before 1480; since then it has been frequently published with commentaries.

Works on Philosophy and Theology.

Another Hebrew translation, by Al-Ḥarizi, was published by Schlossberg (vol. i., London, 1851; vols. ii. and iii., Vienna, 1874 and 1879). There are two Latin translations of the "Morch," by Aug. Justinianus (Paris, 1520) and by Buxtorf, Junior (Basel, 1629); the earlier is based on the Hebrew version of Al-Ḥarizi and is a mere copy of an older Latin translation; the later is based on that of Ibn Tibbon. The Arabic original, with a French translation entitled "Guide des Egarés," was published by Salomon Munk (3 vols., Paris, 1856–66). The work was translated twice into Italian, by Jedidiah ben Moses of Recanati (1580) and by D. J. Maroni (1870). The first part was translated into German by Fürstenthal (Krotoschin, 1839); the second, by M. E. Stein (Vienna, 1864); and the third, by Scheyer (Frankfort-on-the-Main, 1838). Part iii. was translated into English, under the title "The Reasons of the Laws of Moses," by Townley (London, 1827). A complete English translation, in three volumes, was published by M. Friedländer (London, 1889).

"Maḳalah fi-Ṣina'at al-Manṭik," on the terminology of logic, in fourteen chapters; written at the age of sixteen. It was translated into Hebrew by Moses ibn Tibbon under the title "Millot ha-Higgayon," and was first published, with two anonymous commentaries, at Venice in 1552; it has since passed through fourteen editions. A Latin translation was published by Sebastian Münster (Basel, 1527); German translations were made by M. S. Neumann (Venice, 1822) and Heilberg (Breslau, 1828). Among the numerous commentaries written on this work the most noteworthy is that of Moses Mendelssohn.

"Maḳalah fi al-Tauḥid," an essay on the unity of God. Translated into Hebrew by Isaac ben Nathan, in the fourteenth century, under the title "Ma'amar ha-Yiḥud."

"Maḳalah fi al-Sa'adah," an essay, in two chapters, on felicity (Paris, Bibliothèque Nationale, No. 7193). Published for the first time in Hebrew, under the title "Peraḳim be-Haẓlaḥah," in 1567.

An essay on forced conversions. Translated anonymously into Hebrew under the title "Iggeret ha-Shemad," or "Ma'amar Ḳiddush ha-Shem." It sets forth (1) the extent to which a Jew may yield and the extent to which he must resist when under compulsion to embrace another religion, and maintains (2) that Mohammedanism is not a heathenish religion. Maimonides wrote this essay in reply to a certain rabbi who asserted that compulsory converts to Islam, though they may secretly observe all the Jewish precepts, can not be considered as Israelites. It is generally held that in this case Maimonides preached "pro domo sua," he and his family having been themselves forced to embrace Islam. This, however, is contested by some scholars, who, on very good grounds, even doubt Maimonides' authorship of this essay. The "Iggeret ha-Shemad" was published by A. Geiger in his monograph on Maimonides (Breslau, 1850).

Letter to Rabbi Jacob al-Fayyumi, on the critical condition of the Jews in Yemen (1172). It was translated into Hebrew by Samuel ibn Tibbon, Abraham ibn Ḥisdai, and Nathan ha-Ma'arabi. Ibn Tibbon's translation was published under the title of "Iggeret Teman" (Vienna, 1857), that of Nathan ha-Ma'arabi, under the title "Petaḥ Tikwah" (1620); that of Abraham ibn Ḥisdai is still extant in manuscript.

An essay on resurrection. Translated into Hebrew by Samuel ibn Tibbon and published under the title "Ma'amar Techiyyot ha-Metim" (1629). A Latin translation, still extant in manuscript, was made by Mithridates.

Halakah: Commentaries on the Mishnah, entitled "Kitab al Siraj." They were translated into Hebrew by several scholars: on Berakot, Peah, Demai, Shebu'ot, by Judah al-Ḥarizi; the remainder of Seder Zera'im and Seder Mo'ed, by Joseph ben Isaac ibn al-Fu'al; Seder Nashim, by Jacob ben Moses of Huesca; Seder Nezikin—with the exception of Abot, which was translated by Samuel ibn Tibbon—by Solomon ben Jacob of Saragossa; Seder Ḳodashim, by Nethaneel ben Joseph of Saragossa; Seder Ṭohorot, by an anonymous scholar; various other parts, by Israel Israeli. The Hebrew translations were first published at Naples (1492). Of the original were published: the general introduction and the prefaces to seder v. and vi. and to the treatise Menaḥot, with a Latin translation by Pococke (Oxford, 1654); the introduction to Abot ("Shemonah Peraḳim"), with a German translation by M. Wolf (Leipsic, 1863); the Seder Tohorot with a Hebrew translation by Joseph Derenbourg (Berlin, 1886–92); various treatises, some with Hebrew and some with German translations, published as university dissertations in the last twenty years. The Hebrew translations were rendered into Latin by Surenhusius; into Spanish by Reuben ben Nahman Abi Saglo.

Works on Halakah.

"Kitab al-Fara'id." Twice translated into Hebrew, first by Moses ibn Tibbon, and then by Solomon ben Joseph ibn Ayyub. Ibn Tibbon's translation was printed first in Italy and then in Leiria in 1497, and frequently since. Part of the original, with a German translation, was published by M. Peritz (Breslau, 1882), and a complete edition with a French translation entitled "Le Livre des Préceptes," by Moses Bloch (Paris, 1888).

Commentary on Ḥullin and on nearly all of three sections—Mo'ed, Nashim, and Nezikin. Of these commentaries, which Maimonides cites in the introduction to the Mishnah, only that on Rosh ha-Shanah is known; it was edited by J. Brill in the periodical "Ha-Lebanon" (viii. 199 *et seq.*).

"Mishneh Torah," or "Yad ha-Ḥazakah." The earliest edition appeared in Italy about 1480, the second at Soncino, 1490; the third at Constantinople, 1509; the fourth, fifth, sixth, and seventh editions at Venice, 1524, 1550, 1550–51, and 1574–75; the eighth at Amsterdam, 1702–3; the most recent and complete edition is that of Leipsic, 1862. Parts of an Arabic translation of the "Mishneh Torah" and an Arabic commentary on the "Sefer ha-Madda'" are still extant in manuscript. Extracts from the "Mishneh Torah" were translated into

English by H. Bernard and E. Soloweyczik (London, 1868).

Halakot extracted from the Talmud of Jerusalem, cited by Maimonides in his commentary on Tamid (v., supra).

Astronomy and Medicine: An essay on the Jewish calendar based on astronomical principles. It is divided into two parts; on the "Molad" (conjunction of the moon), and on the "Tekufah" (seasons of the year). It was translated into Hebrew by an anonymous writer and was inserted in the "Dibre Hakamim" of Eliezer of Tunis (Metz, 1849), and also in "Kobez Teshubot Rambam" (Leipsic, 1859).

Scientific Works.

"Fi al Jama'ah" on sexual intercourse, in three parts, dedicated to Malik al-Mustafir, Sultan of Hamat and nephew of Saladin. It was twice translated into Hebrew, under the title "Ma'amar 'al Ribbui ha Tashmish," by Zerahiah ben Isaac, and under the title "Ma'amar ha-Mashgel" (anonymous). Both original and translations, as well as a Latin version, are extant in various manuscripts.

"Al-Sumum wal-Mutaharriz Min al-Adwiyyah al Kitalah" (also called "Al-Maḳalah al-Faḍiliyyah"), on various poisons and their antidotes, in two volumes. Translated into Hebrew, under the title "Ha-Ma'amar ha-Nikbad," or "Ha-Ma'amar be-Tori'ak," by Moses ibn Tibbon; extant in various manuscripts. A Latin translation of this work was made by Armengaud Blasius of Montpellier. A French translation from the Hebrew version was made by M. Rabbinowicz under the title "Traité des Poisons" (Paris, 1865), and a German translation by M. Steinschneider entitled "Gifte und Ihre Heilungen" (Berlin, 1873).

"Fi al Bawasir" on hemorrhoids, in seven chapters. Translated into Hebrew under the title "Ha-Ma'amar bi-Refu'at ha Teḥorim," and into Spanish under the title "Sobre los Milagros." Original and translations are found in manuscript.

"Fusul Musa," an imitation of the aphorisms of Hippocrates. Translated into Hebrew by Zerahiah ben Isaac and by Nathan ha-Me'ati ("Pirḳe Moshe," Lemberg, 1804; Wilna, 1888). A Latin translation was published in 1489.

"Maḳalah fi al-Rabw," on asthma. Translated into Hebrew by Samuel ben Benveniste and Joseph Shatili.

Commentary on Hippocrates' aphorisms. Extracted from the commentary of Galen; translated into Hebrew by Moses ibn Tibbon and anonymously.

Essays on hygiene, or consultations with Malik al-Fadil son of Saladin. Translated into Hebrew by Moses ibn Tibbon and published first in "Kerem Ḥemed" (iii. 9–31), and later by Jacob Safir ha-Levi (Jerusalem, 1885). A Latin translation was published at Venice (1514, 1518, 1521) and Leyden (1531). Another Latin translation was made from the Hebrew by John of Capua; a German translation was published by D. Winternitz (Venice, 1843).

"Maḳalah fi Biyan al-A'rad," on the case of the Prince of Rikka. Translated into Hebrew anonymously under the title "Teshubot 'al She'elot Peraṭiyyot." A Latin translation was published in 1519 under the title "De Causis Accidentium Apparentium."

Correspondence.

Maimonides' correspondence and some consultations appeared at first without place or date, and later, under the title "Teshubot She'elot we-Iggarot," at Constantinople (1520). His responsa were translated from the Arabic into Hebrew by Mordecai Tammah, and published at Amsterdam, 1765, under the title "Pe'er ha-Dor," and at Leipsic, 1859, under the title "Ḳobez Teshubot Rambam."

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J. I. Br.

Maimonides as Halakist: The fundamental purpose of all the halakic works of Maimonides was to bring system and order into the tremendous mass of traditional law and to promote the knowledge thereof by presenting it in a comparatively clear and brief form. This self-imposed task was the necessary consequence of his views regarding the mission and the purpose of the Jews and their relation to the revealed law; for in his eyes the Law, which the Jew was bound to follow, was not confined to the written code, but, in accordance with the traditional view (see Oral Law) adopted by Maimonides, embraced oral explanations, regulations, and provisions that had been given to Moses. These precepts and regulations were of equal validity with the written law, as were all those which scholars had deduced from the Bible by rules of logic or hermeneutics. There were, moreover, precepts set forth by prophets and sages which had no connection with the written law, although they were accepted by the entire people and were obligatory (Commentary on the Mishnah, Introduction). A necessary condition for the observance of the Law was a knowledge of it, and the Jew was obliged to enter upon scientific studies that he might rightly understand the truths contained in the Torah and attain spiritual perfection; thus he was unable to devote his entire time to the investigation of the commandments of the Law.

Object of the Precepts.

A fixed code, therefore, became necessary if each man was to know the Law and its precepts, and in it the rules and regulations must be contained with pregnant brevity. The Mishnah of Judah ha-Nasi

had once been such a code, but it then had no commentary, and the Talmud, designed to fill this want, fell short of its object. The treatment of the Mishnah in the Talmud was often unintelligible, as when it asserted that a given mishnah contained this or that when such was not stated in the Mishnah itself, or that one mishnah was incomplete, while another required correction. Nor was the general plan of the Talmud as a commentary satisfactory, for it frequently explained a mishnah by discussions which were too detailed and too involved, while the language employed was unintelligible to the majority. It was often impossible to interpret a mishnah except by statements scattered through two or more treatises, so that a thorough knowledge of the entire Talmud, which few could attain, was necessary to determine the exact ruling of the mishnah in practical matters. It was impossible, moreover, to regard even the mishnaic code as complete, since it did not contain the many rules and regulations which were developed and elaborated in the later Talmudic period; and the Jewish people consequently lacked the body of law which was so requisite (Letter to Ibn 'Aḳnin, in the collection of responsa and letters of Maimonides, p. 30b, Leipsic, 1859).

Maimonides set himself the task of meeting this want. This he sought to do by commenting on the Mishnah and making it available as a code, from which decisions of practical bearing might be deduced without the necessity of working through many involved disquisitions (Introduction). He planned also a new and more comprehensive body of law which, based upon the written Torah, should contain all that a faithful Jew must know, so that he need not spend his entire time in Talmudic controversies and disputations (Letter to Ibn 'Aḳnin, *l.c.* p. 31b). The two methods of commentary and codification were, in the opinion of Maimonides, the only ones open to every author to follow, the model of the one being the Talmud and of the other the Mishnah (Responsa, No. 140, Leipsic, 1859). It thus becomes possible to distinguish between the commentatorial and the codificatory contributions of Maimonides to the religious law.

Commentary and Code.

Commentatorial Activity: In a survey of the activity of Maimonides as a commentator only his gloss on the Mishnah comes under consideration, for while it is true that Maimonides wrote commentaries on the Talmud, especially on the three orders of Mo'ed, Nashim, and Neziḳin, as well as on the treatise Ḥullin (Introduction), they have all been lost, while the gloss on Rosh ha-Shanah (ed. Brill, Paris, 1865) is of doubtful authenticity. These are of importance in this connection only in so far as it must be assumed that many decisions in the works of Maimonides that apparently contradict the meaning of the Talmud were probably based on divergent interpretations which he had adopted in his lost Talmudic treatises. Very different is it with his commentary on the Mishnah, which has been preserved in its entirety, and in which may be seen the combination of gigantic plan and detailed method that Maimonides adopted. In his mishnaic gloss Maimonides was for the most part a commentator, seeking to expound the Mishnah to those who studied it and giving them the general rules by which they might understand its true meaning. These principles, which afford a correct interpretation of many passages of the Mishnah, are scattered through his commentary, and he urges the reader to impress them on his memory that there may be no need of repeating them (Commentary on the Mishnah, B. B. v. 2 and Nazir ix.).

Commentary on the Mishnah.

The gloss itself was designed to enable the layman to understand the Mishnah, since he could not work through the involved disquisitions of the Talmud, and was in many cases unable even to understand the language (comp. "Yad," Preface). And even Talmudic scholars might receive great aid from the commentary, since it removed the difficulties of many mishnaic passages and explained them correctly; for numerous passages in the Mishnah were not understood even by the Geonim and leading authorities (Commentary on the Mishnah, 'Ab. Zarah v. 8 and Ket. i. 6). The entire mishnaic order Kodashim was unintelligible alike to scholars and laymen, since the great majority had little knowledge of the laws relating to sacrifice, so that his commentary on this portion of the Mishnah was designed to be of assistance to teacher and pupil alike (Introduction to Ḳodashim). In addition to this purely commentatorial service, the gloss was designed to give rulings in religious law of practical importance, which the layman would be entirely unable to deduce from the Talmud, while even to an expert their deduction would be difficult and precarious. After Maimonides' explanation of the meaning of each mishnaic passage, therefore, he states how the practical halakic decision is determined.

Wishing his commentary to serve for instruction both in religious and in moral matters, he frequently omitted a detailed discussion of the view of a tanna where it was not accepted practically (comp. Frankel, "Hodegetica," p. 324). He did not limit himself, consequently, to an explanation of the Mishnah and a statement of the definitive halakic decisions, but rather seized every opportunity to expose abuses, superstitions, and errors, even in cases where his remarks have only a slight connection with the content of the Mishnah, or, indeed, none at all (comp. his polemic against those who wrote amulets, in the Commentary on the Mishnah, Soṭah vii. 8, and against those who used learning as a means of gain, *ib.* Ned. iv. 3 and Bek. iv. 6).

Practical Purpose.

In the majority of cases Maimonides gave the Talmudic interpretation of a mishnah with the omission of all subtle explanations and disquisitions, and to that extent his commentary serves as an introduction to the Talmud, inasmuch as after the reader or the student has acquired, with the help of this gloss, a knowledge of the Mishnah and is acquainted with the results of Talmudic exposition contained in it, he is able successfully to venture on the sea of the Talmud itself (Introduction). He did not, however, follow Talmudic interpretations everywhere, for in many places where the mishnah exegesis of the Talmud did not seem to him to

regulations, consequently, were to be divided into groups, but before the precepts could be classified it was necessary to enumerate them and to determine what regulations were to be considered as commandments. Many a passage in the Torah which is a commandment or a prohibition in form is not one in reality. Some ordinances, Maimonides declared, are mere foundations for other laws and can not be regarded as independent.

In the enumeration of all the commandments of the Torah, which, according to tradition, numbered 613, great confusion existed before the time of Maimonides, since no principle of classification was established, and consequently the various systems conflicted in many respects. As a sort of introduction to his new code, Maimonides prefixed to it a work containing a dry list of all the commandments of the Torah. In the "Sefer ha-Miẓwot" he systematized the commandments by deducing them from fourteen self-evident principles, enumerating the 613 commandments on this basis. This work was generally accepted, and formed the foundation of the majority of subsequent lists. It must be admitted, however, that Maimonides himself frequently deviated from his own rule and cited individual commandments which, according to his system, could not be regarded as precepts, a point to which attention was called as early as the time of Naḥmanides (Weiss, *l.c.* pp. 197–199). See Commandments, The 613.

"Sefer ha-Miẓwot."

Codificatory Activity: After establishing the list of all the injunctions of the Torah in his "Sefer ha-Miẓwot," Maimonides proceeded to write his great work, the "Mishneh Torah," on which he labored for ten successive years. In this book he planned a complete legal system which should give in a brief but clear form the final decision in the case of each law, so that, by the omission of long discussions and demonstrations, every regulation, law, and custom of religious life might be learned without any other manual. He named the work, therefore, the "Mishneh Torah," or the "Second Law," since it was only necessary to read first the written Torah and then this work in order to acquire the entire body of the so-called "oral law." The book contains all definitions of the Law together with all traditional explanations, statutes, and regulations, as well as the traditions and explanations of the Geonim and the customs which were given, introduced, or recognized from the time of Moses to the conclusion of the Talmud (Preface to the "Mishneh Torah"). It includes also the ethical ideas, the moral teachings, and the doctrinal principles which were traditional or which had been established by the sages or adopted by general consent.

In the "Mishneh Torah" the commandments of the Law are divided into fourteen coherent groups. This forms the first complete classification of the Mosaic and rabbinical laws; each group constitutes a book, and each book is subdivided into sections, chapters, and paragraphs.

The "Mishneh Torah."

The first book, called "Madda'" (Knowledge), treats of the articles of faith and such essential verities as the unity of God and His incorporeality; it

deals also with the study of the Law and the prohibition against idolatry. The second book contains the precepts which must be observed at all times if the love due to God is to be remembered continually; wherefore it bears the name of "Ahabah" (Love). The third book discusses those laws which are limited to certain times, such as the Sabbath and the festivals, and is therefore termed "Zemannim" (Times). The fourth book, "Nashim" (Women), treats of marriage laws. The fifth book contains laws concerning forbidden sexual relations and forbidden foods, and as Israel was distinguished by these commandments from the other nations and was hallowed thereby, it bears the name of "Ḳedushshah" (Holiness). The sixth book is concerned with the law regarding vows and oaths, and since he who makes a vow is separated by his vow from others, this section is called "Hafla'ah" (Separation). The seventh book, "Zera'im" (Seeds), treats of the laws and precepts connected with agriculture. The eighth book, "'Abodah" (Divine Service), is concerned with regulations pertaining to the Temple and its worship and the offerings of the community. The ninth book, "Ḳorbanot" (Offerings), contains laws for offerings, excepting those of the whole community. The tenth book, "Ṭohorah" (Cleanness), discusses the rules of cleanness and uncleanness. The eleventh book, "Neziḳin" (Injuries), is concerned with criminal law. The twelfth book, "Ḳinyan" (Acquisition), is devoted to purchase and sale; the thirteenth, "Mishpatim" (Rights), to civil law; and the fourteenth, "Shofeṭim" (Judges), to the prescriptions concerning the magistrates, the Sanhedrin, the king, and the judges, as well as the duties which they must fulfil and the prerogatives which they enjoy.

The utmost brevity was sought by Maimonides in his "Mishneh Torah," as in his commentary on the Mishnah, and he therefore continued his method of avoiding citation, thinking it sufficient to name in the preface the works he had used, and the sages, links in the chain of tradition, who had transmitted the Law from Moses (Preface to his "Sefer ha-Miẓwot").

His Sources.

In addition to the Babylonian Talmud, he drew upon the Jerusalem Talmud, the halakic midrashim, and the Sifra, Sifre, and Mekilta. Therein he surpassed all his predecessors, none of whom made so extensive a use of the Jerusalem Talmud and the halakic midrashim; he occasionally preferred these works to the Babylonian Talmud (comp. Malachi ha-Kohen in "Yad Mal'aki," p. 184b; Weiss, *l.c.* p. 232). These Talmudic and midrashic works form the basis of most of the material contained in this book without special mention of the sources (Responsa, No. 140).

One of the chief authorities of Maimonides was the written Torah itself, and there are many regulations and laws contained in his work which are not mentioned in Talmudic or midrashic works, but which were deduced by him through independent interpretations of the Bible (comp. Abraham de Boton, "Leḥem Mishneh" on "Yesode ha-Torah," ix. 1; "Yad Mal'aki," Rule 4; Weiss, *l.c.* p. 231, Note 234). The maxims and decisions of the Geonim are frequently presented with the introductory phrase "The Geonim have decided" or "There is a regulation of the Geonim," while the opinions of Isaac Alfasi and Joseph ibn Migas are prefaced by the words "My teachers have decided" (comp. "Yad," She'elah, v. § 6, "Yad Mal'aki," Rule 32). Maimonides likewise refers to Spanish, French, and Palestinian authorities, although he does not name them, nor is it known to whom he refers. He furthermore drew from Gentile sources, and a great part of his researches on the calendar, contained in "Yad," Ḳiddush ha-Ḥodesh, was based upon Greek theories and reckonings. Since these rules rested upon mere argument, he thought that it made no difference whether an author was a prophet or a Gentile (*l.c.* xvii. 25). In a like spirit he adopted principles of Greek philosophy in the first book of the "Mishneh Torah," although no authority for these teachings was to be found in Talmudic or midrashic literature.

Maimonides did not surrender his originality or his independent judgment even when his views were in conflict with those of all his authorities, for it was impossible, in his opinion, to reconcile one's own reasons or to reject recognized truths because of some conflicting statements in the Talmud or the Midrash. Thus he made a ruling on his own authority and based upon his medical knowledge without being able to establish it by any statement of the older authorities ("Yad," Shebitah, viii. 23; comp. Responsa, No. 37, addressed to the scholars of Lunel). He likewise omitted many regulations contained in the Talmud and Mishnah because they did not coincide with his views—*e.g.*,

Omissions.

those precepts which depended on superstitious views or on the belief in demons—and in a similar spirit he passed over much that was forbidden in the Talmud as injurious to health, since his medical knowledge led him to consider these things harmless.

In his choice of language, also, Maimonides deviated from custom, being averse to the Talmudic Aramaic, with its mixture of many elements drawn from other languages, since it was known only to those who were specially interested in it and had acquired it solely for the pursuit of Talmudic studies (Preface to the "Mishneh Torah"). He therefore preferred to write in the later Hebrew of the Mishnah, which was his precedent also for his brevity, his avoidance of discussions, and his scanty citations of the sources from which he had drawn his laws and his decisions.

This great work of Maimonides was bitterly attacked as soon as it appeared, and from every side its author was assailed with questions and refutations. Many attacked the work from mere envy and because of their failure to understand certain things in it, and accused the author of wishing to destroy all study of the Talmud (Responsa, No. 140). He had, on the other hand, many sincere opponents, one of the most important being Abraham ben David of Posquières. These antagonists were especially bitter against the new methods which he had employed, and the very peculiarities which he had regarded as merits in his work failed to please his opponents simply because they were innovations. Thus they reproached him because he wrote in

Hebrew instead of in the customary Talmudic idiom (comp. RABaD on "Yad," Shegagot, vi. 9); because he departed from the Talmudic

Opposition of RABaD.

order and introduced a division and arrangement of his own (RABaD on "Yad," Nedarim, iii. 5, and on "Yad," Shofar, ii. 8); because he dared to decide according to the Tosefta and the Jerusalem Talmud as against the Babylonian (RABaD on "Yad," Ma'aser Sheni, i. 8).

Especially sharp was the blame heaped upon Maimonides because he neglected to cite his sources; this was considered an evidence of his superciliousness (RABaD in his notes on the preface of Maimonides), since it made it difficult, if not absolutely impossible, for scholars to verify his statements, and compelled them to follow his decisions absolutely (ib.). Maimonides, of course, defended himself. He had not composed this work for glory; he desired only to supply the necessary but lacking code (Letter to 'Aknin, p. 30b), for there was danger lest pupils, weary of the difficult study, might go astray in decisions of practical importance (Letter to Rabbi Jonathan of Lunel, in which he thanks the latter for certain corrections; Responsa, No. 49). It had never been his intention, furthermore, to abolish Talmudic studies, nor had he ever said that there was no need of the "Halakot" of Alfasi, for he himself had lectured to his pupils on the Gemara and, at their request, upon Alfasi's work (Responsa, No. 140). His omission of his sources

Maimonides' Reply.

was due solely to his desire for brevity, although he regretted that he had not written a supplementary work citing his authorities for those halakot whose sources were not evident from the context. He would, however, should circumstances permit, atone for this error, however toilsome it might be to write such a supplement (Responsa, No. 140). RABaD was forced to acknowledge, despite his attacks and refutations, that the work of Maimonides was a magnificent contribution (note on "Yad," Kilayim, vi. 2), nor did he hesitate to praise him and approve his views in many passages, citing and commenting upon the sources (comp. Weiss, *l.c.* p. 250).

Thus the work of Maimonides, notwithstanding the sharp attacks upon it, soon won general recognition as an authority of the first importance for ritual decisions. A decision might not be rendered in opposition to a view of Maimonides, even though the latter apparently militated against the sense of a Talmudic passage, for in such cases the presumption was that the words of the Talmud were incorrectly interpreted ("Yad Mal'aki," Rule 26, p. 186, cited in the name of several authorities). One must, in like manner,

Influence of the "Yad."

follow Maimonides even when the latter opposed his teachers, since he surely knew their views, and if he decided against them he must have disapproved their interpretation (*ib.* Rule 27, cited in the name of Samuel of Modena). Even when later authorities, like Asher ben Jehiel, decided against Maimonides, it became a rule of the Oriental Jews to follow the latter, although the European Jews, especially the Ashkenazim, preferred the opinions of Asheri in such cases (*ib.* Rule 36, p. 190). But the hope which Maimonides expressed in his letter to 'Aknin, that in time to come his work and his alone would be accepted, has been only half fulfilled. His "Mishneh Torah" was indeed very popular, but there was no cessation in the study of other works, with which his own had to endure comparison.

The object which Maimonides had sought in his "Mishneh Torah," the facilitation of the study of the Talmud through brevity and system, was not attained. His words and expressions were regarded as so precisely and accurately selected that they were themselves treated as carefully as the Talmud itself, and became material for interpretation and exegesis ("Yad Mal'aki," Rule 3). In this manner every word and every sentence of the "Mishneh Torah" was made the object of repeated commentaries and casuistic hermeneutics. As it had been hitherto impossible to deduce any decision from the Mishnah without a knowledge of the involved discussions and interpretations of the Talmud, so now no ruling of full validity in practise can be inferred from the "Mishneh Torah" unless due regard is paid to the commentaries upon this work, as well as to their discussions, investigations, and comparisons with other codes.

Bibliography: Geiger, *Moses ben Maimon*, in *Nachgelassene Schriften*, iii. 34-96; Malachi ha-Kohen, *Yad Mal'aki*, pp. 182a-187b, Przemysl, 1877; Weiss, *Toledot ha-RaMBaM*, in *Bet Talmud*, vol. i.; idem, *Dor*, iv. 290-303.

E. C. J. Z. L.

MOSES B. MEÏR OF FERRARA: Italian tosafist of the thirteenth century, whose tosafot were used by the compiler of the "Haggahot Maimuniyyot." Moses himself used the tosafot of Judah Sir Leon of Paris, although it is doubtful whether he was Judah's pupil.

Bibliography: Zunz, *Z. G.* p. 57; Gross, *Gallia Judaica*, p. 521.

G. I. E.

MOSES MEÏR KAMANKER. See Kamanker, Moses Meïr.

MOSES BEN MENAHEM (PRÄGER): Cabalist of Prague; disciple of R. David Oppenheim; lived in the seventeenth and eighteenth centuries. He wrote: "Wa-Yaḳhel Mosheh," cabalistic treatises on various passages of the Zohar, with a double commentary ("Masweh Mosheh" and "Tiḳḳune ha-Parẓufim"; Dessau, 1699; Zolkiev, 1741–75); "Zera' Ḳodesh," on asceticism in a cabalistic sense (to this is appended the story of a young man in Nikolsburg who was possessed by an evil spirit, which Moses ben Menahem drove out [Fürth, 1696 and, with this story omitted, 1712]). This story was published in Amsterdam, in 1696, in Judæo-German. Another edition of "Zera' Ḳodesh," with the "Bat Melek" of Simeon ben David Abiob, was published in Venice in 1712.

Bibliography: Azulai, *Shem ha-Gedolim*, ii. 29, No. 20, Warsaw, 1876; Benjacob, *Oẓar ha-Sefarim*, pp. 89, 149, 163; Fürst, *Bibl. Jud.* ii. 399-400; Steinschneider, *Cat. Bodl.* cols. 1945, 2598; Wolf, *Bibl. Hebr.* iii. 791-792.

D. S. Man.

MOSES MIZORODI BEN JUDAH MARULI: Karaite scholar; lived at Constantinople in the second half of the sixteenth century. He was a

younger contemporary of Judah Poki, on whose "Sha'ar Yehudah" he wrote a eulogy. Moses was a prolific writer; but, with the exception of a fragment from his commentary on the Pentateuch entitled "Yemin Mosheh," which is still extant in manuscript (St. Petersburg, Firkovich collection, No. 98), none of his works has survived. Simḥah Luzki, in his "Oraḥ Ẓaddiḳim," gives the titles of the following writings by Moses: "Ebel Mosheh," on Lamentations; "Bene Mosheh," homilies; "Dibre Mosheh," sermons; "'Ene Mosheh," commentary on Proverbs; "Yashir Mosheh," on the Song of Moses; "Yede Mosheh," on Ruth; "Yemin Mosheh," commentary on the Pentateuch; "Darosh Darash Mosheh," a sermon; "Miẓwat Mosheh," on the calendar; "Perush," commentary on Aaron ben Joseph the Elder's "Haḳdamat Aẓulah."

Bibliography: Jost, *Gesch. des Judenthums und Seiner Sekten*, ii. 324; Fürst, *Gesch. des Karäert.* iii. 323; Neubauer, *Aus Petersburger Bibliothek*, p. 62; Gottlober, *Biḳḳoret le-Toledot ha-Kara'im*, p. 204.

J. I. Br.

MOSES BEN NAḤMAN GERONDI (RaMBaN; known also as **Naḥmanides** and **Bonastruc da Porta):** Spanish Talmudist, exegete, and physician; born at Gerona (whence his name "Gerondi") in 1194 (Gans, "Ẓemaḥ Dawid," p. 50, Warsaw, 1890); died in Palestine about 1270. He was the grandson of Isaac ben Reuben of Barcelona (Simeon ben Ẓemaḥ Duran, Responsa, i., § 72) and cousin of Jonah Gerondi; his brother was Benveniste da Porta, the bailie of Barcelona (Jacobs, "Sources," p. 130). Among his teachers in Talmud were Judah ben Yaḳar and Meïr ben Nathan of Trinquetaille, and he is said to have been instructed in Cabala by his countryman Azriel. Besides rabbinics, Moses studied medicine, which later he practised as a means of livelihood; he also acquired an extensive knowledge of philosophy. He was not far beyond the age of puberty when his name began to be counted among the Talmudical authorities of his time. In his sixteenth year he commenced to compose compendiums of some parts of the rabbinical law, following the methods of Isaac Alfasi; and in a work entitled "Milḥamot Adonai" he defended Alfasi's Talmudical decisions against the criticisms of Zeraḥiah ha-Levi of Gerona.

Precocious Development.

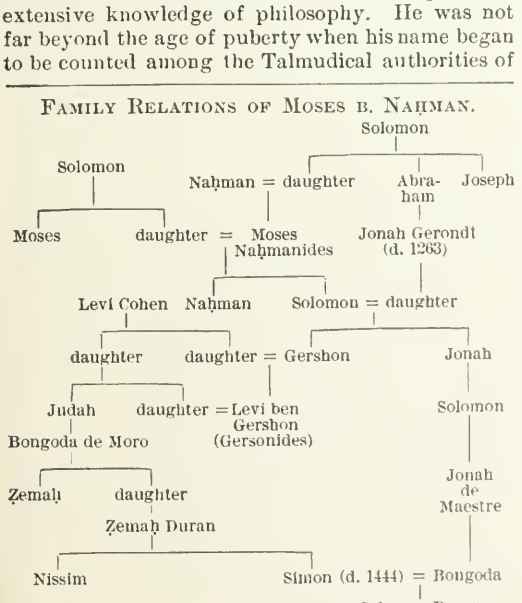
These writings, distinguished by great acumen and profundity, reveal that conservative tendency which became a distinguishing characteristic of Moses' later works—an unbounded respect for the earlier authorities. To him the wisdom of the ancients was unquestionable, and their utterances were to be neither doubted nor criticized. This reverence for authority Moses extended even to the Geonim and their immediate disciples, up to Alfasi. "We bow," he says, "before them, and even when the reason for their words is not quite evident to us, we submit to them" ("Asifat Zeḳenim" to Ketubot).

Moses' adherence to the words of the earlier authorities, which becomes more accentuated in his later productions, is due as much to his natural piety and the influence of the northern French school upon his early training as to his conviction that at that time compromises were inopportune. Indeed, the rapid progress made by Greco-Arabic philosophy among the Jews of Spain and Provence after the appearance of the "Moreh Nebukim" gave rise to a tendency to allegorize Biblical narratives and to refuse credit to the miraculous element in the Talmud. Against this tendency Moses strove, and, as usual in such cases, went to the other extreme, not even allowing the utterances of the immediate disciples of the Geonim to be questioned. With these ultra-conservative ideas it was natural that in the struggle between Maimonists and anti-Maimonists Moses' sympathies should go with the latter.

Called upon, about 1238, for support by Solomon of Montpellier, who had been excommunicated by the Maimonists, Moses addressed a letter to the communities of Aragon, Navarre, and Castile, in which Solomon's adversaries were severely handled. However, the great respect he professed for Maimonides (though he did not share the latter's views), reenforced by innate gentleness of character, kept him from allying himself with the anti-Maimonist party and led him to assume the rôle of a conciliator. In a letter addressed to the French rabbis he draws attention to the virtues of Maimonides and points out that the "Yad" not only shows no leniency in interpreting the prohibitions, but even betrays, in many cases, a positive stringency. As to the "Guide," it was intended not for those of unshaken belief, but for those who had been led astray by the works of Aristotle and Galen. "If," he says, "you were of the opinion that it was your duty to denounce it [the "Guide"] as heretical, why does a portion of your flock recede from the decision as if it regretted the step? Is it right in such important matters to act capriciously, to applaud the one to-day and the other to-morrow?" To conciliate both parties Moses proposed that the ban against the philosophical portion of the "Yad" should be revoked, but that the ban against the study of the "Guide" and against those

Attitude Toward Maimonides.

Family Relations of Moses b. Naḥman.



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J.

who rejected Talmudical interpretation of the Bible should be maintained and even strengthened. This compromise, which would have ended the struggle, was rejected by both parties in spite of Moses' great authority.

The respect for authority which prompted Moses to defend Alfasi also caused him to undertake the defense of Simeon Kayyara, author of the "Halakot Gedolot," against the criticisms formulated by Maimonides in his "Book of Precepts."

Views on the Taryag.

In the latter defense, written at a more mature age, the author shows himself less intolerant than in the "Milhamot," and abandons Maimonides where fully convinced that the latter is wrong. "Notwithstanding," he says in the introduction, "my desire to follow the earlier authorities and to assert and maintain their views, I do not consider myself a 'donkey carrying books.' I will explain their methods and appreciate their value, but when their views can not be supported by me, I will plead, though in all modesty, my right to judge according to the light of my eyes." It is noteworthy that, notwithstanding his conservatism, he considers the saying of R. Simlai (see COMMANDMENTS) upon which the belief that there are 613 commandments is based to be merely homiletical.

After having given the earlier part of his life to his Talmudical works (see below), Moses devoted himself to writings of a homiletic-exegetic and devotional character. To these belong the "Iggeret ha-Kodesh" and the "Torat ha-Adam." In the former, which deals with the holiness and significance of marriage, Moses criticizes Maimonides for stigmatizing as a disgrace to man certain of the desires implanted in the human body. In Moses' opinion, the body with all its functions being the work of God, none of its impulses can be regarded as intrinsically objectionable. In the "Torat ha-Adam," which deals with mourning rites, burial customs, etc., Nahmanides sharply criticizes the

Views on Marriage and Mourning.

philosophers who strove to render man indifferent to both pleasure and pain. This, he declares, is against the Law, which commands man to rejoice on the day of joy and weep on the day of mourning. The last chapter, entitled "Sha'ar ha-Gemul," discusses reward and punishment, resurrection, and kindred subjects. It derides the presumption of the philosophers who pretend to a knowledge of the essence of God and of His angels, while even the composition of their own bodies is a mystery to them.

For Nahmanides, revelation is the best guide in all these questions; but as he is not, he says, a despiser of wisdom, one who would systematically refuse to resort to speculation for the corroboration of faith, he purposes to discuss them rationally. As God is immanently just, there must be reward and punishment. This reward and punishment must take place in another world, for the good and evil of this world are relative and transitory. Besides the animal soul, which is derived from the "Supreme Powers" and is common to all creatures, man possesses a special soul. This special soul, which is a direct emanation from God, existed before the creation of the world. Through the medium of man it enters the material life; and at the dissolution of its medium it either returns to its original source or enters the body of another man. This belief is, according to Moses, the basis of the levirate marriage, the child of which inherits not only the name of the brother of his fleshly father, but also his soul, and thus continues its existence on the earth. The resurrection spoken of by the Rabbis, which will take place after the coming of the Messiah, is referred by Moses to the body, which may, through the influence of the soul, transform itself into so pure an essence that it will become eternal.

A better insight into Moses' theological system is afforded by his commentary on the Pentateuch, which is justly considered to be his chef-d'œuvre.

Commentary on the Pentateuch.

It was his last work, to the composition of which, he says in the introduction, he was prompted by three motives: (1) to satisfy the minds of students of the Law and stimulate their interest by a critical examination of the text; (2) to justify the ways of God and discover the hidden meanings of the words of Scripture, "for in the Torah are hidden every wonder and every mystery, and in her treasures is sealed every beauty of wisdom"; (3) to soothe the minds of the students of the Law by simple explanations and pleasant words when they read the appointed sections of the Pentateuch on Sabbaths and festivals. To attain these ends Moses brought into play his peculiar genius, his warm and tender disposition, and his mystical visions. His exposition, rendered in a most attractive style and intermingled with haggadic and cabalistic interpretations, is based upon careful philology and original study of the Bible. As in his preceding works, he vehemently attacks the Greek philosophers, especially Aristotle, and frequently criticizes Maimonides' Biblical interpretations. Thus he cites Maimonides' interpretation of Gen. xviii. 8, asserting that it is contrary to the evident meaning of the Biblical words and that it is sinful even to hear it.

While Maimonides endeavored to reduce the miracles of the Bible to the level of natural phenomena, Moses emphasized them, declaring that "no man can share in the Torah of our teacher Moses unless he believes that all our affairs, whether they concern masses or individuals, are miraculously controlled, and that nothing can be attributed to nature or the order of the world." Next to belief in miracles Moses places three other beliefs, which are, according to him, the foundations of Judaism, namely, the belief in creation out of nothing, in the omniscience of God, and in divine providence.

Though in his commentary Moses occasionally criticizes Maimonides' views, paying him nevertheless at the same time the greatest respect, he shows himself a decided adversary of Abraham ibn Ezra, against whom he often uses expressions that are not in keeping with his usual modesty and serenity of temper. He is especially bitter against him for deriding the Cabala, which he, Moses, considers to be a primitive divine tradition, even going so far as to affirm that the

Attitude Toward Abraham ibn Ezra.

ויברך יעקב את פרעה · קיץ שלמה
שעשה כנגדך כל הקרבנות לשנה מי
מלמד לפרקים · ולזה נראה לי שזה בעצם שיזון
מידך מוסר הקיעוכא שיתאכל לזה בעצם הקולך
וכיון שיתמנו כלום יש שבר שמקום שעם עתם יחד
קיץ נכבה מים שנכך מקומם ומחסידים הקבלי
עצם הקיעוכא לנכך יותם כשאכ וכשכם וכנוד
ומקומם מעכומם וכעגין שיאמר מכהוכ יהי יהוד
הקולך כוד לשעלם · וכשיתם מלפניו יחד ויברך
יהוד שכוד רשות מעכיו · ויתנו להם אחזה
פרעה · לא ידעתי טעם ואשם קין יתי שם
יתי · לא ידעתי טעם טעם הקין אשם ש
שיה מוסר כוד שיתאכון לא קולך ויתי כעם
לא יתנו לי קשיעם יתי שם יתי יהוד ש שוד
יעקוב ויחיו יחד מיתי · ובלילה לא יעקב אשם
זרקה ש שיכה ומקה נכלה זקן יתי · ואשתה תעי
על מקנתך ש לין כוד לכאני ואתי יתי יתי כל
כך שכבר קמנו שהקשי ולכן שיחלו כמו יתי שם
יחיד כי לא ריחתי כיתוך וקן בכל מילכותם לו
פנה יעקב כי יתיו שלשים ומלות שנה ואל יהיה
בימי יעקב כי מעטו קש ככבר שמות לחמהו שיהו יחד ·
וכל מעטו קיותה רשעם כשעל ויצחק וזרקה ש ש
שיכה ובלילה וקן יתי · ומעם ומשב
יוסף ויתן להם ירושה
שמומיב לחותם מעיטב כלכן ובלחוזם שנתן להם
כי לא רצה שיהיו כנעיים בארץ וקנה להם בשם ש
בלשון שרה וכרם ומתן להם וזה יעקוה פרעה ש
קש יתמנו לבנך בארץ בחם לא עזוב כי בעמי
קרעב נשוב שלרעבן · ופרעה יתמ ליוסף קושב
לאת לכיך שישיבם בלכנעי בארץ הקשבשם בארץ
גשן ויאחז יוסף לאת כל ככסף ועתיד
ספר יקכתו זה ועתיד קעגין בכל
קמרצם שהודיע יעקוב יוסף בחכמה בתנחיד
ובעת וכי קיה לים לחיוסף שקבל כל ככסף
את פרעה ולא עמד לעתיון לוגרות ככסף ומה

ומנחנו שם כבר קיו עוד ישראל כנגדיו קיו
ויזוקן ויו שבע יוסף בימיכסת קימצרים ועל פניו
קיו נכפת כרכך יעקבי ויעלים ולא קיה שבר לחם
ובם לחיו לא הכיהם · ולעיכך חכיר קכתוב ש
כיאשר נתלקה לא לחם שקשם ם וקכיהו נפ
יהיו על פיהכיו וכבא שלו שר כיאשר יעבוד תימיר
עד קיום קוד כשלא כילקו ויחר כך לימלא לאותיה
קפעם וכבר יהוד קוד ימי ימעט ימעיט יום
קיהם קזקן קימוכח את כמו לו עיהר קיהום ויחלכ
ויו קבן קכחוד קימלך · ויחל לחזום בעשר לחיהו ו
ויחיו ישראל ש ממקו ישבר ויחזוד ויזכיד שמו וכן
ויקבן את כל לחוכל שבא שפם ובלי ויבשר יוסף
ויוסף יולד שם בשם וכן בימקוזות בשם תימיל
ואנשים רועי צאן כיתיק ובמקנה
ש לחבי מקנה קין לחיך
לחם שהם כוטשיחכל לו שיהיו נהימות של לחכי
ש גם כל עבמיך יש להם עבדים ובא את יהיו
לוחם שלא שעשרם בימקנה וזק טעם ש לחבי מ
ימקנה יהיו ויקיק להם שעשר ושמדק רבה לחיך
בימקנה רב לחם שהם ש לו רעה שהוסיפו קך לכ
לבמד · לבד בלחם בחמו ש לין מיהיה לבלן
לבמד · לבד בלחם בחמו ש לין מיהיה לבלן
לחבי שבעבין ש שבר הקיעב בלחם כשעו. לחם
תיהיה כשעבוד קוילת שלימלו ע ש גם בימצרים לין
מיהיה ש שבר הקיעב בלחם מעבדים כמו בלחם
כשעו לו יוהי ש שלה קיהיה שעקב הקוילת ויחלש
לימלו בלחם כשעו ש מיעב כוכר שיבלע יבלע ק
לחבי שבעבין עבד הקוילת ולא ישלילו מלהיות.
לכל בלחם מעבדים יש גם שבר יהיו ם לחבי שים
והשלוח גם מיהיה מעבו · ויתכן שקיק בלחם מעבדי
מיהיה מעבו בלחם קיילוחים וקלבעים
לכך ולחיך בלו שלך · הכעשת בעבדים כשו לומל
הגה שיעשה ש לכיך ולחיך בלו לחיך מיהיה
בעבדיך קיה · ומכשו כשלא שילמל לחיך לחיך
בהו לשמות כשבך ושליך קשלבו לחם שהבשלו
מעשה שוכח ש עלך קהבר לם לאל ידיך ··

whole text of the Torah is a succession of mystical names of God. Yet notwithstanding his great veneration for the Cabala, he uses it with moderation in his Biblical exposition, and in his introduction advises the reader not to meditate over the mystical hints scattered through his works, for "one can not penetrate into the mysteries of the Cabala by independent thought and reflection."

Moses' share in the development of the Cabala, though universally recognized, was rather moral than literal; he sanctioned it by the great authority of his name, but not by any contributive activity. Even the name of cabalist can hardly be applied to him, for he professed the dogma of "creatio ex nihilo," and insisted that attributes can be ascribed to God. The characteristic features of Moses' commentary are the lessons which he draws from the various Biblical narratives, in which he sees adumbrations of the history of man. Thus the account of the six days of Creation constitutes a prophecy of the events of the following six thousand years, and the seventh day is typical of the Messianic millennium. Jacob and Esau are the prototypes of Israel and Rome, and the battle of Moses and Joshua with the Amalekites is a prophecy of the war which Elijah and the Messiah ben Joseph will wage against Edom (Rome) before the arrival of the Messiah ben David, which was fixed by the commentator for the year 1358.

Moses, first as rabbi of Gerona and later as chief rabbi of Catalonia, seems to have led a quiet and happy life, surrounded by his family and numerous pupils, and enjoying a universal reputation. When well advanced in years, however, this peaceful and ordered life was interrupted by an event which compelled him to leave his family and his native country and wander in foreign lands. This was the religious disputation he was called upon to sustain, in 1263, in the presence of King James of Aragon, with the apostate Pablo Christiani. The latter, failing to make proselytes among the Jews of Provence, to whom he had been sent by his general Raymond de Penyaforte, requested King James to order Moses to take part in a public disputation. Relying upon the reserve his adversary would be forced to maintain through fear of wounding the feelings of the Christian dignitaries, Pablo assured the king that he could prove the Messianic claims of Jesus from the Talmud and other rabbinical writings. Moses complied with the order of the king, but stipulated that complete freedom of speech should be granted, and for four days (July 20–24) debated with Pablo Christiani in the presence of the king, the court, and many ecclesiastical dignitaries.

Disputation at Barcelona, 1263.

The subjects discussed were three: (1) whether the Messiah had appeared; (2) whether the Messiah announced by the Prophets was to be considered as divine or as a man born of human parents; and (3) whether the Jews or the Christians were in possession of the true faith. From the start Moses disarmed his antagonist, whose arguments were based upon haggadic passages, by declaring that the Jew is bound to believe in the truth of the Bible, but in the exposition of the Talmud only in regard to points of religious practise; and that he is at liberty to reject the haggadic interpretations, which are only sermons expressing the individual opinions of the preacher, and do not possess authoritative weight. Then he went on to show that the Prophets regarded the Messiah as a man of flesh and blood, and not as a divinity, and that their promises of a reign of universal peace and justice had not yet been fulfilled. On the contrary, since the appearance of Jesus, the world had been filled with violence and injustice, and among all denominations the Christians were the most warlike.

Further, the question of the Messiah is of less dogmatic importance to the Jews than the Christians imagine. The reason given by him for this bold statement, in which he was certainly sincere, since he repeats it in his treatise on redemption entitled "Ḳeẓ ha-Ge'ullah," is that it is more meritorious for the Jews to observe the precepts under a Christian ruler, while in exile and suffering humiliation and abuse, than under the rule of the Messiah, when every one would perforce act in accordance with the Law. As the disputation turned in favor of Moses the Jews of Barcelona, fearing the resentment of the Dominicans, entreated him to discontinue; but the king, whom Naḥmanides had acquainted with the apprehensions of the Jews, desired him to proceed. The controversy was therefore resumed, and concluded in a complete victory for Moses, who was dismissed by the king with a gift of three hundred maravedis as a mark of his respect.

Views on the Messiah.

The Dominicans, nevertheless, claimed the victory, and Moses felt constrained to publish the controversy. From this publication Pablo selected certain passages which he construed as blasphemies against Christianity and denounced to his general Raymond de Penyaforte. A capital charge was then instituted, and a formal complaint against the work and its author was lodged with the king. James was obliged to entertain the charge, but, mistrusting the Dominican court, called an extraordinary commission, and ordered that the proceedings be conducted in his presence. Moses admitted that he had stated many things against Christianity, but he had written nothing which he had not used in his disputation in the presence of the king, who had granted him freedom of speech. The justice of his defense was recognized by the king and the commission, but to satisfy the Dominicans Moses was sentenced to exile for two years and his pamphlet was condemned to be burned. He was also fined, but this was remitted as a favor to Benveniste de Porta, Naḥmanides' brother (Jacobs, "Sources," p. 130). The Dominicans, however, found this punishment too mild and, through Pope Clement IV., they seem to have succeeded in turning the two years' exile into perpetual banishment.

Moses left Aragon and sojourned for three years somewhere in Castile or in southern France. In 1267 he emigrated to Palestine, and, after a short stay in Jerusalem, settled at Acre, where he was very active in spreading Jewish learning, which was at that time very much neglected in the Holy Land. He gathered a circle of pupils around him, and

In the Holy Land.

people came in crowds, even from the district of the Euphrates, to hear him. Karaites, too, are said to have attended his lectures, among them being Aaron ben Joseph the Elder, who later became one of the greatest Karaite authorities. It was to arouse the interest of the Palestinian Jews in the exposition of the Bible that Moses wrote the greatest of his works, the above-mentioned commentary on the Pentateuch. Although surrounded by friends and pupils, Moses keenly felt the pangs of exile. "I left my family, I forsook my house. There, with my sons and daughters, the sweet, dear children I brought up at my knees, I left also my soul. My heart and my eyes will dwell with them forever."

During his three years' stay in Palestine Naḥmanides maintained a correspondence with his native land, by means of which he endeavored to bring about a closer connection between Judea and Spain. Shortly after his arrival in Jerusalem he addressed a letter to his son Naḥman, in which he described the desolation of the Holy City, where there were at that time only two Jewish inhabitants—two brothers, dyers by trade. In a later letter from Acre he counsels his son to cultivate humility, which he considers to be the first of virtues. In another, addressed to his second son, who occupied an official position at the Castilian court, Moses recommends the recitation of the daily prayers and warns above all against immorality. Moses died after having passed the age of seventy, and his remains were interred at Haifa, by the grave of Jehiel of Paris.

Moses' activity in the domain of the Talmud and Halakah was very extensive. He wrote glosses, or novellæ, on the whole Talmud in the style of the French tosafists and made compendiums of various branches of the Halakah after the model of Isaac Alfasi. Those of his novellæ, or glosses, which have been published embrace the following Talmudical treatises: Baba Batra (Venice, 1523); Shabbat and Yebamot (Hamburg, 1740); Makkot (Leghorn, 1745, with Abraham Meldola's "Shib'ah 'Enayim"); Ḳiddushin (Salonica, 1759); Giṭṭin (Sulzbach, 1762); Ketubot (Metz, 1764); Niddah (Sulzbach, 1765); 'Abodah Zarah (Leghorn, 1780, under the title "Ma'ase Ẓaddiḳim"); Ḥullin (*ib.* 1810, in "Mizbeaḥ Kapparah"). Under the title "Sefer ha-Leḳuṭot" have been published novellæ on various parts of Berakot, Mo'ed, and Shebu'ot (Salonica, 1791).

Talmudic Activity.

Naḥmanides' known halakic works are: "Mishpeṭe ha-Ḥerem," the laws concerning excommunication, reproduced in "Kol Bo"; "Hilkot Bediḳah," on the examination of the lungs of slaughtered animals, cited by Simeon ben Ẓemaḥ Duran in his "Yabin Shemu'ah"; "Torat ha-Adam," on the laws of mourning and burial ceremonies, in thirty chapters, the last of which, entitled "Sha'ar ha-Gemul," deals with eschatology (Constantinople, 1519, and frequently reprinted). To the Talmudic and halakic works belong also Moses' writings in the defense of Simeon Ḳayyara and Alfasi. These are: "Milḥamot Adonai," defending Alfasi against the criticisms of Zerahiah ha-Levi of Gerona (published with the "Alfasi," Venice, 1552; frequently reprinted; separate edition, Berlin, 1759); "Sefer ha-Zekut," in defense of Alfasi against the criticisms of Abraham ben David (RABaD); printed with Abraham Meldola's "Shib'ah 'Enayim," Leghorn, 1745, under the title "Maḥaseh u Magen," Venice, 1808); "Hassagot" (Constantinople, 1510; frequently reprinted), in defense of Simeon Ḳayyara against the criticisms of Maimonides' "Sefer ha-Miẓwot." Moses wrote also: "Iggeret ha Ḳodesh," on the holiness of marriage (with the "Sefer ha-Musar" and in many separate editions); "Derashah," sermon delivered in the presence of the King of Castile (Prague, 1597, and under the title "Torat Adonai Temimah," ed. Jellinek, Leipsic, 1853); "Sefer ha-Ge'ulah," or "Sefer Ḳeẓ ha-Ge'ulah," on the time of the arrival of the Messiah (in Azariah dei Rossi's "Me'or 'Enayim Imre Binah," ch. xliii., and frequently reprinted). "Iggeret ha-Musa," ethical letter addressed to his son (in the "Sefer ha-Yir'ah," or "Iggeret ha Teshubah," of Jonah Gerondi); "Iggeret ha Hemdah," letter addressed to the French rabbis in defense of Maimonides (with the "Ta'alumot Ḥokmah" of Joseph Delmedigo); "Wikkuaḥ," religious controversy with Pablo Christiani (in the "Milḥamot Ḥobah," Constantinople, 1710; with a Latin translation by Wagenseil, Nuremberg, 1681; revised Hebrew version by M. Steinschneider, Stettin, 1860); "Perush Shir ha-Shirim," a commentary on Canticles (Altona, 1764; Berlin, 1764; Johannesburg, 1857, the authorship of this is questionable, since the enumeration of the commandments given in iv. 11 conflicts with that given by Moses in the "Hassagot"); "Perush Iyyob," commentary on Job, incorporated in the "Biblia Rabbinica" (Venice, 1517; Amsterdam 1724-1727); "Bi'ur," or "Perush 'al ha-Torah," commentary on the Pentateuch (published in Italy before 1480; frequently reprinted). The last mentioned work has been the subject of many commentaries, the mystical part has been annotated by Isaac of Acco in his "Me'irat 'Enayim," by Shem Ṭob ibn Gaon in his "Keter Shem-Ṭob," by Menahem Papers ha-Kohen, and by Joseph Caro; general commentaries on it were written by Isaac Abrab and (recently) by Moses Katzenellenbogen, dayyan of Meseritz. Criticisms of Moses (in defense of Rashi) have been written by Elijah Mizraḥi, of Mizraḥi (in defense of Moses) by Samuel Zarfati.

The following cabalistic works have been ascribed to Moses, but the correctness of the ascription is doubtful: "Ha-Emunah weha-Biṭṭahon," or "Sha'ar Emunah," in twenty-six chapters, a cabalistic treatment of the prayers, of natural law, of the Decalogue, and of the divine attributes (included in the "Arze ha-Lebanon," Venice, 1601); "Perush Sefer Yeẓirah," a commentary on the "Book of Creation" (Mantua, 1562, and often reprinted); "Bi'ur le-Sefer ha-Rimmon," cited by Moses Botarel in his commentary on the "Book of Creation"; "Eden Gan Elohim." Moses was also the author of some liturgical poems and prayers, the most renowned of which is the "Me-Rosh me Kadme 'Olamim," which was incorporated in the Mahzor of Montpellier. It was translated into German by Sachs and into English by Henry Lucas.

Bibliography: Abraham Zacuto, *Yuḥasin*, p. 12a, Amsterdam, 1717; Gedaliah, *Shalshelet ha-Kabbalah*, p. 68a; Cassorte, *Kore ha-Dorot*, p. 19a; Rossi, *Dizionario*, p. 25; Perles, in *Monatsschrift*, xii. 81 *et seq.*; Zunz, *ib.* p. 67; Z. Frankel, *ib.* xvii. 449; Weiss, *Dor*, iv. 12 *et seq.*

[illegible]; Benjamin of Tudela, ed. Asher, ii. [illegible]; Zunz, Literaturgesch. p. 47[illegible]; Sachs, Die Religiöse Poesie, [illegible] p. 24; Jellinek, Bet ha-Midrash, ii. [illegible]; Steinschneider, Cat. Bodl. col. 1947; Grätz, Gesch. vii. 37, [illegible] p. 254; Delitzsch, Zur Geschichte der Hebräischen Poesie, p. 56; Isidore Loeb, in R. E. J. [illegible]; Neubauer, in Expositor, vii. 361 [illegible] pp. 120 et seq.; [illegible]; Michael, Or ha-Hayyim, No. 1157; Winter and Wünsche, Die Jüdische Litteratur, [illegible].

I. Br.

MOSES HA-NAKDAN. See Moses ben Yom-Ṭob.

MOSES NAPHTALI HIRSCH RIBKAS. See Ribkas, Moses.

MOSES NATHAN BEN JUDAH: Liturgical poet of the fourteenth century; perhaps identical with the Catalonian parnas Moses Nathan, who was still living in 1354. His liturgical poems have been included in the maḥzorim of Avignon and Arles.

Bibliography: Zunz, Literaturgesch. p. 517.

J. Z. L.

MOSES NAVARRO. See Navarro, Moses.

MOSES B. NOAH ISAAC LIPSCHÜTZ. See Lipschütz, Moses b. Noah Isaac.

MOSES OF PALERMO: Sicilian translator from the Arabic into Latin; lived in the second half of the thirteenth century. According to a document preserved in the municipal archives of Naples and reproduced by Amari in his "Guerra del Vespro Siciliano" (ii. 407), Charles of Anjou charged (1277) Maestro Matteo Siciliaco to teach Moses of Palermo the Latin language in order that Moses might translate a collection of medical works preserved in Castel dell' Novo at Naples, the residence of Charles of Anjou. Moses is known also as the translator, from Arabic into Latin, of the work of pseudo-Hippocrates entitled "Liber de Curationibus Infirmitatum Equorum"; the translation was published, with two old Italian elaborations, by Pietro Delpratto under the title "Trattati di Mascalcia Attribuiti ad Ippocrate Tradotti dell' Arabo in Latino da Maestro Moise da Palermo" (Bologna, 1865).

Bibliography: Steinschneider, Hebr. Bibl. x. 8; idem, Hebr. Uebers. ii. 985.

I. Br.

MOSES OF PARIS: Exegete; lived in the middle of the twelfth century. According to Gross, he is identical with Moses ben Jehiel ben Mattathiah, the head of the Jewish community of Paris, of whom the Maḥzor Vitry (No. 280) tells the story that he defended the Jews of Paris against the charge of putting converted Jews under spells by throwing dust behind themselves after an interment. He stated to the king that this was simply done in conformity with the funeral custom of plucking grass and casting it behind oneself while reciting "And they of the city shall flourish like grass of the earth" (Ps. lxxii. 16), thereby testifying to the belief in resurrection of the dead; this explanation satisfied the king. A Moses of Paris is mentioned as being in England in 1204 (Jacobs, "Jews of Angevin England," pp. 225, 229).

Moses was the author of a commentary on the Bible, quoted by his disciple Gabriel in his additions to the commentaries of Rashi and RaSHBaM (Breslau Seminary MS. No. 103). Citations from Moses' commentary are found in many exegetical works of his time, especially in "Pa'neaḥ Raza" and in the writings of Joseph ha-Mekanne, who contests Moses' explanation of Deuteronomy xxiii. 20, according to which the prohibition against lending money at interest applies only to Jews.

Bibliography: Zunz, Z. G. p. 95; Berliner, in Monatsschrift, 1864, pp. 219, 221; idem, Peleṭat Soferim, p. 27; Zadoc Kahn, in R. E. J. iii. 8; Gross, Gallia Judaica, p. 513.

K. I. Br.

MOSES OF PAVIA (surnamed Gaon): Italian scholar of the eleventh century. According to Kaufmann, he is identical with the teacher Moses of Pavia, who, about 900 c.e., left that city for the north of Italy on account of a quarrel with Amittai b. Shephatiah. He is cited as a gaon in all the treatises on "ṭerefot" of the German and French medieval schools, although his name does not occur in the "'Aruk," from which this reference is said to be derived. According to the "Miḳdash Me'aṭ," a poem by Moses de Rieti, Moses of Pavia died a martyr's death, apparently in 1096. In the printed Tosafot (to Ḥul. 47a, s.v. הייני) he is usually confused with Moses of Pontoise.

Bibliography: Rapoport, Toledot R. Natan, in Bikkure ha-'Ittim, x. (1829), note 47; Kohut, Aruch Completum, i., xxxviii.; Neubauer, M. J. C. ii. 124 et seq.; Monatsschrift, 1896, xl. 508.

G. I. E.

MOSES SAERTELES (SAERTELS) B. ISSACHAR HA-LEVI: Exegete; lived at Prague in the first half of the seventeenth century. His name (סערטליש) is a matronymic from "Sarah." He published the Pentateuch and the Five Rolls, with glosses and notes in Judæo-German, under the title "Be'er Mosheh" (Prague, 1605; frequently reprinted), which was highly esteemed by Ezekiel Landau. As a supplement to it he appended "Lekaḥ Ṭob," glosses and notes, in German, to the Prophets and the Hagiographa.

Bibliography: Fürst, Bibl. Jud. iii. 247; Zunz, Z. G. p. 282; Steinschneider, Cat. Bodl. col. 1993.

E. C. A. Ki.

MOSES BEN SAMUEL BEN ASHER: French Talmudist; flourished at Perpignan in the thirteenth and fourteenth centuries. Both Moses and his father possessed great influence in Perpignan, and obtained from James I., King of Majorca, permission for the Jews who had been expelled from France in 1306 to settle at Perpignan. Moses was a close friend of Abba Mari of Lunel, to whose son Meshullam he gave his daughter in marriage; he corresponded with Abba Mari during the Montpellier controversy (1303–6). Moses, being more liberal than his friend and of a conciliatory nature, did not share his views. He informed Abba Mari that Solomon ben Adret's letters had divided the Jews of Perpignan into three different groups, two of which blamed Abba Mari for the whole disagreement. Moses had defended him as well as he could, but requested from him more information concerning the letters he had sent to Solomon b. Adret. After Abba Mari had given him the necessary explanation, Moses endeavored to calm the opposing parties. He wrote to the same effect to Don Profiat Gracian of Barcelona, who, instigated by Solomon ben Adret, attempted to win Moses over to their side.

Bibliography: *Minḥat Kena'ot*, pp. 57, 81, 83 *et seq.*, 179; Renan-Neubauer, *Les Rabbins Français*, pp. 661, 671 672, 690; Gross, *Gallia Judaica*, p. 466.

G. M. Sel.

MOSES B. SAMUEL OF ROQUEMAURE (רוקאמבּרא): Physician and translator of the fourteenth century; lived at Avignon, Toledo, and Seville. At Toledo he wrote a poem, before 1358, satirizing the eccentric philosophical writer Shemariah of Negropont, who posed as Messiah and prophet while in Castile. Moses next went to Seville, where he was baptized, taking the name of **Juan d'Avignon.** There he translated (1360) Bernard de Gordon's "Lilium Medicinæ" from the Latin into Hebrew, under the title "Peraḥ ha-Refu'ot."

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 2127; *idem*, in *R. E. J.* x. 89 *et seq.*; Gross, *Gallia Judaica*, p. 629; Steinschneider, *Hebr. Uebers.* p. 785.

G. M. K.

MOSES IBN TIBBON. See Ibn Tibbon.

MOSES B. SAMUEL ZURIEL. See Zuriel, Moses b. Samuel.

MOSES, SASON MORDECAI: Turkish cabalist and Talmudist; born, 1747; lived in Bagdad, where he died in the year 1831. He was the author of: "Ḳol Sason," on ethics (Leghorn, 1859; Bagdad, 1891); "Dabar be-'Itto," commentary on the Pentateuch and Talmud (2 vols., *ib.* 1862–64); "Mizmor le-Asaf," on the ritual (*ib.* 1864); "Imre Sason," on ethics (Bagdad, 1891); "Tehillah le-Dawid," a commentary (*ib.* 1892). A large number of his manuscripts were destroyed by a fire that occurred in his house in 1853.

J. N. E. B. E.

MOSES SHEDEL. See Shedel, Moses.

MOSES B. SHEM-ṬOB. See Leon, Moses de.

MOSES B. SHEMAIAH: Scholar and preacher in the latter part of the seventeenth century. He was the author of a commentary on the Pentateuch, containing also notes on Rashi's commentary and entitled "Wa-Yiktab Mosheh" (Frankfort-on-the-Oder, 1694), and of "Ḳodesh la-Adonai," explanations to Ex. xxxix. 30 (*ib.* 1700).

Bibliography: Fürst, *Bibl. Jud.* ii. 401; Steinschneider, *Cat. Bodl.* col. 1996.

W. B. J. Z. L.

MOSES BEN SHNEOR. See Moses of Evreux.

MOSES, SILAS MEYER: President of the Bank of Bombay; second son of M. S. Moses; born in Bombay Nov. 23, 1845. He was educated in that city, and, being related to the Sassoon family, went at an early age to China in connection with the business of David Sassoon & Co. In 1880 he left China and returned to his native city, becoming manager of the bank there. On the death of his uncle Solomon D. Sassoon (1894) he succeeded him as a director of the bank and likewise as a member of the Bombay Port Trust. He was also on the committee of the Bombay Chamber of Commerce. In 1897 he was unanimously elected to the position of president of the bank, being the first member of the Jewish community to attain that position. He was appointed by Lord Sandhurst member of the legislative council of the presidency of Bombay.

Bibliography: *Jew. Chron.* 1898; *Jewish Year Book*, 5661.

J. G. L.

MOSES BEN SIMḤAH OF LUTSK (called also **ha-'Anaw** ["the modest"] and **he-Ḥasid** ["the pious"]): Karaite scholar of the first half of the eighteenth century; father of Simḥah Isaac, author of the "Oraḥ Ẓaddikim." Moses of Lutsk wrote a work entitled "Torat Mosheh"; it is divided into four parts and contains liturgical poems and prayers, as well as a number of sermons.

Bibliography: Simḥah Isaac of Lutsk, *Oraḥ Ẓaddikim*, p. 26b; Gottlober, *Bikkoret le-Toledot ha-Kara'im*, p. 34, Wilna, 1865; Benjacob, *Ozar ha-Sefarim*, p. 648, No. 520.

S. J. Z. L.

MOSES OF SMOLENSK: Russian engraver of the twelfth century. In a collection of documents published by Professor Kunik of the Russian Academy of Sciences and relating to business transactions between the people of northwestern Russia and those of the city of Riga, there is a document, dated 1284, containing the decision in a suit, concerning a bell, between a Russian and a German. It bears the signature of Feodor, Duke of Smolensk, to which is added, "Moses, engraver of Feodor, made this seal." The document does not state that this Moses was a Jew, but it may be safely concluded that he was, for the name "Moses" was not in use among the Russian Christians of that time, as Kunik points out, the Russians knew nothing of the art of engraving seals and coins. The Russian historian Solovyev arrives at a similar conclusion in regard to Ephraim Moisich ("Moisich" = "son of Moses"), since the name "Moses" was not common among the Russians, although "Ephraim" was (see Jew. Encyc. i. 569, *s.v.* Anbal).

Bibliography: Harkavy, in *Ha-Meliz*, 1868, No. 14; *Ha-Karmel*, 1883, vol. v.; Solovyev, *Istoriya Rossii*, ii. 24.

H. R. G. D. R.

MOSES SOFER. See Schreiber, Moses.

MOSES (LEVI) B. SOLOMON OF BEAUCAIRE: French writer; lived at Salon in the early part of the fourteenth century. He was the teacher of Kalonymus b. Kalonymus of Arles, who called him "the learned scholar," "the ornament of sages." He translated into Hebrew Averroes' greater commentary on Aristotle's "Metaphysics", this translation, however, is ascribed also to Moses b. Solomon of Salerno ("Catalogue des Manuscrits Hébreux et Samaritains de la Bibliothèque Impériale," 1866, p. 257, Nos. 887–890). The first four books of his translation were copied in 1342 by Asher b. Abraham Kohen of Lunel. Moses of Beaucaire wrote also a refutation of Joseph Caspi's "Sefer la-Seḳel," in collaboration with Anna Mari ben Eliodor, and he summarized Averroes' commentary on Aristotle's "Physics."

Bibliography: Gross, *Gallia Judaica*, pp. 85, 121, 280, 304, 656; Renan-Neubauer, *Les rivains Juifs Français*, pp. 412–416; Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 32, p. 171; idem, *Hebr. Uebers.* pp. 123, 171.

D. S. K.

MOSES B. SOLOMON D'ESCOLA. See Gerondi, Moses b. Solomon d'Escola.

MOSES BEN SOLOMON HA-KOHEN ASHKENAZI: German talmudist; lived at Mayence in the twelfth century. It appears, however, that Moses was a native of France ("Or Zarua'," ii., No. 34). He was a pupil of R. Isaac ha-Zaken (Solomon Luria, Responsa, No. 29); he seems to have studied also under Jacob Tam ("Mordekai," Yoma, No. 79; B. M., No. 393) and, at Mayence, under Eliezer b. Nathan ("Zofnat Pa'neah," p. 126). Among his pupils were R. Baruch of Mayence, R. Eleazar of Worms, and Eliezer b. Joel ha-Levi ("Mordekai," Ket., Nos. 152, 162; B. K., No. 125; "Rokeah," Nos. 182, 418, 421). His responsa are mentioned in "Mordekai" (B. M., No. 9), and his "Sefer ha-Dinin" is quoted by Asher b. Jehiel ("Pesakim," Kid. i., No. 20).

Bibliography: Kohn, *Mordechai ben Hillel*, p. 143; Michael, *Or ha-Hayyim*, No. 1126.

E. C. M. Sel.

MOSES BEN SOLOMON OF SALERNO: Italian philosopher and commentator of the thirteenth century. Between 1240 and 1250 he wrote a commentary on Maimonides' "Moreh Nebukim," which he afterward revised in part; only a small portion of the work, with annotations by his son Isaiah, is still extant (MSS. Bodleian, Oppenheimer Cat., No. 1163; London, Beth ha-Midrash MS., No. 517; Munich MSS., Nos. 69, 378, p. 687; De Rossi MSS., Parma, Nos. 106, 107, 1; St. Petersburg, Firkovich collection, No. 482). His work is mainly a paraphrase, the technical terms being translated into Italian. He knew Latin also, and in that language read the "Moreh" for Nicolao da Giovenazzo, probably Nicolo Paglia, Nobile di Giovenazzo.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 433.

J. J. S. R.

MOSES BEN SOLOMON BEN SIMEON OF BURGOS: Spanish cabalist of the thirteenth century; pupil of Jacob ha-Kohen of Provence. Hebrew manuscript No. 1565, 8 in the Bodleian Library (Neubauer's catalogue) contains an answer of Moses to a question of one of his friends in regard to the Sacred Name. In this answer, a little cabalistic treatise, Moses quotes Hai Gaon, Judah b. Yakar, Isaac ha-Laban, and his teacher Jacob ha-Kohen.

Bibliography: Steinschneider, *Jewish Literature*, p. 314.

E. C. M. Sel.

MOSES TAKU OF TACHAU. See Taku, Moses b. Hasdai.

MOSES BEN TODROS: Spanish rabbi; lived about 1150. He was for many years nasi of Narbonne, and was both prominent as a scholar and well known for his charity. Because of his unassuming disposition he is always spoken of as "he-'anaw" = "the modest one." His name appears among the signatories to the famous appeal for permission to use an ordinary manuscript of the Torah at the public reading of the Law during divine service in case one written according to the regulations should be unobtainable. His son **Levi** is highly lauded by Al-Harizi as a philanthropist.

Bibliography: *Sefer Yuhasin*, s.v.; Zunz, *Z. G.* i. 480, 483; Gross, *Gallia Judaica*, pp. 407, 413, 414.

W. B. J. S. R.

MOSES DI TRANI. See Trani.

MOSES URI B. JOSEPH HA-LEVI: Rabbi at Emden and one of the founders of the Spanish-Portuguese community at Amsterdam; born 1544, probably at Wittmund; died after 1622 in Emden. In 1593 a vessel of Maranos, under the leadership of Jacob Tirado, was driven out of its course to Emden, and Tirado, seeing from a Hebrew inscription on a house that Jews lived in the city, found his way to the home of Moses Uri ha-Levi. Tirado explained who he was and requested that he and his companions be received into Judaism. Moses Uri advised him to go to Amsterdam, and promised to follow with his family. Moses Uri then removed to Amsterdam, where he circumcised the Maranos and established a house of prayer, he himself becoming their rabbi and his son Aaron their hazzan (see Jew. Encyc. i. 537, *s.v.* Amsterdam). Moses and Aaron are reported to have circumcised 2,500 Maranos. The grandson of Moses Uri, **Uri Phoebus b. Aaron ha-Levi** (b. 1623; d. in Amsterdam 1715), was the owner of a printing-press in Amsterdam, where he was established from 1658 to 1689; afterward, from 1693 to 1705, he printed at Zolkiev, Galicia.

Bibliography: Menahem Man, *She'erit Yisrael*; De Barrios, *Casa de Jacob*, p. 6; idem, *Triumpho del Govierno Popular*, pp. 67 *et seq.*; D. H. de Castro, *De Synagoge der Port. Isr. Gemeente te Amsterdam*, pp. 4 *et seq.*; Grätz, *Gesch.* ix. 515 *et seq.*

D. M. K.

MOSES WALLICH. See Wallich.

MOSES OF WORMS: Legendary rabbi of the eleventh century; reputed to have been the greatest magician and necromancer of his time (Tritheim, "Annales Hirsaugienses," i. 203). There is a legend that Archbishop Eberhard of Treves issued on April 15, 1066, an edict that those Jews who refused to be baptized on the Saturday preceding Easter must leave the country. The same legend says that Eberhard prepared himself on that Saturday for a general baptism of the Jews, but that the latter by magic brought about his sudden death just before the time appointed for baptism. Tritheim (*l.c.*) declares that the Jews of Treves had applied to R. Moses of Worms, who, having made a wax figure of the archbishop, kindled it while reciting certain incantations.

Bibliography: Aronius, *Regesten*, No. 160; Kohut, *Gesch. der Deutschen Juden*, p. 33 (the latter has Moses of Cologne, and gives also the date 1059).

E. C. M. Sel.

MOSES IBN YAḤYA. See Yaḥya, Moses ibn.

MOSES BEN YOM-ṬOB (known also as **Moses ha-Nakdan**): English Masorite and grammarian. He is quoted by Moses ben Isaac as his teacher ("Sefer ha-Shoham," ed. Collins, p. 37), and is referred to in the Berlin manuscripts of his work as "Moses ben Yom-Tob of London." He wrote "Darke ha-Nikkud weha-Neginot," rules of punctuation and accentuation of the Masorah, which was first printed by Jacob ben Ḥayyim in the Bomberg rabbinic Bible, and has been repeated in all subsequent rabbinic Bibles. It was published separately by Hirsch ben Menahem (Wilna, 1822) and by Frensdorff (Frankfort-on-the-Main, 1854), who calls the author "Moses ben Joseph Hazzan." It is practi-

cally the standard work on Hebrew punctuation in the Middle Ages. In it Moses quotes Rashi, Abraham ibn Ezra, and Solomon Parḥon.

BIBLIOGRAPHY: Steinschneider, *Bibliographisches Handbuch*, 1897; Zunz, *Z. G.* iii. 567; Renan-Neubauer, *Les Rabbins Français*, p. 484; Bacher, in *R. E. J.* xii. 73-79; *idem*, in preface to his edition of J. Kimḥi's *Sefer Zikkaron*; idem, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 234; Jacobs, in *J. Q. R.* i. 182, ii. 322-327; idem, *Jews of Angevin England*, pp. 282-420; Benjacob, *Ozar ha-Sefarim*, p. 120.

T. J.—J. Z. L.

MOSES ZACUTO. See ZACUTO (ZAKUTO), MOSES.

MOSES ZARAH EIDLITZ. See EIDLITZ, MOSES ZARAH.

MOSES ZEEB WOLF BEN ELIEZER: Lithuanian rabbi of the beginning of the nineteenth century; born at Grodno; died at Byelostok. He was at first head of the yeshibah at Grodno; then, in 1813, he was called to the rabbinate of Tiktin, where he remained until 1824, in which year he was invited to the rabbinate of Byelostok. He was rabbi of that city until his death. Moses Zeeb Wolf was the author of: (1) "Mar'ot ha-Ẓobe'ot" (Grodno, 1810), novellæ and notes on the seventeenth chapter of the Shulḥan 'Aruk, Eben ha-'Ezer, containing the laws concerning the "'agunah"; (2) "Aguddat Ezob" (Byelostok, 1824), homilies for holy days and certain Sabbaths, followed by "Allon Bakut," nine funeral orations; (3) novellæ on the four parts of the Shulḥan 'Aruk (only those on Oraḥ Ḥayyim were published, by his son David; Warsaw, 1858); (4) responsa, three volumes of which apply to the Shulḥan 'Aruk—Oraḥ Ḥayyim, Yoreh De'ah, and Eben ha-'Ezer (Wilna, 1886).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 301; Fürst, *Bibl. Jud.* ii. 369.

W. B. M. SEL.

MOSESSOHN, AARON BEN MOSES: German rabbi; born probably in Glogau; died at Ansbach, Bavaria, 1780; was a descendant of the Ẓebi family (see Brüll's "Jahrb." i. 87–122). In 1763 he was elected rabbi of Berlin, having previously been rabbi of Dessau. Mendelssohn put his name on the title-page of a thanksgiving sermon which Mosessohn had written after the peace of Hubertsburg in 1763. The sermon appeared under the title "Aaron Mosessohn's Friedenspredigt ins Deutsche übersetzt von R. S. K." Berlin, 1763. It was reprinted in Mendelssohn's "Gesammelte Schriften," vi. 407–415, and translated into Hebrew in "Ha-Me'assef," 1789, pp. 14–24.

Aaron edited "He-'Aruk mi-ShaK" (Berlin, 1767), the commentary of his great-grandfather Shabbethai Cohen on the Shulḥan 'Aruk, Yoreh De'ah, to which he added notes of his own. About 1771 he accepted the rabbinate of Schwabach, with which the office of chief rabbi of the principality of Ansbach was united. Upon his recommendation the congregation of Berlin conferred upon Mendelssohn honorary membership, April 3, 1771.

BIBLIOGRAPHY: E. L. Landshuth, *Toledot Anshe ha-Shem u-Pe'ullatam*, pp. 60-69, Berlin, 1884; S. Haenle, *Gesch. der Juden im Ehemaligen Fürstenthum Ansbach*, 1867, p. 125; Kayserling, *Moses Mendelssohn*, pp. 145-146, Leipsic, 1862; Moses Mendelssohn's *Gesammelte Schriften*, v. 223-224.

D. L. G.

MOSESSOHN (MARKEL), MIRIAM (*née* **WIERSBOLOWSKY):** Russian-Hebrew authoress; born at Kovno 1841. At the age of thirteen she removed with her parents to Suwalki, where she continued her Hebrew studies under the Hebraist Paradiesthal, devoting herself at the same time to the German and French languages and literatures. She then translated German novels into Hebrew, her first attempt being a translation of Philippson's "Der Flüchtling aus Jerusalem" (in manuscript). Family troubles, however, prevented her from devoting herself entirely to this class of work, and only one book of hers was published, namely, "Ha-Yehudim be Angliya," i. (Warsaw, 1869), a translation in pure and elegant Hebrew of Francolm's "Die Juden und die Kreuzfahrer" etc.

BIBLIOGRAPHY: Kayserling, *Die Jüdischen Frauen*, i. 241, Leipsic, 1879; Zedner, *Bibl. Post-Mendels.* p. 231.

H. R. A. S. W.

MOSLER, HENRY: American genre painter, born in New York city June 6, 1841. He was taken to Cincinnati when a child and began to study art at the age of ten. In 1863 he went to Düsseldorf, where he studied drawing under Professor Mücke and painting under Kindler. He next spent six months with Hebert in Paris. In 1866 he returned to Cincinnati, where he devoted his time to portraits and small genre pictures. In 1874 he went to Europe again and spent the following twenty years in Munich and Paris. During this period he executed many large canvasses and received numerous awards, the first, in 1874, being a medal from the Royal Academy at Munich. In 1879 he exhibited "The Return of the Prodigal Son" at the Paris Salon; this picture was awarded an "honorable mention" and was afterward purchased by the French government for the Luxemburg gallery, being the first work so purchased from an American artist.

Mosler received also the gold medal of the Paris Salon, 1888, the silver medal of the Exposition Universelle, Paris, 1889, the Archduke Carl Ludwig of Austria's gold medal, 1893, the Thomas B. Clarke prize, National Academy of Design, New York, 1896, etc. He was made chevalier de la Legion d'Honneur and officier de l'Académie in 1892, and associate of the National Academy of Design, New York, in 1895.

Some of Mosler's paintings are in the museums of Sydney, N. S. W., and Grenoble, France, and in Philadelphia (Pennsylvania Academy of the Fine Arts) and Cincinnati, Ohio. Some are in private collections, as "The Wedding Feast," purchased by Jacob H. Schiff of New York (1898), and "Invoking God's Blessing," bought by Henry Seligman (1900).

A. F. N. I.

MOSS, LUCIEN: American philanthropist, born at Philadelphia May 25, 1831; died there April 19, 1895; eldest son of Eliezer L. and grandson of John Moss. He received his education at New Haven, Conn., and Philadelphia, and became a machinist for the firm of Morris & Taws, Philadelphia, for whom he superintended the erection of sugar-mills in Porto Rico; later he founded the

firm of Wiler & Moss, brass-workers. In 1878 he retired from business. The remaining years of his life were passed quietly in Philadelphia, where he interested himself in philanthropic work. He was associated with all the important Hebrew charitable societies there, and was a member of the boards of the Society for the Prevention of Cruelty to Animals and of the Society for the Prevention of Cruelty to Children. He left the bulk of his moderate fortune to the Jewish Hospital Association of Philadelphia, for the founding and endowing of the Lucien Moss Home for Incurables of the Jewish Faith.

Bibliography: *Publications Am. Jew. Hist. Soc.* No. 5, pp. 25–27.

A. F. T. H.

MOSS, MARY: American authoress; born at Chestnut Hill, Philadelphia, Pa., Sept. 24, 1864. Since 1892 she has been a prolific contributor of fiction and essays to the magazines. Her Jewish novel "Julian Mordecai" appeared in "Lippincott's Magazine" for March, 1903, and she has contributed sketches on the Yiddish theater to the Philadelphia press. Besides two other novels, "A Sequence in Hearts" and "Fruit Out of Season" (*ib.* Oct., 1902), she has contributed short stories and essays to the "Atlantic Monthly," "McClure's Magazine," "The Bookman," "Ainslee's Magazine," and "Scribner's Magazine."

Bibliography: *The Bookman*, Nov., 1903.

A.

MOSSE, BENJAMIN: Rabbi of Avignon, France; born at Nimes Dec. 8, 1832; died at Marseilles July 24, 1892. Mosse was the founder of the monthly periodical "La Famille de Jacob." He was the author of: "Un Ange du Ciel sur la Terre," poems; "Droits et Devoirs de l'Homme" (14 editions); "Manuel d'Instruction Civique"; "Gustave ou la Propriété et le Travail"; "Elévations Religieuses et Morales"; "Traduction Littérale et Juxtalinéaire des Psaumes, Précédée d'une Grammaire," etc.; "Les Femmes de l'Antiquité Judaïque"; "Don Pedro II., Empereur du Brésil." He also translated Abravanel's "Rosh Amanah" (Avignon, 1884).

S. J. Ka.

MOSSE, MARKUS: German physician; born Aug. 3, 1808, at Grätz, in the province of Posen; died there Nov. 10, 1865. On account of his eminent ability and popularity he was elected, while still young, a councilor in his native town, and made president of the Jewish community. The Revolution of 1848 in Poland, which had a purely national character, brought about a change in his life. Unlike the Germanists, who either held themselves aloof or else fought on the German side, Mosse took sides with the Polish rebels, the so-called "Sensenmänner." He was wounded, taken captive, and condemned to imprisonment. His participation in the contest neither gained for him the recognition of his partizans nor brought him contentment; and more than once he regretted his action.

During the rest of his life Mosse lived quietly in Grätz, engaged in the practise of his profession. Various benevolent institutions in Grätz are connected with his name, as the Dr. M. Mosse Hospital, which is open to all irrespective of religious distinction.

S. J. Fri.

MOSSE, RUDOLF: German publisher and philanthropist; son of Dr. Markus Moses; born May 8, 1843, at Grätz, Posen. He began his career as an apprentice in the book-printing establishment of Merzbach at Posen, publisher of the "Ostdeutsche Zeitung," and mastered the technique of printing in Leipsic, Berlin, and other cities. Advertising was not at all developed in Germany at that time, and it was in this direction that Mosse at the age of twenty-four saw his opportunity; he organized an advertising agency at Berlin, which finally extended itself to most of the larger cities of Germany, Austria, and Switzerland. His success was phenomenal. It was through his initiative that advertising supplements were added to "Kladderadatsch," "Fliegenden Blätter," "Gartenlaube," "Ueber Land und Meer," etc. Mosse is associated with the publication of the "Berliner Tageblatt" (since 1870), the "Deutsche Montagsblatt" (1877–88), the "Deutsche Reichsblatt" (1881–94), the "Berliner Morgenzeitung" (since 1889), and the "Allgemeine Zeitung des Judenthums" (since 1890). Among other publications of his are the "Bäder Almanach" (since 1882) and the "Deutsche Reichsadressbuch" (established in 1897). His printing establishment, founded in 1872, is one of the largest of its kind.

Mosse is known also for his philanthropic work. In 1892 he established a fund ("Unterstützungskasse") for his employees (numbering more than 500) with a capital of 100,000 marks, and in 1895 another fund of 1,000,000 marks for the same purpose. He built a hospital in his native town, Grätz, founded an educational institution for (100) children in Wilhelmsdorf, near Berlin, with an endowment of about 3,000,000 marks, aided in the foundation of the Emperor and Empress Frederick Hospital in Berlin, and contributed liberally toward various literary and artistic enterprises. He represented the Jewish community of Berlin for ten years and now (1904) represents the Reform congregation there. Since 1884 his brother **Emil Mosse** (b. Feb. 1, 1854) has been his partner in business.

Bibliography: Kohut, *Berühmte Israelitische Männer und Frauen*, ii. 389–394.

S. I. War.

MOSSIRI, ḤAYYIM NISSIM RAPHAEL: Turkish rabbinical writer; died about 1800 at Jerusalem, whither he had gone from Salonica. He was the author of "Be'er Mayim Ḥayyim," responsa (2 vols., Salonica, 1764 and 1814).

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman*; Walden, *Shem ha-Gedolim he-Ḥadash*; Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 13.

D. M. Fr.

MOSTAR: Capital of the district of Mostar, in the province of Bosnia and Herzegovina, Austria. It had in 1895 a total population of 14,370, of whom 164 were Jews. The first Jews settled at Mostar in 1850 and founded a community six years later. Up to the Austrian occupation of Bosnia and Herzegovina in 1878 only Sephardic Jews lived in Mostar, but thereafter Ashkenazic Jews from Austria-Hungary joined

them. The community rents a building for the purposes of a synagogue and maintains a cemetery. It has no rabbi, its religious affairs being administered by the official who has charge of religious instruction in the city schools. The Jews of Mostar are not excluded from state or municipal offices. The Ashkenazim and Sephardim are numerically about equal; they live in complete harmony with each other and with the members of other denominations.

D. S. We.

MOSUL (Arabic, **Mauṣil**): Town of Asiatic Turkey; situated 220 miles northwest of Bagdad, on the right bank of the Tigris; capital of the province of the same name. Jews settled at Mosul, or rather in the ancient Nineveh (a suburb of which probably stood on the site of the present Mosul), on the left bank of the Tigris, when Shalmaneser, King of Assyria (730–712 B.C.), conquered Samaria. In 1165 Benjamin of Tudela found 7,000 Jews at Mosul, living under the protection of the house of Attabek. The head of the community was R. Zakkai ha-Nasi, who claimed to be a descendant of David. About 1171, David, chief rabbi of Mosul, obtained from the calif a firman permitting him to visit all the holy places (Luncz, "Jerusalem," 1899, p. 25). In 1289 the head of the flourishing community was the exilarch R. David ben Daniel, who also claimed to be a descendant of David. He, together with eleven members of the local rabbinical college, signed a letter threatening with excommunication Solomon Petit of Acre, the opponent of Maimonides (Grätz, "Gesch." 3d ed., vii. 166).

Little is known of the Jews at Mosul after 1289. In 1848 the traveler Benjamin II. found 450 Jewish families there (Benjamin II., "Mas'e Yisrael," p. 34).

In 1903 there were 1,100 Jews in a total population of 45,000. The affairs of the community are directed by the chief rabbi, Ḥakam Jacob, assisted by a court composed of three members. The community is not organized as such, levying no taxes; nor are there any benevolent societies. Although Benjamin II. says that in 1848 the Jews of Mosul were engaged in commerce and were in comfortable circumstances, they have since then been reduced by persecution and forced to live by peddling. At the instance of the Alliance Israélite Universelle, since 1875 the Ottoman government has consented to allow a Jew to have a seat in the municipal council of Mosul (Solomon Sasson in 1903), an arrangement adopted also in the other large cities of Kurdistan. Another Jew, 'Abd al-'Aziz, is a member of the supreme court.

There are two synagogues: the Large Synagogue, which is very ancient, and the Bet ha-Midrash, founded in 1875, which serves also as a school (250 pupils). Benjamin of Tudela says that in his time the tombs of the prophets Obadiah, Nahum, and Jonah existed at Mosul; and the natives say that beside the tomb of the last-named a bush springs up every year, recalling the "kikayon" of Jonah.

Thirty hours by horse to the north of Mosul is the village of **Bar Tanura,** inhabited exclusively by Jews, who claim that their ancestors have lived there since the return from Babylon, and who support themselves by manual labor. In 1893 this peaceable community was pillaged by Kurds from the mountains, who killed two Jews and wounded others. The remainder fled to the neighboring villages, and did not dare return to their homes until assured of the protection of the Vali of Mosul, which they secured through a letter from Moses ha-Levi, chief rabbi of Turkey.

In 1884 Sioufli, the French vice consul at Mosul, sent to the Alliance Israélite Universelle the following statistical table in regard to the Jewish population in the province of Mosul, excepting that at Kerkuk, Koi-Sanjak, Ravendiuz, and Solaimaniyeh:

Place.	No. of Jews.	Occupations.
Akra	250	Merchants, druggists, goldsmiths, dyers, weavers, farmers.
Baraeh	20	Merchants, dyers, weavers, farmers.
Bet-Nuri	60	Dyers, druggists, weavers.
Brifke - Shara / Spendar	305	Merchants, weavers, farmers.
Charafan	295	Dyers, weavers, farmers.
Choch and / Gondoe	107	Merchants, druggists, dyers, farmers.
Dehoc	205	Merchants, weavers, farmers.
Erbil	790	Merchants, moneychangers, druggists, goldsmiths, shoemakers, farmers.
Nafkir	305	Dyers, weavers, farmers.
Nerwi	40	Merchants, druggists, dyers, weavers.
Rigan and / Muzuriye	350	Dyers, weavers, farmers.
Sandur	250	Merchants, weavers, farmers.
Zakho	510	Merchants, druggists, farmers.
Zibar and / Surdjie	310	Druggists, dyers, weavers, farmers.
Total	3,807	

Bibliography: Dezobry and Bachelet, *Dict. d'Histoire et de Géographie*; Benjamin of Tudela, *Masʿot Binyamin*; Benjamin II., *Masʿe Yisrael*; Luncz, *Jerusalem*, 1899; M. Franco, *Histoire des Israélites ottomans*, p. 241; *Bulletin d'Alliance Israélite Universelle*, 1893, 1894.

D. M. Fr.

MOSZKOWSKI, MORITZ: German pianist and composer; born Aug. 23, 1854, at Breslau, where he received his early musical education. After a further course of musical training at Dresden and at the Neue Akademie der Tonkunst at Berlin, he acted for several years as teacher in the last-mentioned institution. He then gave concerts in Berlin, and in 1873 made a successful tour through Germany and visited Russia and France. An accident to his arm compelled him to abandon public performances for several years, during which he produced some of his best compositions. In 1897 Moszkowski removed to Paris. The influence of Chopin is very marked in his works. Some of his pianoforte productions, such as the serenade "Aus Alter Herren Ländern" and the "Spanish Dances," have had great vogue. His opera "Boabdil," first performed at the Royal Opera-House, Berlin, in 1892, was favorably received, the ballet-music being especially pleasing. Among his other productions may be mentioned the symphonic poem "Jeanne d'Arc," a pianoforte concerto in E major; two orchestral suites; "Phantastischer Zug," for orchestra; a violin concerto; and a number of pianoforte compositions.

S. J. So.

MOTAL, ABRAHAM BEN JACOB OF SALONICA: Turkish rabbi of the seventeenth century; born about 1568, died in 1658. He was a pupil of R. Samuel Hayyun, author of the responsa collection "Bene Shemuel," and probably of R. Solomon b. Abraham Kohen (MaHaRSHaK) also. As the director of the yeshibah of the old Lisbon community of Salonica he gathered about him a large number of devoted pupils, many of whom subsequently became well-known rabbis, among them Aaron ben Isaac Lapapa, author of "Bene Aharon."

Motal was the author of many responsa and decisions which were included in other works, *e.g.*, in the "Bene Shemuel" in the collection of decisions by R. Hayyim Shabbethai (part i., Salonica, 1716; part ii., *ib.* 1715; part iii., *ib.* 1718) and the same scholar's responsa (*ib.* 1651), and in "Bene Aharon." Motal wrote also the following independent works: "Sefer Torat ha-Nazir" (Salonica, 1821), novellæ to the treatise Nazir, and on the rules to be observed by a Nazarite; and "Magen Abraham," on the regulations concerning bills of divorce and on the manner of writing masculine and feminine proper names in them (this work is mentioned by Hayyim Benveniste in "Keneset ha Gedolah" to Eben ha-'Ezer, ch. 125, note to "Bet Yosef," No. 25; and ch. 128, note to "Bet Yosef," No. 3).

Bibliography: Conforte, *Kore ha-Dorot*, ed. Cassel, p. 45b; Fuenn, *Keneset Yisrael*, p. 38; Michael, *Or ha-Hayyim*, No. 140.

W. B. J. Z. L.

MOTAL, BENJAMIN B. ABRAHAM OF CONSTANTINOPLE: Turkish scholar of the first half of the seventeenth century. He is said to have been an exceptional grammarian and to have written certain grammatical works, of which, however, nothing has been preserved. He edited the collection "Tummat Yesharim," containing: (1) "Ohole Tam," responsa and decisions by Jacob Tam ibn Yahya; (2) "Derek Tamim," glosses and critical notes to Alfasi's halakot and commentaries; (3) "Siyyuma de-Piska," glosses to responsum 12 of "Ohole Tam"; (4) "Temim De'im," by Abraham b. David; (5) "Ma'amar Kol De'i," by Elijah ha-Levi; and (6) "Kelale Shemuel," by Samuel Sirillo, in addition to notes and emendations to Sifra and Abot de-Rabbi Natan, together with a preface by himself (4 parts, Venice, 1622).

Bibliography: Fürst, *Bibl. Jud.* ii. 402; Benjacob, *Ozar ha-Sefarim*, p. 650, No. 642; Michael, *Or ha-Hayyim*, No. 571.

W. B. J. Z. L.

MOTAZILITES; MOTEKALLAMIN. See Arabic Philosophy.

MOTH. See Insects.

MOTHER (Hebrew, "em"; Aramaic, "imma"). — **Biblical Data:** Although the father was considered the head of the family among the Hebrews of old, and the mother therefore occupied an inferior position legally and ritually, yet in the ethical relation involving the reverence due to her from the children she stood on the same plane as the father; disrespect for her entailed the same punishment as disrespect for the father (comp. Ex. xxi. 15, 17; Lev. xx. 9; Deut. xxvii. 16). In the Decalogue it is commanded to honor the mother as well as the father (Ex. xx. 12; Deut. v. 16); and in Lev. xix. 2 the people are enjoined to fear both parents. In the home life and training the mother is of equal importance with the father (Deut. xxi. 18, 19; I Kings xix. 20; Jer. xvi. 7; Prov. xxx. 17). When a particularly tender relation is pictured by the Biblical writers, a mother's love is often employed to symbolize the thought. Thus Isaac's marriage to Rebekah is said to comfort him for the loss of his mother (Gen. xxiv. 67). When Jeremiah describes the grief into which the calamitous events of his time have cast the people, he employs the figure of a mother weeping for her children: "A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children; she refuseth to be comforted for her children, because they are not" (Jer. xxxi. 14 [R. V. 15]); and when the prophet of the Exile wishes to delineate God as the comforter of His people, he says: "As one whom his mother comforteth, so will I comfort you" (Isa. lxvi. 13). In the Book of Lamentations the acme of destitution is presented by the picture of young children and sucklings swooning in the streets, and saying to their mothers, "Where is corn and wine?" (Lam. ii. 11, 12); and when the Psalmist describes his utter woe, he laments: "As one mourning for his mother I was bowed down with grief" (Ps. xxxv. 14, Hebr.).

The Praise of the Good Woman.

It is, however, in the Book of Proverbs that the high place which the mother occupied in the Hebrew's estimation is specially indicated. Her teachings are constantly enjoined as being of equal weight with those of the father. The first verse after the introduction to the book reads: "Hear, O my son, the instruction of thy father; and neglect not the teaching of thy mother" (Prov. i. 8, Hebr.; comp. *ib.* vi. 20; x. 1; xv. 20; xix. 26; xx. 20; xxiii. 22, 25; xxx. 17). Especial attention may be directed to Prov. xxxi. 1, where the wise words attributed to King Lemuel are said to have been taught him by his mother. The queen mother was a personage of great importance in ancient Israel, as appears from the fact that in the history of the Kings the mother's name receives particular mention in the set phrase "and the name of his mother was . . ." (I Kings xi. 26; xiv. 21, 31; xv. 2, 10; xxii. 42; II Kings viii. 26; xiv. 2; xv. 2, 33; xviii. 2; xxi. 1, 19; xxii. 1; xxiii. 31, 36; xxiv. 8,-18; comp. also I Kings i. 11; ii. 13, 20, 22).

The word "em" has other meanings in the Bible; *e.g.*, "ancestress" (comp. Gen. iii. 20); a "people" (Isa. l. 1; Ezek. xix. 2, 10), the designation of one of the tribes whereof a mixed population was composed; thus Ezekiel (xvi. 3) calls the "mother" of Jerusalem a Hittite.

——**In Apocryphal and Rabbinical Literature:** Ben Sira declares that "he that provoketh his mother is cursed of the Lord" (Sirach [Ecclus.] iii. 16); and reference need only be made to the heroic mother of the seven sons whose martyrdom is described in IV Macc. xv. to indicate the temper of Jewish motherhood in trying days.

The estimation in which the mother was held in Talmudic times among the Jews is clear from the dying injunction of Rabbi Judah ha-Nasi to his sons:

"Be careful of the honor due your mother; let the lamp be lit in its place, the table be set in its place, the couch be spread in its place" (Ket. 103a); and it was the same rabbi who interpreted so ingenuously the two commands, "Honor thy father and thy mother" (Ex. xx. 12), and "Ye shall fear every man his mother, and his father" (Lev. xix. 2 [A. V. 3]). In the one command the father is mentioned first; in the other, the mother. Said Rabbi Judah: "God knows that a child honors the mother more than the father because she soothes it with gentle words; therefore in the command to honor the parents the father is mentioned first. God knows likewise that the child fears the father more than the mother because he teaches it the Law; therefore in the injunction to fear the parents the mother is mentioned first" (Ḳid. 30b, 31a; comp., however, Bacher, "Ag. Tan." i. 113, note 1, where it is claimed that Rabbi Eliezer ben Hyrcanus should be credited with this explanation, according to Mek., Yitro, 8).

Judah ha-Nasi's Injunction to His Sons.

Among the beautiful examples of filial devotion may be mentioned the treatment of his mother by Rabbi Ṭarfon (Yer. Peah 15c; Yer. Ḳid. 61b; Ḳid. 31b). Note also the high praise accorded by the Rabbis to the heathen Dama ben Netina of Ashkelon for his respectful attitude toward his mother under most trying circumstances (Yer. Peah *l.c.*; Yer. Ḳid. *l.c.*; Pesiḳ. R. 23, toward end). In the home life of the Jewish people, notably in the rearing and education of young children, the mother's place and influence have been always supreme (see Abrahams, "Jewish Life in the Middle Ages," pp. 133, 344, 347).

W. B. D. P.

MOṬOṬ, SAMUEL BEN SA'ADIAS IBN: Spanish commentator and translator; lived in the second half of the fourteenth century in Guadalajara, where he probably was born. The spelling of the name, מטוט or מוטוט, is uncertain. Wolf ("Bibl. Hebr." iii. 1113) is uncertain whether to read it "Moṭoṭ" or "Miṭṭoṭ." The first form, though not yet explained, is now usually accepted (see Steinschneider, "Hebr. Bibl." xv. 16).

Samuel is best known for his "Megillat Setarim" (Venice, 1554), a commentary on Abraham ibn Ezra's commentary on the Pentateuch. The work soon became very rare, and was subsequently published in abridged form by Jekuthiel Lazi in "Margaliyyot Ṭobah," a collective edition of commentaries on Ibn Ezra's commentary on the Pentateuch. A better revision than the Venice edition is preserved in some manuscripts (see Schiller-Szinessy, "Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge," Nos. 49, 50; J. Goldenthal, "Die Neuerworbenen Handschriftlichen Hebräischen Werke der K. K. Hofbibliothek zu Wien," vi. 98, Vienna, 1851), Cambridge MS. No. 49, written about 1380, probably in Guadalajara, containing the fullest and in many respects the best revision. In this supercommentary Ibn Moṭoṭ displays a profound knowledge of the Talmud, the Cabala, and philosophy. While in astronomy and astrology he follows Ibn Ezra as his principal authority, he accepts rather Naḥmanides' views in regard to Talmudical and cabalistic problems. He defends Ibn Ezra's commentary against the accusation of having thought and spoken of rabbinical authorities without sufficient respect. Ibn Moṭoṭ himself, however, had a low opinion of Ibn Ezra's orthodoxy and Talmudical knowledge on the whole for, as he thinks, Ibn Ezra did not go very deeply into mysticism (Schiller-Szinessy, *l.c.* p. 138). He quotes in this work Aristotle and his Arabic commentators also cabalists, scientists, philosophers, astronomers, and linguists, as Abraham ibn Daud, Maimonides, Joseph Kimḥi, Naḥmanides, Isaac Israeli, and Joseph ibn Waḳar. It is also a very rich source of information with regard to Abraham ibn Ezra's numerous works, to which it contains many references.

His Works.

Ibn Moṭoṭ wrote also: (1) a cabalistic commentary on the whole Pentateuch, although only the portion on Exodus has been preserved (Neubauer, "Cat. Bodl. Hebr. MSS." No. 286, Goldenthal, *l.c.* p. 7); (2) "Sefer Tehillot Adonai" (Neubauer *l.c.* No. 1648; Benjacob, "Ozar ha-Sefarim," pp. 62–112), a cabalistic commentary on the daily prayers and the Haggadah, a portion being printed as a supplement to Menahem Recanati's "Perush ha-Tefillot" (Constantinople, 1543–44); (3) "Mehabeb Netibot" (after Isa. lviii. 22), a cabalistic commentary on the "Sefer Yeẓirah," written in 1370 at Guadalajara, and of which many manuscripts exist (see Neubauer, *l.c.* Nos. 1594, 2, and 1647, 5, Paris MSS. Nos. 769, 124, 9, and 842, 2; Steinschneider, "Cat. Bodl." col. 2456; *idem*, "Hebr. Bibl." vii. 113, xv. 16). The last-mentioned commentary is divided into three parts, each of which contains six chapters. The first part, which is the introduction, deals with numbers, mankind, intelligence, etc. The second part contains the commentary proper, and the third part consists of various theses on subjects dealt with in the "Sefer Yeẓirah." As a whole, according to Steinschneider, the book represents a mixture of philosophy, astronomy, and Cabala which is characteristic of the age in which the author lived. The first four chapters of this commentary, containing a Hebrew translation, from the Arabic of "Al-Ḥada'ik" by Baṭalyusi, have been published, together with Ibn Tibbon's translation of the same work, by D. Kaufmann in "Die Spuren des Al-Batlajusis in der Jüdischen Religionsphilosophie," pp. 17 *et seq.*, Budapest, 1880. A commentary on Baḥya ben Asher's commentary on the Pentateuch, a fragment of which is preserved in Neubauer (*l.c.* No. 1647, 1) and in Goldenthal (*l.c.*) is attributed to Ibn Moṭoṭ; but it is not certain that he is its author.

In 1392 Ibn Moṭoṭ translated Abraham ibn Daud's "Al-'Aḳidah Al-Rafi'ah" into Hebrew under the title "Emunah Nissa'ah" for Isaac ben Sheshet, rabbi of Barcelona, later of Algiers. The only manuscript of this translation (Mantua MS. No. 81) was first referred to by Luzzatto ("Orient. Lit." xii. 306). Ibn Moṭoṭ's translation, however, was soon replaced by that of Solomon Ibn Labi made at the end of the fourteenth century in Aragon and known and printed under the title "Emunah Ramah" (ed. S. Weil, Frankfort-on-the-Main, 1852). Ibn Moṭoṭ's translation, although on the whole less correct, may

still be used, according to Steinschneider, for correcting some of the errors of Ibn Labi's translation. As a translator Ibn Motot displays an elegant style, and likes to choose such Hebrew words as by their sounds correspond with the Arabic.

Bibliography: In addition to the references given in the article: Steinschneider, Cat. Bodl. cols. 2455 et seq.; idem, Hebr. Uebers. pp. 292, 773, 941; idem, Jewish Literature, p. 115.
T.
M. Sc.

MOTOṬ, SIMEON BEN MOSES BEN SIMEON: Jewish mathematician of the fifteenth century; probably lived in Lombardy. No Jewish author mentions him, nor is anything known of his life. That he lived in the middle of the fifteenth century has been concluded from the fact that, according to De Rossi Parma MS. No. 205, 3, end, he dedicates his treatise on algebra to his two friends Judah ben Joseph ben Abigdor and Mordecai ben Abraham Finzi, who (the latter as rabbi and mathematician) flourished in Mantua from about 1445 to 1473 (see Steinschneider, "Zur Gesch. der Uebersetzungen aus dem Indischen ins Arabische," etc., in "Z. D. M. G." xxv. 405). As regards the correct reading of the name מוטוט, or מוטוט (as, for instance, Munich MS. No. 36, 23 has it), one is confronted with the same uncertainty as in the name of the commentator and translator Samuel ben Saadia ibn Motot. Steinschneider suggests that מוטוט or מוט may be the name of a place ("Hebr. Bibl." xv. 16; see also H. Schapira, "Mishnat ha-Middot," in "Zeitschrift für Mathematik und Physik," Supplement, p. 9, Leipsic, 1880).

Two small works by Moṭoṭ have been preserved. One is a treatise on algebra, entitled "Sefer ha-Aljabra," or "Kelale me-Ḥeshbon ha-Aljibra" (De Rossi Parma MS. No. 205, 3; other manuscripts are mentioned in Steinschneider, "Die Handschriften-Verzeichnisse der Königlichen Bibliothek zu Berlin," ii. 57, No. 79, 14; Biscioni, "Bibliothecæ Ebraicæ Græcæ Florentinæ Catalogus," ii. 525, No. 46; comp. in addition Benjacob, "Oẓar ha-Sefarim," p. 36, No. 686). In the dedication mentioned above, Moṭoṭ claims to have studied several mathematical works written by Christians and to have found among them one containing theorems without demonstrations. This book he chose as his basic work and translated it, supplying the demonstrations from other mathematical sources, and adding some theorems of his own. The title of this original work is not known.

The other of Moṭoṭ's works, entitled "Bi'ur ha-Rabbi Shim'on Moṭoṭ [מוטוט] 'al Yeẓirat Shene Kawwim she-Lo Nifgashu," deals with the problem of the asymptotes (Steinschneider, "Cat. Munich," No. 36, 23; Krafft, "Die Handschriftlichen Hebr. Werke der K. K. Hofbibliothek zu Wien," p. 89, No. lxxv.; Goldenthal, "Die Neuerworbenen Handschriftlichen Hebräischen Werke der K. K. Hofbibliothek zu Wien," p. 79). This work consists of two parts, the first being an introduction to the real solution of the problem. The lack of mathematical technical terms in Hebrew, which Moṭoṭ, however, failed to supply, sometimes renders the discussion difficult and verbose; but this does not detract from the clear style and uniformity of the work, which are indeed remarkable.

According to G. Sacerdote, the problem of the asymptotes was suggested to Moṭoṭ by reading Maimonides' "Moreh Nebukim," where (French ed. by Munk, i. 73; p. 410, French) the hyperbolic curve and the asymptote are spoken of. Whether Moṭoṭ knew of Efodi's commentary on this passage, which deals with the same problem, is uncertain, and at any rate improbable; for Moṭoṭ's solution is evidently original. About one hundred years later Moses Provençal, the mathematician and rabbi of Mantua, again took up this problem and discussed it in Moṭoṭ's manner, not claiming any originality for himself, but nevertheless failing to give Moṭoṭ's work as his source (Provençal's short treatise on the subject is contained in "Moreh Nebukim," ed. Sabbionetta, 1553, and was translated into Latin by Baroccius in 1586; see Steinschneider, "Hebr. Uebers," p. 426).

Moṭoṭ, although he exerted scarcely any influence on the development of the science of mathematics at large, deserves all credit for having invented the pure equations of the third and fourth degrees and the derived equations of the second degree, and for having solved the difficult problem of the asymptotes. His two works have been translated into French and fully discussed by Gustav Sacerdote ("Le Livre de l'Algèbre et le Problème des Asymptotes de Simon Motot," in "R. E. J." xxvii. 91 *et seq.*, xxviii. 228 *et seq.*, xxix. 111 *et seq.*, from which source the data for the present article have been taken).

Bibliography: Steinschneider, *Die Jüdischen Mathematiker*, in *Bibliotheca Mathematica*, ed. G. Eneström, 1901, p. 59.
E. C.
M. Sc.

MOTTA, EMANUEL DE LA: Early settler in South Carolina; born in the Spanish West Indies Jan. 5, 1761; died May 15, 1821. His family is said to have fled to the New World to escape Spanish persecution. Emanuel was educated at Charleston, S. C., and soon became one of its best-known citizens. His name is prominently connected with freemasonry in the South. He is supposed to have served in the Revolutionary war and in the War of 1812. After the Revolution he lived at Savannah, Ga., where he helped to reestablish the "old congregation" in 1786. In 1790 he was one of the incorporators of the Congregation Mickva Israel, for which he officiated as ḥazzan gratuitously for many years.

Bibliography: A. E. Frankland, in *American Jews' Annual*, 1888, p. 124; C. P. Daly, *Settlement of the Jews in North America*, p. 72, New York, 1893; Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, ib. 1895; Mordecai Sheftall, in *Occident*, i. 487.
A.
L. Hü.

MOTTA, JACOB DE LA: American physician; son of Emanuel de la Motta; born about 1789; died at Charleston, S. C., Feb. 13, 1845. He studied medicine, and was made a member of the South Carolina Medical Society in 1810. He became surgeon in the United States army and served in that capacity during the War of 1812. After the war Motta went to Charleston, and some years later to Savannah, Ga.; in the latter city he was chiefly instrumental in erecting a synagogue, in which he acted gratuitously as preacher for several years. Subsequently he returned to Charleston, where he became

one of its leading physicians, and where he took an active part in communal affairs.

In 1816, in New York, he delivered the eulogy on Gershom Mendes Seixas, and in 1820 delivered a discourse at the consecration of the synagogue of the Mickva Israel congregation at Savannah; this discourse attracted the attention of Jefferson and Madison, both of whom wrote appreciative letters to its author. When Harrison became president (1841) he appointed Motta receiver-general for his district, an office which he filled with great credit.

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A. L. Hü.

MOUNTAIN JEWS. See Caucasus.

MOURNERS OF ZION. See Abele Zion.

MOURNING (אבל, אבלות): Manifestation of sorrow and grief over the loss, by death or otherwise, of a relative, a friend, an honored leader or prophet, or over a national calamity.—**Biblical Data:** It is recorded that Abraham mourned for Sarah (his wife) and wept for her (Gen. xxiii. 2). Jacob mourned "many days" for the supposed death of Joseph. David lamented for Absalom, in spite of the latter's ill conduct. The mourning for an only son was profound (Amos viii. 10). The days of mourning for parents were generally observed (Gen. xxvii. 41). Joseph mourned seven days for his father (*ib.* l. 10), while the mourning of the captive Gentile woman lasted thirty days (Deut. xxi. 13), showing that the Gentile period of mourning for a parent exceeded that of the Hebrews.

Mourning Period.

The death of a person who had been esteemed and honored in life was publicly lamented by the people as a tribute of respect. Jacob was thus honored in Egypt when he died; the Egyptians organized an elaborate public funeral, and their mourning for him lasted seventy days (Gen. l. 3). Among the Hebrews a public mourning never exceeded thirty days, even in the case of their greatest prophet, Moses (Deut. xxxiv. 8).

The mourning for a national defeat or other public calamity was confined to the day the news of the misfortune was received. For an exceptionally great and epoch-marking calamity, as the destruction of the Temple on the 9th of Ab, every anniversary of the event was observed as a day of mourning.

The manner of mourning differed according to the degree of the loss and distress connected with it. The Gentile captive mourned for her parents by remaining within the house, weeping, cutting off her hair, and paring her nails, abundant hair and long nails being considered marks of feminine beauty; whereas among men, during mourning, the hair and nails were allowed to grow. Mourning was also marked by throwing dust on the head (Josh. vii. 6), by wearing sackcloth, sitting in ashes, lacerating the flesh, and tearing out the hair of the head and face (Jer. xvi. 6). Such self-mutilation, however, was forbidden by Moses (Lev. xxi. 5; Deut. xiv. 1). Other forms of mourning are indicated in Ezek. xxiv. 17, as (1) crying, (2) removing the head-dress, (3) removing the shoes, (4) covering the lips as a guard of silence, (5) eating "the bread of mourners" (Hos. ix. 4).

To express his sorrow for the death of Saul and Jonathan and the defeat of Israel David rent his clothes, wept, and fasted all day (II Sam. i. 11, 12). David's lament on that occasion is one of the gems of Hebrew poetry. Seven days' mourning for the dead appears to have been usual among the Jews (comp. Ecclus. [Sirach] xxii. 12).

——**In Rabbinical Literature:** According to the Talmud, the seven days of mourning were observed even before the Flood. The seven days of grace granted to the wicked generation of the Flood (Gen. vii. 4) were to allow the period of mourning for Methuselah to expire (Sanh. 108b; Gen. R. xxxii. 10). An inference is drawn from the verse in Amos (viii. 10), "I will turn your feasts into mourning"—the principal feasts, like those of Passover and Sukkot, continue seven days, so also do the mourning days (M. K. 20a). Another reason for the number seven is that it is a tenth of man's allotted span of three score and ten ("Sefat Emet," xix., quoted in Lewensohn, "Mekore Minhagim," § 97).

The mourning proper, according to the Talmud, is divided into four periods. The first three days are given to weeping and lamentation; the deceased is eulogized up to the seventh day; the mourner keeping within the house; the simpler garb of mourning is worn up to the thirtieth day, and personal adornment is neglected, in the case of mourning for a parent, the pursuit of amusement and entertainment is abandoned up to the end of the year.

Mourning is represented as a sword rested over the mourner's shoulders during the first three days; it approaches him from the corner of the room up to the end of seven days; it passes him on the street up to the end of thirty days; it is likely to strike any one of the family during the whole year (M. K. 27b; Yer. M. K. iii. 7; comp. Shulhan Aruk, Yoreh De'ah, 394, 4).

Excessive mourning is discouraged, as it would imply that "the mourner is possessed of more pity than the Almighty." "One who persists in mourning overmuch for his dead will mourn for another death" (M. K. 27b). The propagation of mourning to twelve months probably originated with the instruction given by Judah ha-Nasi I. that his disciples should close the yeshibah and observe full mourning for thirty days. That to the end of twelve months the yeshibah should be closed during one-half of the day and that the other half should be devoted to eulogies of the dead (Ket. 103b). There is also an allusion in the Zohar to the belief that while the soul of a righteous person clings to his body for the first thirty days before entering heaven, the soul of an ordinary person clings to the body for twelve months (Zohar, Wayakhel, pp. 398, 419, ed. Wilna, 1882). The full year of mourning is now observed only for parents.

Limitations to Grief.

The mourning garments worn by a widow (Gen. xxxviii. 14) were probably black (comp. II Sam. xiv. 2). R. Yannai contrasted the black garment of

a manner with the white garment of a bridegroom (Shab. 114a).

Mourning Habit and "Keri'ah."

Nahmanides quotes R. Isaac ibn Ghayyat on the custom of wearing black ("Torat ha-Adam," p. 27d, ed. Venice 1595). Asheri says "one may mourn for his father-in-law by wearing black for twelve months; one may mourn so for a mere friend, as did David for Abner" ("Hilkot Asher," Rule 27, No. 9). In Russia, Poland, and Galicia the Jews discarded black for mourning in order to avoid seeming to ape the Christian custom. The only outward sign of mourning observed there is the "keri'ah" (rent) in the garment (there are numerous references in the Bible to rending the garments as a sign of grief). The rent must be at least a handbreadth (4 inches) long, and it is usually made in the lapel of the coat. In case of a parent's death the mourner must rend all the clothes worn by him during the mourning period. In ancient times it was customary to mourn for a parent, a principal teacher or a nasi by exposing both shoulders through the upper garments; for a hakam (chief rabbi) the right shoulder was exposed, for the ab beit din the left shoulder. This custom had already become obsolete in the Middle Ages.

Friends Giving Mourners Bread of Affliction.
(From Kirchner, "Jüdisches Ceremoniel," 1726.)

Full mourning is limited to the following occasions: the death of a (1) father, (2) mother, (3) son, (4) daughter, (5) brother, (6) sister, (7) wife or husband (comp. Lev. xxi. 2, 3). The Rabbis included a half brother and half sister. Mourning need not be observed for a child that has lived less than thirty days. The ceremonies observed in mourning for a kinsman are as follows: The time between death and the burial is called "aninut" (= "deep grief") during which the mourner must not eat in the same house with the dead, and, except on Sabbath or on a holy day, must not eat in company, nor eat meat, nor drink wine. On returning from the burial "Shib'ah" commences—the seven days during which the mourner is confined to the house, in which he sits on the floor or on a low bench, devoting his time to reading the Book of Job. He is excused from rising when an elder, or even a nasi, passes. The lamentation while sitting may have been derived from Neh. i. 4.

Ceremonies.

The first meal after the funeral is prepared by a neighbor; it is called "se'udat habra'ah" (= "meal of consolation"). It usually consists of bread with eggs or lentils (B. B. 16a), the latter being a symbol of death. The mourner occupies the front seat in the room when the consolers come to visit him, as indicated in Job xxix. 25, the Talmudic interpretation of which is "as one comforted by mourners" (Ket. 69b). "Silence is the price of consolation in a house of mourning" (Ber. 6b). Aaron "held his peace" when apprised of the death of his sons Nadab and Abihu (Lev. x. 3). Hence the conversation is limited to praises of the deceased. The mourner, however, speaks first, and it is provided that he pronounce the benediction, "Praised be the Almighty, the righteous Judge." The visitors must not make observations reflecting on Providence, as, for instance, "What can you do?" On leaving, the visitors say, "May the Almighty comfort you among all mourners for Zion and Jerusalem."

The things prohibited to mourners during Shib'ah are: (1) manual labor or business transactions; (2) bathing or anointing the body; (3) wearing shoes or sandals; (4) reading the Torah or studying (the reading of the Book of Job or the Lamentations excepted); (5) cohabitation; (6) lying on the bed when it is in its usual horizontal position (hence it was necessary to take down the canopy and fold up the lower supports so that one end of the bed might touch the ground); (7) washing and preparing garments; (8) cutting the hair. The last two prohibitions are in force up to the end of thirty days, while music and all forms of recreation are usually excluded for the whole year, especially when the mourning is for a parent. Marrying is prohibited during the first thirty days; in the case of mourning for husband or wife this prohibition extends to a year. The prohibition against working during Shib'ah is modified where the mourner is dependent on his daily earnings; in such a case he may resume his work in private after three days.

Mourners' Ordinance.

Many exceptions to these regulations are enumerated in Yoreh De'ah, 380–383. The Sabbath excludes public mourning, but is counted in the Shib'ah. A holy day suspends the Shib'ah when the latter has begun at least one hour before the holy day; otherwise the Shib'ah is postponed until after the holy day. The holy days also deduct seven days from the thirty days of mourning ("Shelo-

shim"), and where the Shib'ah expires immediately before the holy days begin, the thirty days of mourning are entirely suspended. The Feast of Tabernacles causes fourteen days to be deducted from the thirty days, if the Shib'ah begins at least one hour before the holy days. See Burial; Funeral Rites; Jahrzeit; Ḳaddish.

Bibliography: Maimonides, *Yad, Ebel*; *Shulḥan 'Aruk, Yoreh De'ah*, 340–403; *Shibbole ha-Leḳeṭ, Semaḥot*, §§ 1–53 (ed. Buber, pp. 337–368, Wilna, 1886); Levensohn, *Zerubbabel*, iv. 50; Geiger, *Wiss. Zeit. Jüd. Theol.* iii. 214–233; Nowack, *Lehrbuch der Hebräischen Archäologie*, i. 193; Benzinger, *Arch.* p. 163; Eisenstein, *Mourners' Almanac*, New York, 1900; Morris Jastrow, Jr., in *Journal of the American Oriental Society*, No. 20, pp. 133–150.

A. J. D. E.

MOUSE (Hebr. "'akbar"): An animal enumerated among the unclean "creeping things" in Lev. xi. 29. In I Sam. vi., where the reference is to the mice sent as a plague upon the Philistines to ravage their fields, "'akbar" may denote specifically the field-mouse, while elsewhere the term probably includes the whole family of small rodents, as the rat, marmot, jerboa, etc. In Isa. lxvi. 17 eating the mouse is placed in the same category with eating swine's flesh. For the legendary action of mice in the destruction of Sennacherib's army see Herodotus, ii. 141.

In the Talmud the term "'akbar" apparently includes also the rat (comp. B. M. 97a, where the case is mentioned of a cat being killed by 'akbarim). A distinction is made between house-, field-, and watermice (Ḥul. 126b, 127a, and parallels), as also between black, gray, and white ones (Pes. 10b). The mouse is an object of disgust (Suk. 36b). It is of malicious nature, since it causes destruction (to cloth and wood) without any profit to itself (Hor. 13a). Even a human corpse is not safe from it (Shab. 151b and parallels). Hence its many enemies, *e.g.*, the cat, the fox, the hedgehog, the weasel, and man (B. Ḳ. 80a). But no mouse robs another one (Pes. 10b). Eating of anything which a mouse has gnawed weakens the memory; hence the cat, which eats the mice themselves, does not recognize its master (Hor. 13a). Mice often carry away bright objects, as coins, rings, etc.; and a miser who buries his money is called a "mouse lying upon its denarii" (Sanh. 29b). Another proverb which is cited in connection with the mouse is: "Not the mouse is the thief, but the hole" (*i.e.*, the receiver of stolen goods; 'Er. 30a).

Bibliography: Tristram, *Nat. Hist.* p. 122; Lewysohn, *Z. T.* pp. 105, 269.

S. S. I. M. C.

MOVABLE PROPERTY. See Property.

MSTISLAVL: District town in the government of Moghilef, Russia. A Jewish community existed here in the sixteenth century. There is reason to believe that the community was poor; for the synagogal decorations, consisting of a silver crown and two engraved tablets with silver bells, were pawned with a Christian (1639). In 1897 the Mstislavl Jews numbered about 5,600 in a total population of 8,467. They included 950 artisans and 112 day-laborers. The Jewish children are given instruction in the Talmud Torah; and 75 attend the city school. There are organizations in Mstislavl for the visitation of the sick and for affording pecuniary assistance to the needy.

Bibliography: *Regesty*, i., No. 827, St. Petersburg, 1899.

H. R. S. J.

MU'AṬI (מועטי) MOSES BEN JUDAH: Rabbi in Constantinople in the middle of the seventeenth century. He wrote "Yashir Mosheh" (Leghorn, 1655; Amsterdam, 1735), a commentary on Isaac ben Reuben Albargeloni's "Azharot" (comp. Jew. Encyc. ii. 371b, *s.v.* Azharot), and a halakic responsum which is preserved in Simon ben Zemaḥ Duran's Responsa (part iv., 2d series, No. 34, Amsterdam, 1738).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 136, ii. 6, *s.v.* *Azharot*; Benjacob, *Oẓar ha-Sefarim*, p. 30; Steinschneider, *Cat. Bodl.* cols. 1149, 1947.

E. C. M Sc.

MUDAWWAR, ABU AL-BAYAN IBN AL- (surnamed **al-Sadid**): Karaite court physician to the last Egyptian Fatimite caliphs and later to Saladin, who pensioned him when he was sixty-three years old; born 1101; died at Cairo 1184. During the twenty years of his retirement his house was crowded with pupils; but he refused to see patients at their homes unless they were his friends. One day he was sent for by the emir Ibn Munḳidh, who, on his arrival from Yemen, had fallen sick; but he refused to go until requested to do so by Al-Ḳaḍi al-Faḍil, the private secretary of Saladin.

According to Ibn Abi Uṣaibi'a, Ibn al Mudawwar left works on medical subjects, but they are no longer extant.

Bibliography: Ibn Abi Uṣaibi'a, *Kitab 'Uyun al-Anba fi Tabakat al-Atibba*, ed. Aug. Müller, ii. 115, Königsberg, 1884; Carmoly, in *Revue Orientale*, i. 404.

K. M Sel.

MUDAWWAR, ELIAS IBN AL-: Arabic poet and physician; lived at Ronda, probably in the first half of the twelfth century (the year 1184 which Jacobs gives in his "Sources," p. 179, as the date of death, refers to another physician of the same name). He was especially known by the Arab historians as a poet; and Al Makkari relates the following anecdote of him: There was at Ronda another Jewish physician with whom Elias used to quarrel, as is generally the case between members of the same profession. One day Elias, having become master of a secret concerning his rival, which if made public might ruin him, sent him in Arabic the following distich: "Do not blame me; for no friendship can exist between two members of the same profession. Look at the two moons [that is to say, the sun and moon]: is there any light when a collision occurs between them?"

Bibliography: Al-Makkari, *History of the Mohammedan Dynasties of Spain* (English transl. by Gayangos), i. 301, London, 1840; Hammer-Purgstall, *Literaturgesch. der Araber*, vi. 482; Steinschneider, *Jewish Literature*, p. 17.

E. C. M Sel.

MUGNON, DAVID: Spanish scholar and author; died at Venice in 1629. He wrote a work in Spanish entitled "Tratado de la Oracion y Meditacion y Conocimento Proprio y del Dio" (Venice, 1654), a treatise on prayer and on the knowledge of oneself and of God.

Bibliography: Wolf, *Bibl. Hebr.* iii., No. 770; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 75.

E. C. M Sel.

MUHLFELD, LUCIEN: French novelist and dramatic critic; born at Paris Aug. 4, 1870; died there Dec. 1, 1902. After completing his studies at the Lycée Condorcet he entered the University of Paris, where he took the licentiate degrees in literature and law. He then engaged in literary work as a contributor to various periodicals. He became successively dramatic critic for the "Revue d'Art Dramatique," the "Revue Blanche," and the "Echo de Paris." From 1890 to 1895 he was assistant librarian at the University of Paris; but he gave up that position to devote himself entirely to literature. He was the author of "Le Mauvais Désir" (1890), "La Carrière d'André Tourette" (1900), and "L'Assassin" (1902)—all three novels dealing with Parisian life. His two critical works, "La Fin d'une Art" (1880) and "Le Monde où l'on Imprime" (1897), never became popular. He wrote also (with M. Pierre Veber) a one-act play entitled "Dix Ans Après" (produced at the Odéon in 1897).

S. E. A.

MÜHLHAUSEN, YOM-ṬOB LIPMANN. See LIPMANN MÜLHAUSEN, YOM-ṬOB BEN SOLOMON.

MUHR, ABRAHAM: German philanthropist; born at Berlin April 7, 1781; died at Breslau June 12, 1847. In addition to a thorough course in Hebrew literature, he received a substantial secular education. In 1806 he went to Plesse, Prussian Silesia, as a teacher in the family of F. Skutsch, whose office he afterward entered as a bookkeeper, subsequently establishing a business of his own. Prospering, he took an increasing interest in all that concerned his coreligionists. He strove energetically to secure the emancipation of the Jews in Germany, and with that object in view contributed many articles to the periodical press. The respect in which he was held by the authorities secured the success of many of his efforts to improve the condition of his brethren and to obtain for them a greater measure of consideration. To him is due the credit for having obtained for Jews the right to trade as apothecaries. He went to Berlin when the Landtag of 1847 gave evidence of a disposition to concede the emancipation of the Jews, and personally influenced a large number of the deputies. He did not live, however, to witness the outcome of the session. The esteem in which he was held by the citizens of Plesse is indicated by the fact that he was for many years president of the city council. Shortly before his death he was elected "Stadtrath" by an almost unanimous vote.

BIBLIOGRAPHY: *Jahrbuch für Israeliten*, Breslau, 1847.

S. M. Co.

MUHR, JULIUS: German genre painter; born at Plesse, Silesia, June 21, 1819; died at Munich in 1865. He studied first at the Academy of Berlin, and afterward (1838) entered the Munich Academy of Arts, where Cornelius became his instructor. From 1847 to 1852 he worked with Kaulbach on the wall-paintings in the vestibule of the Neues Museum in Berlin. Muhr went to Rome in 1853, where he painted a "Mass in the Sistine Chapel" for Bishop Lichnowsky. Thereafter, until 1858, when he settled in Munich, he spent every winter in Rome. Of his paintings the following may be mentioned: "A Siesta of Monks"; "A Monk Playing"; "A Gipsy Family"; "A Struggle with Gipsies"; "Job's Friends"; and "Pifferari."

BIBLIOGRAPHY: Bryan, *Dictionary of Painters and Engravers*, London, 1904.

S. F. C.

MUHR, SIMON: American merchant, manufacturer, and philanthropist; eldest son of Henry Muhr; born at Hürben, Bavaria, April 19, 1845; died in Philadelphia Feb. 9, 1895. Muhr was vice-president of the Jewish Hospital, director of the Foster Home, and was identified with other charities in Philadelphia. He was active in aiding Russian immigrants and in assisting their infant colony at Alliance, N. J. In 1891 he represented Pennsylvania as a member of the Chicago World's Fair Commission. He left a large portion of his estate to Jewish and other charities, including the sum of about $100,000 to the city of Philadelphia as a perpetual foundation for scholarships to enable the best-fitted graduates of the high schools to pursue advanced studies. There are eight Simon Muhr scholarship students, four male and four female, each of whom receives $400 per annum for four years. While the majority of these attend universities, artistic studies are not excluded.

A. M. Sc.

MÜHSAM, SAMUEL: Austrian rabbi; born at Landsberg, Prussian Silesia, May 22, 1837. He received his education at the gymnasium at Oppeln and the universities of Breslau and Vienna (Ph.D., Leipsic, 1864). The following year he became rabbi at Postelberg, Bohemia, where he remained till 1870, when he went in a similar capacity to Znaim, Moravia, becoming also teacher of French at the Realschule. In 1872 he was called to Bisenz, Moravia; and since 1877 he has occupied the rabbinate of Graz, Styria.

Mühsam is the author of: "Juden und Judenthum bei Altrömischen Schriftstellern," Prague, 1864; "Ueber Essen und Trinken der Alten Hebräer," Vienna, 1866; "Ueber die Magie bei den Alten," Prague, 1867; and "Das Feuer in Bibel und Talmud," Vienna, 1869.

S. F. T. H.

MUḲADDASI, ABU AL-FARAJ HARUN BEN AL-FARAJ AL-. See AARON OF JERUSALEM.

MULBERRY: The berry-like fruit of the black or common mulberry (*Morus nigra*). It is not mentioned in the Hebrew Old Testament, although in II Sam. v. 23–24 "beka'im" is erroneously explained as "mulberry-trees" by the Rabbis and some commentators (Luther and others; Löw, "Aramäische Pflanzennamen," pp. 71, 209, 236). But the "blood" of the mulberry, its blood-red juice, is mentioned in I Macc. vi. 34. This of course does not prove that the tree was not cultivated much earlier in Palestine. Its name in post-Biblical Hebrew is "ṭut" (Ma'as. i. 2), which has been preserved in the modern Arabic "ṭut shami." The tree is cultivated on account of its black, juicy berry, which greatly

resembles the blackberry and is very refreshing. The juice is made into a popular wine (comp. Post, "Flora of Western Palestine," p. 729; Anderlind, in "Z. D. P. V." xi. 81 *et seq.*). The white mulberry (*Morus alba*) was introduced into Palestine long after the commencement of the common era.

E. G. H. I. Be.

MULDER, SAMUEL ISRAEL (formerly **Scherjver**): Dutch educationist; born at Amsterdam June 20, 1792; died there Dec. 29, 1862. He was educated by his father and by David Friedrichsfeld, and then studied with his brother-in-law H. A. Wagenaar. His friends were Lehmans, Somerhausen, and Ullman, all of them members of the circle Tongeleth, who applied themselves to the study of the Hebrew language. Mulder composed at this time a Hebrew romance, "Beruria," and a psalm (see Delitzsch, "Zur Geschichte der Jüdischen Poesie," Leipsic, 1836).

Mulder was also a member of "Tot Nut en Beschaving," in the works of which many of his essays appeared. In 1812 Mulder became a Sabbath-school teacher; in 1817, a sworn translator at the tribunal; in 1835, inspector of religious schools; and in 1849, secretary of the Amsterdam congregation. From 1826 Mulder was regent (director) of the theological seminary Sa'adat Baḥurim, which was reformed by him and which became in 1836 an institution subsidized by the state. Mulder was nominated its regent-secretary for life.

Mulder's reputation is chiefly due to his translation of the Bible, especially of the Pentateuch, Psalms, and Proverbs, which appeared in 1824 and has often been reprinted; it was the first translation into Dutch from the Hebrew. In collaboration with Lehmans he published (1825–31) the dictionary entitled "Nederlandsch-Hebreeuwsch Handwoordenboek" (2 vols.). In 1843 he began his "Bijbel voor de Israelietische Jeugd," which he finished in 1854 (17 vols.; translated into English by Perez of Philadelphia). Besides he published many books on the study of Hebrew, *e.g.*: "Chronologisch Handboekje," 1836; "Rudimenta" (a revision of Lehman), 1840; "Aardrijkskunde van het Heilig. Land," 1840; "Leesboekje," 1846; "Moreh Derek," 1861. Most of his essays and contributions to periodicals he collected in his "Verspreide Lettervruchten," 1844.

In 1843 the University of Giessen conferred upon Mulder the degree of Ph.D., and in 1860 he was decorated with the Order of the Netherlands Lion.

Bibliography: *Recensent der Recensenten*, 1826, No. 5; J. J. Belinfante, in *Nederlandsche Spectator*, 1863, Nos. 7, 8; E. B. Asscher, *Levenschets van S. I. Mulder*, Amsterdam, 1863; Koenen, *Geschiedenis*, p. 396; *Jaarboeken*, 1835, iv. 3–8; 1836, p. 353; *Jaarboekje*, 1863.

S. E. Sl.

MULE: A hybrid between the ass and horse. The Hebrew term is "pered"; feminine, "pirdah." (For "rekesh," which some render by "mule," see Horse.) "Yemim" (Gen. xxxvi. 24), which Targ. Yer., Arabic version, and Greek Venetus translate by "mules," is generally admitted to mean "hot springs"; so Vulgate, "aquæ calidæ." The mule is first mentioned in the time of David. It was used as a riding-animal for kings (I Kings i. 33, 38, 44), for the royal household at large (II Sam. xiii. 29), and in war (II Sam. xviii. 9; comp. Isa. lxvi 20; Zech. xiv. 15). It formed part of the royal stud (I Kings xviii. 5); and among the tribute paid to Solomon by subject tribes were included mules (*ib.* x. 25). The mule is also referred to as a beast of burden (II Kings v. 17; comp. Josephus, "Vita," § 26). Togarmah (Armenia) was the staple market for mules (Ezek. xxvii. 14). The Jews were prevented from breeding the mule themselves by the prohibition of Lev. xix. 19 (comp. Philo, ii. 307). Still it was a favorite animal with them, as it still is in the East, on account of its sure footedness, hardiness, and endurance; and among the stock brought on the return from Babylon are mentioned 245 mules (Ezra ii. 66; comp. Josephus, *l.c.*).

Besides the Biblical names (Ḥul. 79a) there occur in the Talmud the terms "mula" (comp. Latin "mula"; Shab. 52a) and "kudanta" (*ib.* 110b), for "yemim" see Ḥul. 7b (comp. Gen. R. xcii. 2). A distinction is made between the issue of a stallion and a she-ass and that of an ass and a mare, the former has a thicker voice, longer ears, and a shorter tail (Ḥul. 79a). The mule was one of the last things created (Pes. 54a). The she mule, having no womb, can not propagate (Bek. 8b; Shab. 67a); a barren spouse is therefore called "kidra 'aḳarah" (B. B. 91a). The mule is less hardy than the ass, and ages early ('Er. 56a); still it is a favorite beast of burden (Pes. 119a). The bite of a white she-mule was considered dangerous (Ḥul. 7b), while its excrements were used for medicinal purposes (Shab. 110b). The mule may be yoked neither with the horse nor with the ass (Kil. i. 6).

Bibliography: Tristram, *Nat. Hist.* p. 124; Lewysohn, *Z. T.* p. 144.

E. G. H.–S. S. I. M. C.

MÜLHAUSEN: City in Alsace. Its Jewish community is of comparatively recent foundation. In 1784 there were no Jews in Mülhausen, and only since 1798, when the city was incorporated into France, have Jews been tolerated there. In 1830 the congregation, comprising seventy-six families, elected its first rabbi, Moses David Bernheim, who died in 1832 and was the first to be buried in the cemetery which the community had just acquired. In 1849 the community, which had then considerably increased, built a new temple with a seating capacity of 400.

In 1892 an organ was erected, which is played on Saturdays and feast-days, but not on Yom Kippur. In 1873 all the dead in the old cemetery were transferred to a new one outside of the city. The community of Mülhausen possesses an infirmary, founded in 1867, in which the aged of both sexes from Upper Alsace are cared for, mostly gratuitously; the annual expenses amount to 20,000 francs, the city of Mülhausen contributing annually about 5,000 francs. The ground on which the infirmary is built was donated by the father of Capt. Alfred Dreyfus. At present (1904) the institution shelters 27 aged persons: 15 women and 12 men.

In 1842 the Philanthropic Society of the Upper Rhine took into consideration the desirability of founding a school of arts and handicrafts in which poor Jewish children might be gratuitously supported and might learn trades, so that they would

rat to forced to become peddlers and petty traders. This school, for which the community offered a location, was established at Mülhausen. Since its foundation 350 pupils have studied there, a large number of whom have since become its patrons and have attained to distinguished positions. In 1903 it contained 20 students, whose ages ranged from fourteen to seventeen. The school has been recognized as an institution of public utility by the government, and the city of Mülhausen contributes an annual subsidy of 3,000 francs. The remainder of the expenditure, which amounts to 18,000 francs annually, is met almost exclusively by members of the Jewish community of Mülhausen.

The successor of the above-mentioned Bernheim in the rabbinate was Samuel Dreyfus, author of several articles published in the "Semaine Israélite" and "L'Univers Israélite"; died in 1870. He was followed in 1873 by Rabbi Solomon Moock, chaplain in the army of the Rhine. After his death in 1898 the rabbinate was filled by Felix Blum, author of "Le Synédrin de Jerusalem" who is still in office.

The following Jewish organizations exist in the city: two large societies (one numbering 145, the other 171, members) for mutual support (they also contribute several thousand francs yearly for the support of the poor and for the education of children of indigent parents); a women's society (325 members), which devotes all its funds to charitable purposes; a fund for the assistance of the poor of the community (expenditures 10,600 francs); a society which distributes food to needy families once a week; a society for Jewish history and literature, in connection with which lectures are delivered on subjects relating to Judaism; a society of "Meṭaharim" and a society of "Kabranim" (hebra ḳaddisha). Religious instruction is furnished in the higher schools by the rabbi, in the common schools by three male instructors and two female teachers.

The Jews of Mülhausen number 2,400 in a total population of 89,118.

D. F. B.

MÜLLER, DAVID HEINRICH: Austrian Orientalist, born July 6, 1846, at Buczacz, Galicia. He studied in Vienna, Leipsic, Strasburg, and Berlin, and became professor of Oriental languages in Vienna University in 1885. He is also professor of Hebrew and religious philosophy at the Vienna Israelitisch-Theologische Lehranstalt.

Müller has published the following works: "Kitab al-Farḳ von Al-Asma'i" (Vienna, 1876); "Südarabische Studien" (*ib.* 1877); "Die Burgen und Schlösser Südarabiens" (2 parts, *ib.* 1879–81); (with Mordtmann) "Sabäische Denkmäler" (*ib.* 1883); "Siegfried Langer's Reiseberichte aus Syrien und Arabien und die von Ihm Gesammelten Inschriften" (Leipsic, 1883); "Zur Vergleichenden Semitischen Sprachforschung" (Leyden, 1884); "Die Keilinschrift von Aschrut Darga" (Vienna, 1886–1887); "Zur Gesch. der Semitischen Zischlaute" (*ib.* 1888); "Epigraphische Denkmäler aus Arabien" (*ib.* 1889); "Die Rezensionen und Versionen des Eldad ha-Dani" (*ib.* 1892); "Die Altsemitischen Inschriften von Sendschirli" (*ib.* 1892); "Epigraphische Denkmäler aus Abbessinien" (1894); "Ezechiel-Studien" (1895); "Die Propheten in Ihrer Ursprünglichen Form" (1896), an arrangement of the text of the Prophets by which he intended to show the original meter; "Die Haggada von Serajevo" (1898), an important account of the illustrations of the Haggadah (both with Schlosser); "Südarabische Alterthümer" (1898); "Palmyrenische Inschriften" (1898); "Strophenbau und Responsion" (1898); "Die Gesetze Hammurabi's und Ihre Verhältnis zur Mosaische Gesetzgebung" (Vienna, 1903). He also edited Hamadani's "Geographie der Arabischen Halbinsel" (2 vols., Leyden, 1884–91) and parts of Ṭabari's "Annals" (*ib.* 1888–89). An account of his voyage to Constantinople and the Orient appeared in 1878 in Vienna. In 1897–98 he went to South Arabia and Socotra as head of an archeological expedition sent by the Kaiserliche Akademie der Wessenschaften of Vienna; he published the results of some of his linguistic researches as vols. 4 and 6 of "Die Südarabische Expedition."

Müller is one of the editors of the "Wiener Zeitschrift für die Kunde des Morgenlandes," one of the directors of the Orientalisches Institut, and member of the Vienna Academy of Science.

Bibliography: *Meyers Konversations-Lexikon.*

S.

MÜLLER, GABRIEL: Dayyan at Mattersdorf, Hungary; born Oct. 3, 1836, at Nadas. He received much of his education in his father's (Ḥayyim Müller's) yeshibah, and in 1860 was appointed dayyan of the community of Mattersdorf. He is the author of the following works: "Birkat ha-Miẓwot," laws relating to the benedictions (Vienna, 1871); "Shi'ure Miẓwot," on weights and measures in the Talmud (Presburg, 1880); "Oẓar Agadot," a collection of haggadic passages from the Talmud (in 4 parts, *ib.* 1876, 1882, 1888; Paks, 1901); "Ma'gele Ẓedeḳ," ethical reflections (Paks, 1896).

S. L. V.

MÜLLER, JOEL: German rabbi and Talmudist; born 1827 at Ungarisch-Ostra, Moravia; died at Berlin Nov. 6, 1895. He received a thorough Talmudic training and succeeded his father as rabbi of his native town. His next rabbinate was that of Leipa, Bohemia; some of the sermons which he preached there have been published—"Die Spenden der Mutterfreude" (1868) and a collection of sermons on "Bibelbilder" (1869). Later he preached in Berlin.

From Leipa Müller went to Vienna, and became teacher of religion in a "Realschule." This he resigned to become professor of Talmud at the Berlin Lehranstalt für die Wissenschaft des Judenthums.

In 1878 Müller published in Vienna an edition of the "Masseket Soferim," and in the same year "Ḥilluf Minhagim"; the latter, which is a work of great value, first appeared in the Hebrew periodical "Ha-Shaḥar." Müller's treatment of the early responsa literature was especially excellent. In 1881 his "Teshubot Ḥakme Ẓarefat we-Lotir" appeared; in 1886, "Briefe und Responsen aus der Vorgaonäischen Jüdischen Literatur"; in 1888, "Teshubot Geone Mizraḥ u-Ma'arab"; and in 1893, "Die Responsen des R. Meschullam, Sohn des R. Kalonymus." Müller's chief contribution to the responsa literature is his "Mafteaḥ" to the responsa of the Geonim—a summary of the contents of the various publications comprising the answers of the Geonim

to questions submitted to them (Berlin, 1891). One of his latest works was an edition of the "Halakot Pesuḳot." After his death his edition of Saadia's halakic writings appeared as vol. ix of the "Œuvres Complètes de R. Saadia ben Iosef al-Fayyoûmî."

Müller's "Jüdische Hochschulen" (1885) and "Jüdische Moral im Nachtalmudischen Zeitalter" contain some of his sermons.

Bibliography: *Allg. Zeit. des Jud.* 1895, pp. 542–543, 556–557.

S. T. Se.

MUNAH. See Accents in Hebrew.

MUNAJJA, ABU AL-FARAJ IBN ṢADAḲAH (known also as **Ibn al-Sha'ir**): Samaritan writer; lived in the twelfth century, probably at Damascus. His father was a renowned poet (whence the son's name of Ibn al-Sha'ir). Munajja was the author of various commentaries on the Pentateuch, which are cited by many Samaritan writers as standard works. He wrote also a polemical work entitled "Al-Jinth wa-Masa'il al-Khilaf fima bain Millatai al-Yahud wa-bain al-Samirah," in which he attacked both the Karaites and the Rabbinites, especially Saadia Gaon. Of this work, which comprised two or more volumes, only the second part is extant (Berlin MSS., No. 523). It is divided into twenty-three chapters, dealing with various Biblical commandments in the interpretation of which the Samaritans differ from the Rabbinites. "All the interpretations of the Rabbis," says Munajja, "conflict with the Law and tend to the abolition of its prescriptions, while those of our ancestors were in harmony with the Law and aimed at the enforcement of its prescriptions" (p. 72b). Munajja's son **Ṣadaḳah** also became an able writer; he was physician to Sultan Malik al-Ashraf.

Bibliography: Juynboll, *Orientalia*, ii. 120; Drabkin, *Fragmenta Commentarii ad Pentateuchum Samaritanum-Arabicum Lex.* 1875; Wreschner, *Samaritanische Traditionen*, Berlin, 1888.

J. I. Br.

MÜNDEN: Town in the province of Hanover, Prussia. Its Jews are first mentioned in the sixteenth century. When Duke Heinrich the Younger excluded all Jews from the territory of Brunswick (1557), the Jews of Münden were permitted to remain. During the Thirty Years' war the Jewish population of Münden increased, and in Oct., 1626, the citizens addressed a petition to Tilly, requesting that "the confounded Jews [who had joined his troops] and sutlers should be restrained from selling beverages and other things, since this is solely the right of the citizens." In a petition dated Nov. 28 of the same year the council of Münden complains that the Jews have not yet been expelled from the city, that they take away the sustenance of the citizens, and that a Jew is employed to collect toll on all goods arriving by wagon or by ship. Tilly answered that "the Jews who go to lodge at Münden may be expelled only if they do not subsist on their own purse"; continuing, "we suffer the Jews to remain with our army in order that they may furnish it cheaply with provisions and other necessities." On Aug. 10, 1627, the council of Münden again requested Commissary-General von Lerchenfeld to expel the "very harmful Jews."

The Jews of Münden had to pay the town treasury one thaler for the burial of an adult and 18 groschen for that of a child. On July 17, 1711, the swineherd Jürgen Hammermann reported that the "amtmann" had forbidden him, on pain of punishment, to graze his swine on the Jewish burial-ground, whereupon the magistrate, who considered this interdiction an attack upon the rights of the city, immediately sent a protest to the court. The Jews of Münden were obliged to furnish a silver spoon weighing two ounces, called the "Jews' spoon," as a prize for the best marksman at the "Schützenfest" instituted by Duke Julius in 1588; and this obligation was still in force in the nineteenth century. At the time of the Seven Years' war, when Münden was taken by the French, the magistrate was called upon (1757) either to make an agreement with the Jewish army contractor ("Proviant-Jude") in regard to the establishment of the French hospital in that city, or to pay the sum of 11,000 thaler. The city thereupon made an agreement with the Jew for the payment of 7,266 thaler, 24 Mariengroschen. At that time the Jews together with the other citizens of Münden suffered violence at the hands of the French soldiery. At the time of the Westphalian rule there were living in the canton of Münden eighteen Jewish families which belonged to the syndicate of Cassel. The son of Heinemann of Münden served as a volunteer in the body-guard of King Jerome. The well-known scholar Raphael Fürstenthal lived for a time at Münden as tutor in the family of I. Levi, and Mendel Steinhart, later consistorial councilor, also lived in the city before he went as district rabbi to Hildesheim; his wife, Hendel, was the daughter of Ḥazzan Löb of Münden.

The synagogue of Münden was built in 1834, and was restored after a fire in 1878. Among the teachers who have officiated at Münden may be mentioned S. Mauer, author of "Israelitischer Kinderfreund" "Harfenklänge," etc.; and Th. Wertheim, appointed in 1895 teacher at the Jewish public school. The community, which belongs to the district rabbinate of Hildesheim, numbered 110 souls in 1903.

Bibliography: Willigerod, *Gesch. von Münden*, p. 421 and subscribers' list of same, s.v. *Münden*, Göttingen, 1858; Lüde, *Gesch. der Stadt Münden Nebst Umgegend*, etc., pp. 61 et passim, Münden, 1878; Havemann, *Gesch. der Lande Braunschweig-Lüneburg*, ii. 380 note 11, 763; the same, *Die Israeliten Unter dem Königreich Westfalen*, pp. 8, 94; *Sulamit*, 1807, ii. 337; 1809, i. 13.

D. A. Lew

MUNICH: Capital of Bavaria, Germany. It has (1904) a total population of 499,959, including 8,739 Jews. When Jews first went there is not known, but since by 1158 Duke Henry the Lion had made it an important commercial center, the presence there of Jewish merchants in the twelfth century may safely be assumed. The first authentic reference to a Jew of Munich is dated 1229, when Abraham de Munichen acted as a witness to the sale of a house in Ratisbon. According to other documents Ludwig I. (1174–1231) permitted the Jews to build a synagogue (1210) and acquire a cemetery (1225). The Jews' street soon developed into a ghetto, beyond which the Jews were not permitted to live until 1440; the ghetto contained, besides the synagogue, a communal house, a ritual bath, a slaughter-house, and a hospital. By the second half of the thirteenth century the community had increased to

[illegible]. If the documents are authentic, the Jews of Munich loaned money to Duke Otto I. (1120–83) to enter Landshuth, and received in return special privileges, which were confirmed by Ludwig I., who in 1230 granted them the right to elect the so-called "Jews' judge."

The accusation of ritual murder caused suffering to the Jews of Munich as to their coreligionists elsewhere. The persecution of 1248 was not very serious, but they suffered more in 1285, when, being charged with the purchase and murder of a Christian child, they were attacked by a mob (Oct. 12). The Jews fled to the synagogue, which was set on fire, and 180 perished in the flames. The names of 68 of these martyrs were inscribed in the death-list of the MEMOR-BOOK of Nuremberg, written in 1296. An investigation ordered by King Rudolph revealed the innocence of the accused; the prisoners were released by royal command, and their accusers were punished. Ludwig the Strict (1228–94) permitted the Jews, who gradually returned to Munich, to rebuild the synagogue in 1287; but their social and legal status did not improve, and on July 21, 1315, on the ground that their influence was detrimental to the welfare of the Christians, the next Ludwig materially restricted their privileges, which had been modeled on those of the community of Augsburg, a community that occupied a favored position in the Middle Ages. After Feb. 3, 1342, an additional tax of a golden penny (see OPFERPFENNIG) was imposed upon them, while additional restrictions were contained in the new municipal law of 1347 regulating Jewish affairs.

Blood Accusation.

Synagogue at Munich

(From a photograph.)

New calamities threatening the Jews in 1345 were averted by Emperor Ludwig. As he had protected the Jews in other places, so now he assisted them at Munich, where he suppressed a riot. At the time of the Black Death (1348–49) the community of Munich ceased for a while to exist as such, but those who had escaped the general slaughter soon formed a new one; this increased in numbers when Duke Stephen promised (Feb. 26, 1363) to leave the Jews of Upper Bavaria in undisturbed possession of their rights and privileges. Other princes also appeared favorable to the Jews. Thus Duke Frederick of Bavaria (Jan. 24, 1375) granted the Jews of Munich and of other places in Upper Bavaria the privilege of paying no higher toll than the Christians. In the last quarter of the fourteenth century the community was relatively small. A letter of the communal directors dated 1381 and addressed to the congregation of Strasburg states that the community had intended to build a new synagogue and a "hekdesh" (poorhouse and hospital), but had been prevented by the flight of a member with a large part of its funds. "Master Jacob the Jew" was physician to Duke Stephen III., who assumed the government of Upper Bavaria on March 24, 1376. When the debts owing to the Jews were annulled or reduced under the emperors Wenzel, Rupert, and Sigismund, the Jews of Munich lost a considerable part of their fortune. In 1413 they were again persecuted, on the charge of desecrating the host. The number of victims on this occasion is not known, but it is authentically stated that the people were so wrought up against the Jews that they were not easily pacified. Although the populace made it difficult for the Jews to remain at Munich, Dukes Ernst and Wilhelm treated them humanely and justly, assigning them on March 29, 1416, at an annual rental of four Hungarian gulden, a plot of ground for a cemetery, and granting them "all rights and privileges enjoyed by the Jews elsewhere in Germany." This favor does not seem to have increased their prosperity or restored their former influence, however, for when Duke Albert III. taxed his Jews in 1432 in order to repair the damages sustained in the Hussite war, he was disappointed by the meager returns, amounting to only 200 gulden. Yet the clergy continued to excite the populace against them, thus leading (1442) Duke Albert to expel the Jews from Munich and from forty other places in Upper Bavaria. The property of the Jews was then seized by the duke, and their synagogue, which stood on the ground now covered by the south wing of the Munich police court, was presented to his physician Johann Hartlieb, who changed it to the Marienkirche.

In the Fourteenth Century.

Expelled in 1442.

Most of the Jews expelled from Upper Bavaria were received by Duke Henry in Lower Bavaria, who hoped to get golden eggs from these "chickens." These hopes were not fulfilled, and his successor, Ludwig IX., expelled the Jews (Oct. 5, 1450). Henceforth they were not permitted to trade in the country, or even to enter it. A century later, on Dec. 23, 1551, another decree of expulsion was issued. The law of 1553 classes them among the "dangerous, frivolous, and suspicious persons" who

must be prevented from dwelling in the country or carrying on trade and industry in it. Jews obliged to pass through Bavaria had to procure a passport, for which they paid toll and convoy-money and the humiliating LEIBZOLL. An imperial privilege granted to the duke in 1566 declared contracts between Jews and Bavarian subjects void, thereby putting an end to all trade relations with the Christians. On March 12, 1715, the elector Max Emanuel ordered the deportation of the few Jews who, in spite of oppression and restriction, still remained in the country. In 1733 all current passports were recalled, and a new "Leibzoll" and convoy-tax introduced. These conditions continued under the elector Maximilian III. (1745–77), although the contracts made with Jews in foreign countries were declared to be valid in Bavaria. The Jews were furthermore excluded from all trades, military service, and merchant gilds, were denied entrance to the public baths, and were still forbidden to settle in Bavaria.

In the Eighteenth Century.

A change for the better, due, perhaps, to Austrian influence, came in the last quarter of the eighteenth century, during the period of intellectual progress. On the introduction of new rules of exchange in 1785, made necessary by unfavorable financial conditions, the ministry at Munich took into consideration the status of the Bavarian Jews, and the bills drafted by the provisional government and the chief judge of Munich between 1785 and 1791 produced a considerable improvement in their position. The financial difficulties of the government rendered it necessary to be more lenient toward them. Those who possessed sufficient property to engage in industry were permitted to settle; the "Leibzoll" was repealed; and only a tax on patents of commerce was imposed. After Montgelas, the liberal president of the ministry, had succeeded in obtaining for them monopolies in certain commodities, and after some Jews had been ennobled while others received official recognition from the state, the community of Munich increased more rapidly, although in 1800 it numbered only thirty-one families, and had neither synagogue nor cemetery of its own. Its growth received a further impulse from the promises of civic liberty in 1813. The government permitted it to acquire a cemetery in 1818, and to build a synagogue in 1824. This synagogue was dedicated on April 11, 1827, and was replaced sixty years later by another and a finer edifice.

The following rabbis have officiated since the community was reorganized: Ezekiel Hessel (1805–1824); Hirsch Aub (1825–71; d. June 2, 1875); Dr. Joseph Perles (1871–94); Dr. Cosmann Werner (since 1895); Dr. I. Finkelscherer (associate rabbi and teacher of religion).

The ultra-Orthodox members of the community, who, because the principal synagogue contains an organ, do not attend it, formed the Congregation Ohel Jacob and built a separate synagogue, which was dedicated in 1892. As Bavarian law does not permit a secession from the official community, however, this newly established congregation, which numbered eighty members in 1904, still belongs to the older body. By a tacit agreement of the two parties three or four of the eighteen members of the board of directors of the community are taken from the Orthodox party and constitute the committee on ritual. The rabbi of the new congregation, Dr. Heinrich Ehrentreu (1904), is an official of the older congregation and acts as chief rabbi at certain ritual functions. The Congregation Ohel Jacob, which bears the official title of "Verein zur Förderung der Jüdischen Wissenschaft," supports a bet ha-midrash in addition to its synagogue, and receives from the community an annual subvention of 2,000 marks.

Institutions.

Besides some fifty foundations for the benefit of orphans, the poor, lying-in patients, artisans, students, scholars, etc., there are the following philanthropic societies: a society for the prevention of mendicancy; a loan-society; a society for the promotion of learning and labor; a ladies' club, a society for dowries; a fresh-air society; a hebra kaddisha; a union of Jewish benevolent societies; an intelligence bureau; branches of the Alliance Israélite Universelle, of the Esra society for the aid of German Jews, and a Jewish ladies' home; an orphan asylum; a poor-fund, managed by the community; a society for Jewish history and literature; and the Munich lodge of the I. O. B. B.

The following Jews of Munich have distinguished themselves in public life or in the fields of science and art: the banker Joseph von HIRSCH, and his son Baron Maurice de HIRSCH; Raphael Nathan Rabbinovicz (author of the "Dikduke Soferim", d. 1888); Dr. Eugen Merzbacher (numismatist; d. 1903); Max GRÜNBAUM (Orientalist); Leo GRAETZ (physicist); Heinrich HARBURGER and Theodor Loewenfeld (professors of law); Richard Willstädter (professor of chemistry); Hermann LEVI (musical conductor; the foremost interpreter of Wagner); Hugo Reichenberger ("Hofkapellmeister"); Solomon HIRSCHFELDER, Toby E. Rosenthal, Prof. Benno Becker, Hans Borchart, and Friedrich Wahle (painters); Hugo Kaufmann (sculptor). Besides some Jews who were prominent members of the municipal government, Dr. Sigmund von Heyle, and Karl Maison (d. 1896), delegate to the Landtag, may be mentioned. The German poet Michael BEER lived and died (1833) at Munich; MAX LILIENTHAL was born there (d. 1882, at Cincinnati, Ohio); and the historian H. GRAETZ died (1891) there.

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D. S. SA.

MUNIUS, MOSES: French rabbi, said to be a descendant of Löw ben Bezalel; born 1760 at Mutzig; died May 1842, at Rixheim. On finishing his studies at the famous yeshibah of Prague he was appointed principal of a Talmudic school at Strasburg, where he remained for twenty years. He lived for some time subsequently at Mutzig, filling the office of syndic. When the rabbi of that community, the pious Simon Cohen, later chief rabbi of Colmar, was arrested by order of Schneider, the notorious inciter of the Revolutionary tribunal of Strasburg, Munius is said to have appealed to the latter in behalf of the rabbi, regardless of the danger he was thereby incurring. Schneider promised to release Cohen, but could not carry out his promise, as he himself was arrested and taken to Paris (1794), where he was condemned to death. Munius soon after accepted the rabbinate of Rixheim, where he died. Some works in manuscript left by him evidence his great Talmudic scholarship. The grandson of Munius has become secretary of the consistory of Colmar.

I. Lev.

MUNK, EDUARD: German philologist; born Jan. 14, 1803, at Gross Glogau; died there May 3, 1871; cousin of Salomon Munk. He studied from 1822 to 1825 at Breslau and Berlin, and was a favorite disciple of August Böckh. Munk was active as teacher, officiating from 1827 to 1848 at the Royal Wilhelmsschule at Breslau, and from 1850 to 1857 intermittently at the gymnasium of Glogau, and afterward as a private tutor. In 1862 he received the title of professor.

Munk was a profound student of classical literature. Though, without any prospects of a university professorship, on account of his religion he nevertheless devoted all his life exclusively to study, the result of which he gave to the world in numerous works. The best-known of these are: "Die Metrik der Griechen und Römer" (Glogau, 1834); "De Fabulis Atellanis" (Leipsic, 1840); "Gesch. der Griechischen Literatur" (Berlin, 1849–50; 3d ed. by Volkmann, 1879–80); "Die Natürliche Ordnung der Platonischen Schriften" (Berlin, 1857); and "Gesch. der Römischen Literatur" (*ib.* 1858–61; 2d ed. by Seyffert, 2 vols., 1875–77). Some of Munk's works have been translated into English, Spanish, and Russian. Munk was an earnest student of Judaism and a faithful Jew.

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I. War.

MUNK, HERMANN: German physiologist; born at Posen Feb. 3, 1839; brother of Immanuel Munk; educated at the universities of Berlin and Göttingen (M. D. 1859). In 1860 he settled as a physician in Berlin, and he was admitted to the medical faculty of the university two years later, becoming assistant professor in 1869. In 1876 he was appointed professor of physiology at the veterinary college. In 1889 he was elected member of the Prussian Academy of Science, and in 1897 honorary professor at the university.

Munk is well known for his researches on the functions of the gray matter of the cerebral cortex. Among his many essays in the medical journals may be mentioned: "Ueber Ei- und Samenbildung und Befruchtung bei den Nematoden," in "Zeitschrift für Wissenschaftliche Zoologie," ix. 1859; "Abhandlungen zur Allgemeinen Nervenphysiologie," in Du Bois' "Archiv," 1860 *et seq.*; "Ueber Kataphorie und Galvanische Einführung in den Organismus," *ib.* 1873; "Ueber Herz- und Kehlkopfnerven," *ib.* 1878–94; "Ueber Bewegung und Milchsecretion," *ib.* 1883; "Ueber die Schilddrüse," in "Sitzungsberichte der Berliner Akademie der Wissenschaften," 1887–88, and in Virchow's "Archiv," 1897 *et seq.*; "Weitere Abhandlungen zur Physiologie der Grosshirnrinde," in "Festschrift für Virchow," 1891, in "Sitzungsberichte der Berliner Akademie der Wissenschaften," 1892 *et seq.*, and in Virchow's "Archiv," 1894–95.

Of his works may be mentioned: "Untersuchungen über das Wesen der Nervenerregung," Leipsic, 1868; "Die Elektrischen und Bewegungserscheinungen am Blatte der Dionæa Muscipula," *ib.* 1876; "Ueber die Functionen der Grosshirnrinde. Gesammelte Mitteilungen aus den Jahren 1877–80," Berlin, 1881; "Ueber die Functionen der Grosshirnrinde. Gesammelte Mitteilungen aus den Jahren 1877–89," *ib.* 1890.

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F. T. H.

MUNK, IMMANUEL: German physiologist; born at Posen May 20, 1852; died in Berlin Aug. 1, 1900; brother of Hermann Munk. He studied medicine at the universities of Berlin, Breslau, and Strasburg, receiving his diploma in 1873. Establishing himself as a physician in Berlin, he became privat-docent in physiology at the university of that city in 1883, received the title of professor in 1895, in which year he was also appointed department chief in the physiological laboratory, and was elected assistant professor in 1899.

Munk wrote many essays for the medical journals, especially on nutrition, assimilation, resorption, and urinal secretion. From 1897 he was editor of the "Zentralblatt für Physiologie."

Among his works may be mentioned: "Physiologie des Menschen und der Säugethiere," Berlin, 1882 (5th ed. 1899); together with Uffelmann, "Die Ernährung des Gesunden und Kranken Menschen," Vienna and Leipsic, 1887 (3d ed. conjointly with C. A. Ewald, 1895); "Einzelernährung und Massenernährung," in Weyl's "Handbuch der Hygiene," Jena, 1893.

Bibliography: Pagel, *Biog. Lex.*

F. T. H.

MUNK, SALOMON: French Orientalist; born at Gross Glogau May 14, 1803; died in Paris Feb. 5, 1867. He received his first instruction in Hebrew from his father, an official of the Jewish community; and on the latter's death he joined the Talmud class of R. Jacob Joseph Oettinger. At the age of fourteen he was able to officiate as "ba'al kore" (reader of the Torah) in the synagogue of the Malbish 'Arummim society at Gross Glogau. In 1820 he went to Berlin, where he came into friendly relations with Leopold Zunz and with the philologist E. W. Zumpt, studying Latin and Greek with E.

Gans. Two years later he entered the Joachimsthaler Gymnasium, supporting himself at the same time by tutoring. In 1824 he entered the University of Berlin, attending the lectures of Böckh, Hegel, and especially of Bopp. As no Jews were at that time eligible for government positions in Prussia, Munk left the university without taking a degree, deciding to go to France. However, he first spent one term at the University of Bonn, studying Arabic with Freytag and Sanskrit with Lassen. On passing through Weimar he visited Goethe, who notes that fact in his journal. In 1828 he went to Paris with the assistance of the young poet Michael Beer, the brother of Meyerbeer. Here also, as in Berlin, he at first supported himself by tutoring, among his pupils being Alphonse and Gustave de Rothschild. In 1838 he was appointed cataloguer of Hebrew, Chaldaic, Syriac, and Arabic manuscripts in the Bibliothèque Nationale de Paris.

At Paris.

Munk now devoted himself to the study of the Judæo-Arabic literature of the Middle Ages and to the works of Maimonides, more especially the latter's "Morch Nebukim." He went direct to the Arabic original, supplementing the texts he found at the Bibliothèque from texts he had copied at Oxford. At the same time he made a thorough study of Aristotle, who is constantly quoted by Maimonides. In this way he gathered the necessary material for his edition of the Arabic text of the "Morch," with translation and annotations, which he published in three large volumes, long after he had become blind (1856, 1861, 1866). He had lost his eyesight in 1850 while in the course of cataloguing the Sanskrit and Hebrew manuscripts in the possession of the library.

Munk accompanied Montefiore and Crémieux to Egypt in connection with the Damascus Affair; and it was due to his knowledge of Arabic (although some claim that the credit is due L. Loewe) that the word "justice" was substituted for "mercy" in the firman of Mohammed Ali which exculpated the accused from the charge of ritual murder. It was also largely due to his efforts that schools modeled on European methods of instruction were established by the Egyptian Jews. At Cairo he purchased a considerable number of Arabic and Hebrew manuscripts on behalf of the Bibliothèque Nationale. On his return Munk was elected secretary of the Consistoire Central des Israélites de France; on Dec. 3, 1858, he was elected a member of the Académie des Inscriptions et Belles-Lettres; and a few years later he was appointed professor of Hebrew at the Collège de France, in succession to Renan.

Journey to Egypt.

Munk's works, apart from his edition of the "Moreh," include the following: "Reflexions sur le Culte des Anciens Hébreux," in vol. iv. of the Bible of S. Cahen; "Notice sur R. Saadia Gaon et sur une Version Persane d'Isaie" (*ib.* vol. ix.); "Palestine, Description Géographique, Historique et Archéologique," in "L'Univers Pittoresque," 1845 (translated into German by M. A. Levy, 1871–72); "Mélanges de Philosophie Arabe et Juive," 1859; "Notice sur Abul Walid Merwan ibn Djanah et d'Autres Grammairiens Hébreux du X. et du XI. Siècle," 1850–51 (crowned by the Institut with the "Prix Volney"); "Rapport sur les Progrès des Etudes Sémitiques en France de 1840–1866," in the "Recueil de Rapports" of the Exposition of 1867. Between 1831 and 1838 he contributed to the "Temps" articles on Biblical Hebrew, and Sanskrit literature. Mention must also be made of his interpretations of Phœnician inscriptions at Marseilles and on the sarcophagus of Eshmun'azar, King of Sidon, which he deciphered after losing his sight; of his discovery of the Arabic manuscript of Al-Biruni's description of India, written in the first part of the eleventh century; and of his letter to F. Arago, of the Academy of Sciences, relating to a question in the history of astronomy, which gave rise to a controversy between Biot and Sédillot.

His Works.

Bibliography: Manuscripts of 200 of Munk's German letters, deposited in the Seminary of Breslau, 44 of which have been published by M. Brann in *Jahrbuch für Jüdische Geschichte und Literatur*, 1899, ii. 148–203 (with biographical notice); M. Schwab, *Salomon Munk*, Paris, 1900.

S. M. S.

MUNKÁCSY, BERNHARD: Hungarian philologist and ethnologist; born at Nagy-Varad (Grosswardein) March 12, 1860; educated in his native city and at Budapest. He is a descendant of a famous rabbinical family, among his ancestors having been R. Joseph Stathagen, R. Joseph Lasch Lerner, Gabriel Banth, and Ezekiel Banth. Munkácsy's university studies were devoted to a scientific investigation of the Hungarian language under the guidance of Budenz, Vámbéry, and Simonyi. In 1880 he and Ignatz Kunos, despite many hardships, visited the Moldavo-Csángó colonies of Magyars on the Szereth.

This trip laid the foundation of Munkácsy's linguistic studies and proved to be the first of a series of travels. He made a modest beginning of his philological work in 1879 in the "Magyar Nyelvőr" (Hungarian Speech-Warden) and the "Nyelvtudományi Közlemények" (Linguistic Contributions). Two years later the Hungarian Academy of Sciences awarded the prize to his "A Moldvai-Csángók Nyelvjárása" (Moldavo-Csángó Language), conferring a like distinction on his "Török Kölcsönszók" (Turkish Loan-Words) in 1882, and on his "Votyák Tanulmányok" (Votyak Studies) in 1884. In the latter year he received the degree of Ph. D., and in 1885 entered upon his important travels in the regions of the Kama and Volga to investigate the languages of the Votyaks and Tcheremisses. The results of these trips were embodied in his "Votják Népköltészeti Hagyományok" (Popular Poetry of the Votyaks) in 1887, and in his "Lexicon Linguæ Votjacorum" (1888–96), which received a prize from the Academy. Even before the publication of the latter work he traveled, with a subvention from the Academy and the Russian government, through the northern regions of the Ural, visiting Ob, Lozva, Szoszva, Konda, Gelym, and Tavda with special reference to ethnography. Five volumes devoted to the language and popular poetry of the Voguls, have already appeared as the results of this journey.

Linguistic Studies.

In recognition of his services to science Munkácsy was elected a corresponding member of the Hungarian Academy of Sciences in 1880, and in the same year the Jewish community of Budapest chose him as inspector of religious instruction in all the schools of the capital. In this position he contributed greatly to the improvement of the instruction in religion by outlining a systematic course of study and by founding specifically Jewish schools. Since 1892 Munkácsy has been vice-president of the Hungarian Ethnographical Society, having become a member of the Société Ougrienne at Helsingfors in the previous year. He has been the editor of "Ethnographia" since 1893, and in 1900 he and Ignatz Kúnos founded the "Keleti Szemle," in which his "Kaukasische Einflüsse in den Finnisch-Magyarischen Sprachen," "Aeltere Berichte über das Heidenthum der Vogulen und Ostjaken," and "Verschollenheit in den Arischen Lehnwörtern der Finnisch-Magyarischen Sprachen" have appeared.

L. V.

MÜNSTER, SEBASTIAN: German Hebraist and cosmographer; born 1489 at Ingelheim; died at Basel May 23, 1552. He was educated at Heidelberg and Tübingen, and became a Protestant and teacher of Hebrew at the University of Basel in 1529. Münster studied under Elijah Levita, whose grammatical works he edited and translated (1525 *et seq.*). He also published Reuchlin's "Rudimenta Hebraica." After publishing several sections, he issued a complete Hebrew Bible in 1536, with German translation. This was the first complete edition of the Hebrew text by a Christian. He published also a Chaldaic (1527) and a rabbinical (1542) grammar—the materials for the former derived from the "'Arukh," the latter of elementary character; a Jewish calendar (1527), an edition and translation of "Yosippon" (1529–41); and a list of the 613 commandments from the "SeMaG" (1533). He was the first to translate any part of the New Testament into Hebrew, publishing the Gospel of St. Matthew in that language in 1537. All of these works were printed at Basel in a very clear type.

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J.

MUNSTERBURG, HUGO: American psychologist; born at Danzig, Prussia, June 1, 1863. After being trained at the gymnasium of his native city he studied philosophy at Leipsic (Ph.D. 1885) and medicine at Heidelberg (M.D. 1887). Devoting himself to psychological studies, he became assistant professor in psychology at the University of Freiburg in 1891, and the next year was elected professor of psychology at Harvard University, Cambridge, Mass. In 1898 he was president of the Psychological Association of America, and in 1902 was selected to accompany Prince Henry of Prussia over much of his tour in the United States. Münsterburg has contributed many papers on psychological subjects to specialist journals, and has published: "Psychology and Life" (Boston, 1899); "Grundzüge der Psychologie" (vol. i., Leipsic, 1900); "American Traits" (Boston, 1902); "Die Amerikaner" (2 vols., Berlin, 1904; translated into English, New York, 1904).

Bibliography: *Who's Who in America*.

J.

MÜNZ, BERNHARD: Austrian writer; born Feb. 1, 1856, at Leipnik, Moravia; educated at the University of Vienna (Ph.D. 1877). After leaving that university he continued his philosophical studies at Munich. In 1889 he became amanuensis in the library of the Jewish community of Vienna, of which he has been director since 1900. He has published the following: "Die Keime der Erkenntnisstheorie in der Vorsophistischen Periode der Griechischen Philosophie" (Vienna, 1880); "Die Erkenntniss- und Sensationstheorie des Protagoras" (*ib.* 1881); "Die Vorsokratische Ethik" (Halle, 1882); "Protagoras und Kein Ende" (*ib.* 1883); "Lebens- und Weltfragen" (Vienna, 1886); "Jacob Frohschammer, der Philosoph der Weltphantasie" (Breslau, 1894); "Briefe von und über Frohschammer" (Leipsic, 1897); "P. Simon Rettenbacher" (Vienna, 1898); "Adolph Pichler" (Leipsic, 1899); "Moriz Lazarus" (Berlin, 1900); "Hieronymus Lorm" (Vienna, 1901); "M. E. delle Grazie als Dichterin und Denkerin" (*ib.* 1902); "Goethe als Erzieher" (*ib.* 1904).

S.

MÜNZ (MINZ), MOSES: Hungarian rabbi; born about 1750 in Podolia; died 1831 at Alt-Ofen. For several years he lived at Brody, Galicia, where he acquired a great reputation as a Talmudical scholar. Highly recommended by Ezekiel Landau, he was called in 1790 to the chief rabbinate of Alt-Ofen, which had been vacant since the death of Nathan Günsburger in 1781. He held this post until his death.

Münz's learning spread "the reputation of the congregation far beyond the confines of Hungary. Numerous religious questions were submitted to him from all parts of the Austrian monarchy" (see JEW. ENCYC. i. 472, *s.v.* ALT-OFEN). He was a brother-in-law of Moses Joshua Heschel, author of "Yam ha-Talmud," and was related by marriage to Moses Sofer, who mentions him in his responsa on Eben ha-'Ezer (No. 122). Ezekiel Landau also refers to him in "Noda' bi-Yehudah." When in 1794 Mordecai BENET warned against the use of phylacteries covered with double leathern straps, Münz charged Benet with ignorance, and proved that the use of such phylacteries was legal. He was supported in this contention by Phinehas Hurwitz of Frankfort-on-the-Main, Hirsch Levin of Berlin, and Meshullam Tysmienitz of Presburg; later it became known that Elijah Wilna had expressed the same opinion. Münz induced Aaron CHORIN to write to Benet in defense of this view, but Chorin received no answer.

When Chorin, in 1803, published his "'Emek ha-Shaweh" with a cordial approbation by Moses Münz, Benet denounced it as heretical. Two years later the Arad congregation, after Benet's accusation, asked Münz's opinion upon the book; he declared (Aug. 8, 1805) that the author was to blame for certain statements in the first part, entitled "Rosh Amanah," which were apt to mislead the public, and which centuries ago had aroused serious disputes. He, however, reaffirmed that the book contained no heresies, and showed a draft of this declaration to Chorin. Later on, urged by the Orthodox

NVMERI

LOCVTVSQVE est dominꝰ ad Moſen in deſerto Sinai, in tabernaculo teſtimonij, in una ſecundi mēſis, in anno ſecundo, poſtquā egreſſi ſunt de terra Aegypti, dicens. Tollite ſummā uniuerſi cœtus filiorum Iſraël, iuxta cognationes ſuas, & iuxta domū patrum ſuorum, cum numero nominum, omnes ſcilicet maſculos iuxta capita ſua. A filio uiginti annorum & ſuprà, quicunque egreditur ad militiam in Iſraël, hos inquā numerate per exercitus ſuos, tu & Aharon. Eruntq́ uobiſcū uiri de ſingulis tribubus, quorum quilibet caput ſit familiæ patrum ſuorū. Hæc autem ſunt nomina uirorū, qui ſtabunt uobiſcū: de Ruben, Elizur filius Sedeur. De Simeon, Selumiel filius Zuri Saddai. De Iehuda, Nahſon filius Amminadab. De Iſachar, Nethaneel filius Zuar. De Zebulun, Eliab filius Helon. De filijs Ioſeph & Ephraim, Eliſama filius Ammihud: de Menaſſe, Gamliel filius Pedahzur. De Biniamin, Abidan filius Gideoni. De Dan, Ahiezer filius Ammi Saddai. De Aſer, Paghiel filius Ochran. De Gad, Eliaſaph filius Dehuel. De Naphthali, Ahira filius Enan. Iſti erant in congregatione [a] magni nominis, principes tribuum patrum ſuorū, & capita milliū in Iſraël. Tulitq́ Moſes et Aharon uiros iſtos, qui nominibus ſuis

יְהוָה אֶל־מֹשֶׁה בְּמ

בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ ה
הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מצ
מִצְרַיִם לֵאמֹר׃ שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת
בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמ
בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם׃
מִבֶּן עֶשְׂרִים שָׁנָה וָמַעְלָה כָּל
־יֹצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם לְצִבְאֹתָם
אַתָּה וְאַהֲרֹן׃ וְאִתְּכֶם
יִהְיוּ אִישׁ אִישׁ לְמַטֶּה אִישׁ רֹאשׁ לְבֵית־א
אֲבֹתָיו הוּא׃ וְאֵלֶּה
שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר יַעַמְדוּ אִתְּכֶם ל
לְרֹאבֵן אֱלִיצוּר בֶּן־שְׁדֵיאוּר׃ לְשִׁמְעוֹן
שְׁלֻמִיאֵל בֶּן־צוּרִי שַׁדָּי׃ לִיהוּדָה נַחְשׁוֹן
בֶּן־עַמִּינָדָב׃ לְיִשָּׂשכָר נְתַנְאֵל בֶּן־צוּעָר
׃ לְזְבוּלֻן אֱלִיאָב בֶּן־חֵלֶן׃ לִבְנֵי יוֹסֵף
לְאֶפְרַיִם אֱלִישָׁמָע בֶּן־עַמִּיהוּד לְמְנַשֶּׁה
גַּמְלִיאֵל בֶּן פְּדָה־צוּר׃ לְבִנְיָמִן
אֲבִידָן בֶּן־גִּדְעֹנִי׃ לְדָן אֲחִיעֶזֶר בֶּן־ע
עַמִּי שַׁדָּי׃ לְאֲשֶׁר פַּגְעִיאֵל בֶּן־ע
עָכְרָן׃ לְגָד אֶלְיָסָף בֶּן־דְּעוּאֵל׃
לְנַפְתָּלִי אֲחִירָע בֶּן־עֵינָן׃ אֵלֶּה
קְרוּאֵי הָעֵדָה נְשִׂיאֵי מַטּוֹת אֲבוֹתָם רָאשֵׁי
אַלְפֵי יִשְׂרָאֵל הֵם׃ וַיִּקַּח מֹשֶׁה
וְאַהֲרֹן אֵת הָאֲנָשִׁים הָאֵלֶּה אֲשֶׁר נִקְּבוּ ב
בְּשֵׁמוֹת׃ וְאֵת כָּל־הָעֵדָה הִקְהִילוּ ב

PAGE FROM THE MÜNSTER EDITION OF THE HEBREW BIBLE, BASEL, 1534.

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party, Münz summoned Chorin before a rabbinical tribunal at Alt-Ofen, but on the second day of its session (Sept. 1, 1805) the former failed to appear, and he did not join in the sentence of condemnation of the book pronounced by his two colleagues (see Jew. Encyc. iv. 43, s. v. Chorin).

As Münz had in 1811 allowed the Jewish soldiers to eat pulse on Pesah, Eliezer Liebermann, author of "Or Nogah," considered him a liberal, and applied to him for an indorsement of the Reform temple at Hamburg. Münz did not reply; but he wrote to Chorin an anonymous letter in which he decidedly condemned Reform. Nevertheless Chorin, in his "Kin at ha-Emet" (April 7, 1818), expressed his hearty approval of the movement; but, intimidated by a letter from Münz, who threatened him with deposition, he recanted (Feb. 19, 1819).

Münz wrote: "Derashah" (with German transl. by Mordecai Rechnitz, Alt-Ofen, 1814), delivered on the day of the peace proclamation of Francis I.; responsa (with additions by his son Joseph Isaac, Prague, 1827); annotations to "Peri Ya'aḳob" (Alt-Ofen, 1830), halakic novellæ written by Jacob ben Moses.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 560; Fürst, *Bibl. Jud.* ii. 381, s.v. *Münz*; Löw, *Gesammelte Schriften*, ii. 185, 258 *et seq.*, 272 *et seq.*, Szegedin, 1890; Steinschneider, *Cat. Bodl.* No. 6530; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 55b, Warsaw, 1880.

D. S. Man.

MÜNZ, SIGMUND: Austrian writer; brother of Bernhard Münz; born at Leipnik, Moravia, May 7, 1859, studied at the universities of Vienna and Tübingen (Ph.D. Vienna, 1883). He lived successively at Rome (1885–88), Milan, Venice, and Florence (1889–91). Toward the end of 1891 he established himself at Vienna, contributing to the "Neue Freie Presse" articles on foreign politics and especially on Italy. His works include: "Aus dem Modernen Italien," studies, sketches, and letters (Frankfort-on-the-Main, 1889); "Aus Quirinal und Vatican" (Berlin, 1891); "Ferdinand Gregorovius und Seine Briefe an Gräfin Cætani-Lovatelli" (*ib.* 1896); "Italienische Reminiscenzen und Profile" (Vienna, 1898); "Römische Reminiscenzen und Profile" (2d ed., Berlin, 1900); "Moderne Staatsmänner," biographical sketches (2d ed., *ib.* 1901).

Bibliography: Eisenberg, *Das Geistige Wien*; Brümmer, *Deutsches Schriftsteller-Lexikon*; Kosel, *Deutsch-Oesterreichisches Künstler- und Schriftsteller-Lexicon*, Vienna, 1902.

S.

MÜNZENBERG. See Hanau.

MURÁNYI, ARMIN: Hungarian lawyer and journalist, born at Asszonyfa (County Raab), May 8, 1841; died at Budapest April 30, 1902. After studying medicine for three years at Vienna, he took up law, and received his degree at Budapest in 1866. As Jews were not allowed to practise law in Hungary at that time, Murányi was obliged to obtain special permission from the king to open (in 1867) a law-office at Győr (Raab). He soon became the most popular lawyer in Trans-Danubia. In 1880 he went to Budapest, where he devoted himself to the pursuit of literature.

Murányi was the founder and, under the pen-name of "Andrea," the editor of the weekly "Magyar Háziasszony" (= "The Hungarian Housewife"). He founded also the daily "Nemzeti Ujság" (= "National Journal"), and edited the "Képes Családi Lap" (= "Illustrated Family Paper") from 1887 to 1899. As a member of the committee of the Ḥebra Ḳaddisha and of the municipal school commission of Budapest Murányi rendered great services to philanthropy and education. His name is also connected with the development of Bártfa (Bartfeld), the health resort.

S. L. V.

MURCIA: Capital of the former kingdom of Murcia, where Jews were living as early as the period of Moorish rule. When King James of Aragon was besieging the city, he negotiated with its inhabitants through an embassy which included the Jew Astruc, the king's secretary and interpreter. Don Alfonso the Wise granted the Jews of Murcia the same privileges as were enjoyed by their coreligionists at Toledo and Seville. Their cases were brought, like those of the Christians, before the municipal courts, excepting cases between Jews, which were decided by their own judges. The Jews of Murcia were engaged in commerce and industry, and addressed to Solomon ibn Adret of Barcelona the question whether it was permissible, from a religious point of view, to deal in the skins of rabbits, hares, and bears (Responsa, No. 489).

In spite of the persecution of 1391, which claimed its victims at Murcia as in other places, the community was still a large one in 1474, and paid considerable taxes. Jews were not permitted to live in the city itself, but had their ghetto by the gate De Orihuela, where they remained until the general expulsion in 1492.

Bibliography: Rios, *Hist.* i. 161, 486; ii. 401, 425; iii. 602.

S. M. K.

MURDER. See Homicide.

MURVIEDRO: City in the old kingdom of Valencia. Its Jewish community had special privileges, and a plot of ground was assigned to it in 1327 for a cemetery. During the rebellion of the Unionists in 1348, the Jews of Murviedro were plundered and many of the defenseless ones killed; but during the general slaughter of 1391 Murviedro was the only place in the kingdom where the Jews were spared. The community, however, had been so reduced that in 1431 it could pay a tax of only 100 sueldos. Yusuf ibn Shaprut was a very prominent person at Murviedro in the last third of the thirteenth century. In 1271 he was exempted from all taxes; two years later he rented the baths of the city, and was presented with real estate by the king; and in 1277 he was appointed bayle.

Bibliography: Rios, *Hist.* ii. 299, 401; iii. 82; Crescas, circular letter in *Sheḥeṭ Yehudah*, ed. Wiener, p. 130; Jacobs, *Sources*, Nos. 402, 511, 521, 673, 930; Isaac b. Sheshet, *Responsa*, Nos. 298, 348, 351.

S. M. K.

MUSA, ḤAYYIM IBN: Spanish controversialist, physician, and Biblical commentator; born at Bejar, not far from Salamanca, about 1390; died in 1460. According to Abraham Zacuto ("Yuḥasin," ed. Filipowski, p. 229), Ibn Musa was also a payṭan, but nothing is known of any liturgical

production of his. Owing to his medical skill he had access to the princely courts of Spain, where he frequently disputed concerning religious matters both with ecclesiastics and with lay scholars. In his time, before the establishment of the Inquisition, disputations were held with greater ease, each disputant having more freedom to express his ideas, a fact frequently shown by the episodes related in his work.

Ibn Musa was the author of "Magen wa-Romaḥ," published by David Kaufmann in "Bet Talmud," ii. 117–125 (see below). He also translated from Arabic into Hebrew one of Al-Jazzar's medical works (Parma De Rossi MS. No. 339) and wrote a commentary on the Book of Isaiah; it is stated that he commentated other Biblical books also.

The "Magen wa-Romaḥ," written in 1456, is a pamphlet in the form of a letter addressed to his son Judah when the author was sick and purporting to refute those who, basing their opinion on those of Hillel (Sanh. 99a), deny the arrival of the Messiah. He complains of those who base their premises on the philosophers, by doing which they give a false interpretation to Biblical passages and to the sayings of the Rabbis. This work is an apology for Judaism against the attacks of Christians. Knowing that those who attacked Judaism drew the material for their arguments from Nicolaus de Lyra, it is the latter whom Ibn Musa vigorously refutes. Besides, seeing that scanty results have hitherto been obtained from disputations, each party considering itself to be right, Ibn Musa establishes rules for Jewish disputants, which, if observed, will certainly lead them to a successful issue. The number of these rules is twelve, of which the first three may be mentioned here: (1) The Jewish disputant must strictly observe the literal interpretation of the Biblical passages, and must not be drawn into allegorical interpretation, which is particularly the subject of speculation by Christian disputants. (2) The Jewish disputant must declare beforehand that neither the Targum nor the Septuagint is to be considered as an authority; they are regarded as sources by Christians only. (3) Haggadic interpretation must be openly declared to be of no importance for the establishment of religious doctrine.

Bibliography: Fuenn, *Keneset Yisrael*, pp. 358–359; Grätz, *Gesch.* 3d ed., viii. 164 *et seq.*, 423 *et seq.*; Steinschneider, *Hebr. Uebers.* p. 706.

J. M. Sel.

MUSA OF TIFLIS or **AL-TIFLISI** (called also **Abu 'Imran Meshwi al-Za'farani**): Karaite founder of a new sect in the beginning of the ninth century; a native of Za'faran, a town of Persia; hence his name "Al-Za'farani." He later removed to Tiflis, after which city he was also called.

Musa's sect is variously known as the **Abu 'Imranites** (Hadassi, "Eshkol ha-Kofer," alphabet 98), the **Meshwites** (Japheth b. 'Ali, in his commentary on the Twelve Minor Prophets), and the **Tiflisites** (*idem*, Commentary on Ex. xii. 2; Joseph Bagi, in "Iggeret Kiryah Ne'emanah"). While adopting several Karaite doctrines—such as the prohibitions against marrying a niece, against eating the flesh of a pregnant beast and its embryo, as also the beginning on Sunday to count the fifty days between Passover and Pentecost (thus fixing the incidence of the latter festival on Sunday)—Musa deviated in many important points from the teachings of that sect; so that he is considered by them as an apostate, and his religion as a heresy against which they invoke the divine punishment. The chief tenets of his new religion are (1) that God, after creating the world, departed, leaving it to be directed by itself, and (2), in common with the Hodites and Mujabbarites, disbelief in the resurrection of the dead (Japheth b. 'Ali, in Dukes, "Mittheilungen," p. 30). He deviated from the Karaites in certain points concerning ritual law also, for instance, he reckoned the first day of the month not from the appearance of the new moon, but from the disappearance of the old one; and he regarded the prohibition against eating fat as applying to the fat of sacrifices only and as not being effective in captivity (Hadassi, *l.c.*).

Pinsker and Grätz identify Musa al-Tiflisi with the Biblical commentator Moses ben Amram ha-Parsi quoted by Abraham ibn Ezra in his commentary on Ex. xii. 5 and on Amos vii. 2. The former reference relates to Moses ben Amram's opinion that only the first Passover sacrifice in Egypt had to be a lamb, and that after the Exodus the sacrifice might be made with a calf instead, an interpretation refuted by Ibn Ezra. Grätz even thinks that "Ben Amram" should be corrected to "Abu Amram," but Fürst with more reason is of opinion that the Moses ha-Parsi of Ibn Ezra was a different person from Musa al-Tiflisi, who was not thought worthy to be quoted (comp. Hadassi, *l.c.*). According to Geiger, the Abu 'Imran al-Za'farani who is mentioned by Japheth b. 'Ali is identical with the Judah ha-Parsi cited by Abraham ibn Ezra (Commentary on Ex. xii. 2; Lev. xxv. 19; Num. iii. 29); but Pinsker and Grätz conclude that Judah ha-Parsi is identical with Judah of Hamadan or Yudghan. Steinschneider ("Jewish Literature," p. 118), confusing three persons, thinks that Moses ben Amram ha-Parsi, Judah ha-Parsi, and Musa, the subject of this article, were one and the same man (comp. S. Munk in Jost's "Annalen," 1841, p. 77).

Bibliography: Fürst, *Gesch. des Karäert.* i. 81 *et seq.*; Geiger, *Bikkoret le-Toledot ha-Kara'im*, pp. 109, 171, 204; Grätz, *Gesch.* 3d ed., pp. 202, 449 *et seq.*; S. Pinsker, *Likkute Kadmoniyyot*, pp. 24, 26.

S. M. Sel.

MUSA IBN ṬUBI (ABU 'IMRAN MUSA IBN ṬUBI AL-ISHBILI), or **MOSES BEN TOBIAH**: Spanish-Arabic poet; flourished in Seville in the first half of the fourteenth century. He was the author of an Arabic poem of didactic character, entitled "Al-Sab'aniyyah" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2095, 4). This poem was later translated into Hebrew, under the title "Batte ha-Nefesh," by Solomon da Piera, and both the original and the translation were published by Hirschfeld in the "Annual Report of the Montefiore College," 1893–94.

Bibliography: Steinschneider, *Hebr. Uebers.* p. 93; idem, *Die Arabische Literatur der Juden*, § 141.

E. C. M. Sel.

MUSAF: Additional offering or prayer. Besides the regular morning and afternoon sacrifices offered in the Temple, the Law provided for addi-

Musaf offerings to be brought on Sabbaths, New Moons, the three festivals, New Year, and the Day of Atonement (Num. xxviii.–xxix.; see SACRIFICES). These were called "the additional sacrifices," and were brought after the regular morning offering (Yoma 33a). The Musaf or additional prayer was introduced to take the place of these sacrifices (Ber. 26b; see PRAYER).

The earlier opinion regarding the Musaf service as an integral part of the communal prayers, were of the opinion that it should be read only when one worships with the community (or with the representatives of the community, "be-ho'ber 'ir") (Ber. 29a; Yer. Ber. iv. 6). The later rabbis, however, made the Musaf service obligatory upon every individual, and attached to it the same importance as to the regular morning service (Ber. 30b; Shulhan 'Aruk, Orah Hayyim, 286, 2).

It is customary to read the Musaf prayer soon after the reading of the lesson from the Torah for the day, which follows the morning prayer; but it may also be read at any time during the day, although he who out of negligence postpones it to later than the seventh hour of the day is regarded as a sinner ("poshea'"; Ber. 26a, 28a; Meg. 20b; Maimonides, "Yad," Tefillah, iii. 5; Orah Hayyim, 286, 1). While it is not permitted to eat a full meal before Musaf, one may taste some fruit or bread after reciting the Kiddush (Ber. 28b; "Yad," *l.c.* vi. 4; comp. "Kesef Mishneh" *ad loc.*; Orah Hayyim, 286, 3).

The Ritual.

As in all other cases, in the tefillah for Musaf the first three and the last three benedictions are constant. Between these is inserted another benediction in which the selection from Numbers setting forth the additional sacrifice for the day is included (in the Sephardic ritual this is included only in the Musaf prayers for Sabbath and New Moon; comp. R. H. 35a). In the Musaf for the New Year three series of benedictions are added, which are known by special names, "Malkiyot," "Zikronot," and "Shofarot." The chief characteristic of the Musaf tefillah is the emphasis which is laid upon the restoration of the Temple and of the sacrificial cult.

The Musaf as well as the morning prayer is most frequently repeated in full by the hazzan (R. H. 34b; "Yad," *l.c.* ix. 13; Orah Hayyim, 286, 2, Isserles' gloss). In some congregations, however, especially among the Sephardim, the hazzan begins the first three benedictions aloud with the congregation; the middle benediction is then recited in silence; and then the hazzan reads the last three benedictions aloud with the congregation. Such variation, however, is not made on holy days. The Priestly Blessing is given by the kohanim at the conclusion of the Musaf service (see BLESSING, PRIESTLY).

The Musaf service is introduced by the recital of "half Kaddish" by the hazzan. The Musaf tefillah for the Sabbath, after the three regular benedictions, commences with a composition the initial letters of the first twenty-two words of which run in the inverted order of the Hebrew alphabet (comp. Mahzor Vitry, ed. Hurwitz, p. 99, where a peculiar reason is given for this; in the Sephardic ritual this prayer reads somewhat differently; comp. Dembitz, "Jewish Services in Synagogue and Home," p. 149). The selection from Num. xxviii. 9–10 is then read; and the blessing is concluded with a short prayer for those who observe the Sabbath, followed by the prayer commencing with the invocation "Our God and the God of our fathers," common to all the services of the day.

Variations.

On New Moons the Musaf contains a prayer expressing regret for the discontinuance of the sacrificial cult and hope for its restoration, the quotation from Num. xxviii. 11, and a prayer for a blessed and happy month. The first prayer is much changed when New Moon falls on a Sabbath, and there are also some variations in the last, while the quotations from Numbers for both Sabbath and New Moon are read.

The Musaf prayer for the three festivals and for Hol ha-Mo'ed begins, after the first two selections of the regular festival "Shemoneh 'Esreh," with the prayer "But on account of our sins," etc., in which the Exile is ascribed to the sinfulness of Israel and God is invoked to gather the scattered remnant of Israel to the Holy Land, to restore the glory of Zion, and to reestablish the Temple and its service, so that the worshipers may be enabled to bring the sacrifices prescribed by the Law. Here the passages setting forth the additional sacrifices for the day are inserted in the German ritual; and after these another prayer, in which the custom of making a pilgrimage to Jerusalem on the festivals is referred to, is read. The service concludes with the regular prayer for the blessings of the festival ("Wehassi'enu"), with which every "Shemoneh 'Esreh" read on the festivals ends.

The Musaf tefillah for the New-Year is the longest in the liturgy. It begins in the regular form, as the morning prayer of that day; then the prayer "But on account of our sins," as on the festivals, and the selection from Numbers relating to the additional offering of the day, are recited. After this, "'Alenu" is said, and then ten passages from the Bible—three from the Pentateuch, three from the Psalms, three from the Prophets, and the Shema'—all of which speak of God as king, are read. Then comes a prayer for the establishment of God's kingdom upon earth; and this concludes the first benediction, which is called "Malkiyot." The second benediction commences with an apostrophe to God sitting in judgment over all His creatures and "remembering" their deeds. In it are included selections from the Bible in which God is referred to as "remembering" His creatures, and it concludes with a prayer that God will remember His people favorably on that day and count for them the sacrifice of Isaac. This benediction is called "Zikronot." The third benediction commences with a description of the revelation at Sinai, and includes Biblical passages in which "shofar" is mentioned. It concludes with a prayer for the gathering of the exiles to Palestine, and for the rebuilding of the Temple, when the trumpets will be blown at sacrifices on all holy days; it is

Musaf Rosh ha-Shanah.

called "Shofarot." During the repetition of the prayers by the ḥazzan the shofar is sounded at the end of each of the three benedictions (R. H. 32a, b; "Yad," Shofar, iii. 7–10; Oraḥ Ḥayyim, 591, 2). In olden times only "'Alenu" and the last part of the first benediction were read by the congregation, the ḥazzan being relied on for the rest (comp. "Seder R. Amram" [Warsaw, 1865], p. 46a, b; Maḥzor Vitry, p. 370; Dembitz, *l.c.* p. 162 and note 5).

The Musaf tefillah for the Day of Atonement begins in the same way as that for the New-Year, but after the Biblical selection in which the additional sacrifices for the day are given a prayer for the forgiveness of sins is recited. The "Widdui" forms a part of the Musaf service, as it does in the other "Shemoneh 'Esreh" of the day.

"Ṭal" and "Geshem."

The Musaf service of the first day of Passover and of Shemini 'Aẓeret are known by special names: the former as "Ṭal" (= "dew"), because prayers for dew are recited during the repetition of the first two benedictions by the ḥazzan; the latter as "Geshem" (= "rain"), because prayers for rain are recited at the same juncture. During the festival of Sukkot, "Hosha'anot" are said at the conclusion of the Musaf service. The Ashkenazic ritual contains the "Azharot" for Shabu'ot in the Musaf service (the Sephardim read them during the Minḥah service). The Musaf service for the Day of Atonement includes, besides many piyyuṭim and seliḥot, a recital of the description of procedure of the service for the day in Temple times ("'Abodah"). Both on New-Year and on the Day of Atonement the famous piyyuṭ "U-netanneh Toḳef" is recited before the Musaf "Ḳedushah" in Ashkenazic congregations. The "Ḳedushah" for the Musaf service is much more elaborate than the regular one, retaining, however, all the original elements.

In Reform congregations the Musaf prayers are considerably modified and sometimes are entirely abolished (see Reform).

Bibliography: Dembitz, *Jewish Services in Synagogue and Home*, Index, Philadelphia, 1898; M. H. Friedländer, *Der Synagogale Gottesdienst*, n.p., n.d.; Geiger, *Unser Gottesdienst*, Breslau, 1868; Hamburger, *R. B. T.* ii., s.v. *Mussafgebet*; Judæus, *The Ritual*, London, 1888; Saalschütz, *Hauptprincipien bei Entwerfung einer Zeitgemässen Liturgie*, Königsberg, 1845.

A. J. H. G.

MUSARNIKES (lit. "Moralists"); Name colloquially applied in Russia to the followers of R. Israel Lipkin (Salanter) in the study of religio-ethical works and in the practise of severely strict morality. Although he was probably the keenest-minded pilpulist of his time, Lipkin early recognized the inadequacy of the intellectual exercise afforded by Talmudic studies; and he revolted against the apotheosis of dry learning which results in the neglect of the emotional side of religion. Soon after he settled in Wilna, about 1842, he established a society (Ḥebrat Musar) for the study of works on religious morals; and to its influence is attributed the republication in that city in 1844 of Ibn Gabirol's "Tiḳḳun Middot ha-Nefesh," Moses Ḥayyim Luzzatto's "Mesillat Yesharim," and Mendel Levin's "Ḥeshbon ha-Nefesh." The society soon had several branches.

R. Israel Lipkin in Kovno.

When Lipkin removed to Kovno in 1848 he organized there a similar society on a larger scale, and the study of ethical works assumed the proportions of a regular movement which threatened to split the community like the Ḥasidic movement a century before. R. Simḥah Let Salant, R. Samuel Lubtch of Wilna, and R. Alexander Moses Lapidus of Ramigola were the best known of Lipkin's supporters. The strenge opponents of the movement were the rabbi of Kovno, Abba Shapira, Joshua Heschel, rabbi of Ynanova, and Isaiah rabbi of Salant. But the commanding influence of Lipkin's personality overcame all opposition, and the "musar" movement gradually developed without producing the evil results which had been predicted by its earlier opponents. Meanwhile the movement among Lipkin's pupils continued in various localities the work of their master. R. Jacob Joseph, later chief rabbi of the Russian Orthodox congregations of New York, instituted the practise of the Musarnikes in Vilon and later in Yarburg (Georgenburg), and Simḥah Süssel, who returned to his native city of Kelm in the government of Grodno in 1872, established there a "musar stübel," or separate house for the study of ethical works and for the peculiar and ecstatic forms of devotion practised by the Musarnikes. Süssel, who later went to Kovno and was considered one of the leaders of the movement, did not possess Lipkin's practical knowledge of the world, and did not interest himself, like the latter, in the spread of morality and integrity among the masses. He was almost a recluse; and under his influence moral studies began to degenerate into pilpulistic, *i.e.*, hair-splitting, self analysis, and to extreme forms of asceticism. Later he became the head of a yeshibah in Slobodka (Willenpol), a suburb of Kovno.

R. Isaac Blaser.

The leadership of the Musarnikes of Kovno then passed into the hands of R. Isaac Blaser, who went thither from St. Petersburg in 1879, and who took charge of the Lachman endowment for the education of rabbis. An attempt to induce the "perushim," or mature students and candidates for the rabbinate, who were the beneficiaries of that endowment, to join the Musarnikes, was resented by many influential rabbis, including Isaac Elhanan Spektor of Kovno; and it would seem that only the high character and great learning of Blaser shielded him from becoming involved in a public scandal. Blaser afterward established a yeshibah in Lubeck, in the government of Minsk, where "laburim," or younger students, who joined the Musarnikes in the yeshibah of Slobodka and similar institutions, remain after marriage continue as perushim to prepare themselves to be "moralist" rabbis. The "Kolel Lubts," or collective center for receiving contributions for the support of such students, under the jurisdiction moralist perushim were and still are assisted in Novogrudek, Lida, Shavel, Dubno, Seret, Slutsk, and various other communities in Lithuania, was established under the personal leadership of Blaser. He was the undisputed head of the moralists after Süssel, who again retired to Kelm, where he died. Thereupon the Talmud Torah, at the

moralists' center in that town was called, began to decline.

Blazer left Kovno in 1902, and, after residing for a time in Wilna, emigrated to Palestine in 1904, the management of the affairs of the Musarnikes passing into the hands of Rabbi Yeisel Jusel), who had been the actual leader for many years. The latter spends most of his time in seclusion in a cabin which a wealthy admirer built for him in the heart of a forest several miles from Lubts. This recluse seems, however, to be a clever administrator; and his emissaries collect large sums to defray the cost of maintenance of the perushim and the yeshibot which are controlled by the moralists. Their largest institution is still the yeshibah of Slobodka, where in 1897 a rent between the Musarnikes and their opponents brought the moralist movement to the attention of the outside world and exposed many of the abuses which had in the course of time grown up within it.

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P. Wi.

MUSEUM ZUR BELEHRUNG UND UNTERHALTUNG FÜR ISRAELITEN. See Periodicals.

MUSEUS. See Alexander IV.

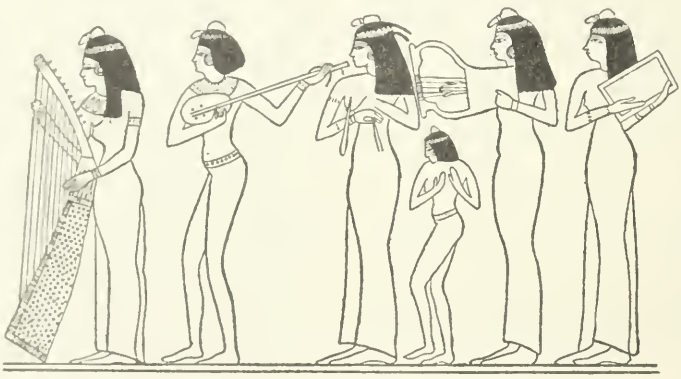
MUSIC AND MUSICAL INSTRUMENTS: The development of music among the Israelites was coincident with that of poetry, the two being equally ancient, since every poem was also sung. Although little mention is made of it, music was used in very early times in connection with divine service. Amos vi. 5 and Isa. v. 12 show that the feasts immediately following sacrifices were very often attended with music, and from Amos v. 23 it may be gathered that songs had already become a part of the regular service. Moreover, popular festivals of all kinds were celebrated with singing and music, usually accompanying dances in which, as a rule, women and maidens joined. Victorious generals were welcomed with music on their return (Judges xi. 34; I Sam. xviii. 6), and music naturally accompanied the dances at harvest festivals (Judges ix. 27, xxi. 21) and at the accession of kings or their marriages (I Kings i. 40; Ps. xlv. 9).

Occasions for Music.

Family festivals of different kinds were celebrated with music (Gen. xxxi. 27; Jer. xxv. 10). I Sam. xvi. 18 indicates that the shepherd cheered his loneliness with his reed-pipe, and Lam. v. 14 shows that youths coming together at the gates entertained one another with stringed instruments. David by his playing on the harp drove away the spirit of melancholy from Saul (I Sam. xvi. 16 *et seq.*); the holy ecstasy of the Prophets was stimulated by dancing and music (I Sam. x. 5, 10; xix. 20); playing on a harp awoke the inspiration that came to Elisha (II Kings iii. 15). The description in Chronicles of the embellishment by David of the Temple service with a rich musical liturgy represents in essence the order of the Second Temple, since, as is now generally admitted, the liturgical Temple Psalms belong to the post-exilic period.

The importance which music attained in the later exilic period is shown by the fact that in the original writings of Ezra and Nehemiah a distinction is still drawn between the singers and the Levites (comp. Ezra ii. 41, 70; vii. 7, 24; x. 23; Neh. vii. 44, 73; x. 29, 40; etc.); whereas in the parts of the books of Ezra and Nehemiah belonging to the Chronicles singers are reckoned among the Levites (comp. Ezra iii. 10; Neh. xi. 22; xii. 8, 24, 27; I Chron. vi. 16). In later times singers even received a priestly position, since Agrippa II. gave them permission to wear the white priestly garment (comp. Josephus, "Ant." xx. 9, § 6). The detailed statements of the Talmud show that the service became ever more richly embellished.

Unfortunately few definite statements can be made concerning the kind and the degree of the artistic development of music and psalm-singing. Only so much seems certain, that the folk-music of older times was replaced by professional music, which was learned by the families of singers who officiated in the Temple. The participation of the congregation in the Temple song was limited to certain responses, such as "Amen" or "Halleluiah," or formulas like "Since His mercy endureth forever," etc. As in the old folk-songs, antiphonal singing, or the singing of choirs in response to each other, was a feature of the Temple service. At the dedication of the walls of Jerusalem, Nehemiah formed the Levitical singers into two large choruses, which, after having marched around the city walls in different directions, stood opposite each other at the Temple and sang alternate hymns of praise to God (Neh. xii. 31). Niebuhr ("Reisen," i. 176) calls attention to the fact that in the Orient it is still the custom for a precentor to sing one strophe, which is repeated three, four, or five tones lower by the other singers. In this connection mention may be



Egyptian Musicians.
(From Ball, "Light from the East.")

Singing in the Temple.

made of the alternating song of the seraphim in the Temple, when called upon by Isaiah (comp. Isa. vi.). The measure must have varied according to the character of the song; and it is not improbable that it changed even in the same song. Without doubt the striking of the cymbals marked the measure.

What Western peoples understand by harmony is still incomprehensible to the Arabs. They consider it "a wild and unpleasant noise, in which no sensible person can take pleasure." Niebuhr refers to the fact that when Arabs play on different instruments and sing at the same time, almost the same melody is heard from all, unless one of them sings or plays as bass one and the same note throughout. It was probably the same with the Israelites in olden times, who attuned the stringed instruments to the voices of the singers either on the same note or in the octave or at some other consonant interval. This explains the remark in II Chron. v. 13 that at the dedication of the Temple the playing of the instruments, the singing of the Psalms, and the blare of the trumpets sounded as one sound. Probably the unison of the singing of Psalms was the accord of two voices an octave apart. This may explain the terms "'al 'alamot" and "'al ha-sheminit." On account of the important part which women from the earliest times took in singing, it is comprehensible that the higher pitch was simply called the "maiden's key," and "ha-sheminit" would then be an octave lower.

There is no question that melodies repeated in each strophe, in the modern manner, were not sung at either the earlier or the later periods of psalm-singing; since no such thing as regular strophes occurred in Hebrew poetry. In fact, in the earlier times there were no strophes at all; and although they are found later, they are by no means so regular as in modern poetry. Melody, therefore, must then have had comparatively great freedom and elasticity and must have been like the Oriental melody of to-day. As Niebuhr points out, the melodies are earnest and simple, and the singers must make every word intelligible. A comparison has often been made with the eight modes of the Gregorian chant, or with the Oriental psalmody introduced into the church of Milan by Ambrosius; the latter, however, was certainly developed under the influence of Greek music, although in origin it may have had some connection with the ancient synagogal psalm-singing, as Delitzsch claims that it was ("Psalmen," 3d ed., p. 27).

Assyrian Representation of Harpers.
(In the British Museum.)

Coin of Second Revolt Bearing Two Trumpets.
(After Madden, "History of Jewish Coinage.")

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E. G. H. W. N.

MUSIC, SYNAGOGAL: It has been shown in the article CANTILLATION (JEW. ENCYC. III. 537b) that the desire to read the Scriptures in the manner indicated in Neh. viii. 8 has from time immemorial resulted in the use of some sort of musical declamation for the passages uttered aloud in the synagogue. For reasons very similar to those there discussed, the prayers and praises equally with the lessons have always been thus musically declaimed; and this declamation, developing in many lands under the influence of varying vocal surroundings through the long centuries, has gradually become extended into the vocal melody, solo or choral,

to which the whole of the traditional services are now practised. The earliest synagogal music was founded upon the same system and method as prevailed in the celebration of the Temple itself. Joshua ben Hananiah who had served in the sanctuary as a member of the Levitical choir ('Ar. 11b), told how the Israelites went in a body to the synagogue from the orchestra by the altar (Suk. 53a), and so participated in both services. As the part of the instruments in the Temple musical ensemble was purely that of accompaniment, and the voices could have given an adequate rendition without accompaniment (comp. Suk. 50b *et seq.*; 'Ar. 11; Num. R. vi.), the absence of instruments from the synagogue in no way modified the system of the song itself. This presented little that to modern ears would appear worthy the name of melody, being, like the Greek melodies which have been deciphered, entirely of the character of a cantillation; that is, a recitation dependent on the rhythm and sequence of the words of the text instead of on the notes of the tune, and influenced by the syntactical structure of the sentence instead of by the metrical form of the musical phrase. Nor would the style of singing, nasal, shrill, and alternately full of intricate graces and of sudden pressures on emphatic notes, altogether commend itself to Western ears as graceful or harmonious.

Temple Origins.

The dispersal of the Temple singers and the cessation of the performances of the musicians in the sanctuary influenced but slightly the synagogal cantillation, since the desire of many authorities that song should be abstained from in lasting mourning for fallen Zion, was never generally heeded when it became a question of song in worship (comp. Git. 7a; Sotah 48a; Alfasi on Ber. 25b; Asheri on Ber. 30b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 560, 3). Indeed, from the earlier centuries there had been evident a desire to enhance the importance of the singing in the synagogal ritual. The officiant was required to have a pleasant voice and a clear enunciation (Ta'an. 16a; Pesik. R. 25 [ed. Friedmann, p. 127a]; comp. Meg. 24b, 32a; Yer. Shek. 1; Yalk., Prov. 932), and the voluntary assistance of good vocalists was regarded as meritorious. Among such Ḥiyya bar Adda is prominently mentioned (comp. Pesik. 97a). Women were from the first entirely silent in the synagogue (Ber. 24a). The Shema', known to all, was chanted in unison; but the "Tefillah" (Shemoneh 'Esreh) was intoned by the officiant only, the congregation responding loudly in unison, as also when Kaddish was read (Sotah 49a; Shab. 119b). The Psalms were chanted originally in a responsive antiphony (Sotah 30b; comp. Graetz in "Monatsschrift," 1879, p. 197); but soon the antiphony developed into a general unison, as became the case, too, with the other passages gradually added to the ritual (Cant. R. 27a, end; Rashi on Ber. 6a; but comp. Zunz, "S. P." p. 61).

Yet it was only with the Piyyuṭim that music found scope for development within the walls of the synagogue, as the ritual began to crystallize into definite form, and prayerful verses took the place of didactic and dogmatic texts (comp. Zunz, *l.c.* pp. 7, 8, 59, 60). The Ḥazzan now became primarily the precentor. He sang the piyyuṭim to melodies selected by their writer or by himself, thus introducing fixed melodies (see below) into synagogal music. The prayers he continued to recite as he had heard his predecessors recite them; but in moments of inspiration or emotion he would give utterance to a phrase of unusual beauty or power, which, caught up by the congregants, would be repeated and preserved as a worthy expression of the thought underlying the day's service, coming at last into the form of a definite and well-recognized musical sentence, and so forming the substance of a prayer-motive (see below). There was little need to prompt him to greater energy in this direction; from the first it became more necessary to keep his intensity in check (comp. "Sefer Ḥasidim," §§ 158, 238, 251, 768).

Later Amplification.

The music may have preserved a few phrases in the reading of Scripture which recalled the song of the Temple (comp. Ashirah; Shema'); but generally it echoed from the first the tones which the Jew of each age and country heard around him, not merely in the actual borrowing of tunes (of which there is continuous evidence from the days of Ibn Ezra; comp. his commentary on Ps. viii.), but more especially in the prevailing tonality or description of scale on which the music was based. These elements persist side by side, rendering the traditional intonations a mass composed of details differing immensely in age and in style, and only blended by the gradual modification of each by what must be regarded as the old and constant flux of their rendition. The oldest element is the parallelism which runs through all the traditions, according to which chants divergent enough in detail of tune, and systematically so in tonality or scale-structure, are applied to corresponding passages after a similar method. This peculiarity appears to have been recognized as early as the days of Hai Gaon (d. 1038; comp. Zunz, "Ritus," p. 11). It has already been shown (see Jew. Encyc. iii. 539, *s.v.* Cantillation) to be very ancient, and possibly to date back to the method of rendition utilized for the Psalms in the Temple ritual. The underlying principle, according to the present writer's formulation, is the specific allotment in Jewish worship of a particular mode or scale-form to each sacred occasion, because of some esthetic appropriateness felt to underlie the association. In contrast to the meager modal choice of modern melody, which is fettered within the range of two modes, the minor and the major, the synagogal tradition revels in the possession of a number of scale-forms preserved from the remote past, much as are to be perceived in the plain-song of the Catholic, the Byzantine, and the Armenian churches. And it draws its supply not alone from the same sources as these Christian traditions; it finds itself enriched also from the origins from which proceeded, on either hand, the Hungarian-Wallachian Gipsy melody and the music of the Perso-Arab system. In this way the music of the synagogue enshrines elements of the theory and the practise of western Asia, which centered in Babylon, and which have left their effects in all lands

Ancient Elements.

between Moorish Spain and Dravidian India. And this modal feeling is not alone the conspicuous characteristic of the Ḥazzanut—that traditional style of free vocal recitation of a prose text, in which synagogal music differs so greatly from secular music in the Western world—but it may be traced also in those older tunes which, constructed in modern rhythmic form and thus recognizable by ordinary hearers as melodies in the modern sense, are employed in the Kerobot.

Modal Feeling.

Another marked element, of later origin but equally wide diffusion, is that style of florid melodious intonation which requires the exercise of vocal agility. It existed, as the cantillation of Scripture shows, even before the recital of the services was entrusted to the ḥazzan as the specialist. It was introduced into Europe in the seventh century, then rapidly developed, and more than aught else led to the complaints against the ḥazzanim which are detailed in Jew. Encyc. vi. 286, *s.v.* Ḥazzan. Yet many of the influences to which this intricate vocalization was due lay in the old Jewish tradition as to what was a seemly method of expressing devotion. Similar influences had built up, upon old outlines coming from Asia Minor, the figuration which distinguishes also certain sequences in the Catholic plain-song. But the Church plain-song never developed the rapid and florid ornamentation of the synagogal ḥazzanut, because of the early development of choral participation in the church service. So, too, in the Sephardic, or Southern, use, the pronounced share of the congregation in the recital of the prayers tended to check its excessive employment.

But among the Northern Jews especially the isolation and the poverty of the worshipers shut them off from the enjoyment in secular life of those successive developments of the contrapuntal art—first in the music of the mass, then in the music of the dignitary's chamber—which culminated in the rich figuration which marks the compositions of the early eighteenth century. In the synagogue, where those worshiped who were banned from such enjoyment, it was the adulation of admiring listeners that too often prompted the officiant to forget the text-matter in the song-manner (comp. Shulḥan 'Aruk, Oraḥ Ḥayyim, 53, 11), and even more to develop the technical intricacy of synagogal music by the utilization also of florid ornamentation in which his hearers, out of touch with any music but the folk-music of their day, were not likely to detect the echoes of contemporary instrumental virtuosity. In the end, the echoes of what a ḥazzan heard of the sensual tastelessness of the "Zopf" style, which ruled musical Europe in the eighteenth century, completed that debasement of synagogal music from which the efforts of a century of work by Jews who had acquired a little of the taste of the cultured musician have only recently begun to lift it.

Later Debasement.

There is no need to present an instance of the extravagances of the later tradition; but under Ḥazzanut a specimen illustrating the traditional matter and manner and treated with taste and style, has been quoted from the Sabbath evening service of M. J. Löwenstamm (somewhile cantor in Munich).

The age of the various elements in synagogal song may be traced from the order in which the passages of the text were first introduced into the liturgy and were in turn regarded as so important as to demand special vocalization. This order closely agrees with that in which the successive tones and styles still preserved for these elements came into use among the Gentile neighbors of the Jews who utilized them. Earliest of all is the cantillation of the Scriptures, in which the traditions of the various rites differ only as much and in the same manner from one another as their particular interpretations according to the text and occasion differ among themselves. This indeed was to be anticipated if the differentiation itself preserves a peculiarity of the music of the Temple (see Jew. Encyc. iii. 539a, *s.v.* Cantillation). Next comes from the first ten centuries, and probably taking shape only with the Jewish settlement in western and northern Europe, the cantillation of the "Arcalah" referred to below, which was the first portion of the liturgy dedicated to a musical rendering, all that preceded it remaining unchanted (comp. Zunz, *l.c.* p. 6). Gradually the song of the precenter commenced at ever earlier points in the service. By the tenth century the chant commenced at "Barek She-Amar" (N. Cohen, "Sefer Yuḥasin," p. 185, Warsaw, 1876; comp. Zunz, "S. P." p. 114), the previous custom having been to commence the singing at "Nishmat," these conventions being still traceable in practise in the introit (see below) signalizing the entry of the junior and of the senior officiant (comp. Shulḥan 'Aruk, *l.c.* 51; "Orḥot Ḥayyim," p. 64). Hence, in turn, appeared cantillation, prayer-motive, fixed melody, and hymn as forms of synagogal music.

Age of Song Elements.

The contemporaneous musical fashion of the outer world has ever found its echo within the walls of the synagogue, so that in the superstructure added by successive generations of transmitting singers there are always discernible points of comparison, even of contact, with the style and structure of each successive era in the musical history of other religious communions. Attention has frequently been drawn to the resemblances in manner and even in some points of detail between the chants of the muezzin and of the reader of the Koran with much of the ḥazzanut (comp. the translation of a sura given in Lane's "Modern Egyptians" [London, 1871] with the first illustration under the heading Ḥazzanut), not alone of the Sephardim, who passed so many centuries in Arab lands, but also of the Ashkenazim, equally long located far away in northern Europe. The intonations of the Sephardim even more intimately recall the plain-song of the Mozarabian Christians, which flourished in their province until the thirteenth century. Their tunes and other set melodies largely consist of very short phrases often repeated, just as Perso-Arab melody so often does; and their congregational airs usually preserve a Morisco or other Peninsular character (comp. Adonai Bekol Shofar; 'Et Shaare Razon; Lekah Dodi).

Reminiscences of Gentile Sacred Melody.

The CANTILLATION reproduces the tonalities and the melodic outlines prevalent in the western world during the first ten centuries of the Diaspora; and the prayer-motives, although their method of employment recalls far more ancient and more Oriental parallels, are equally reminiscent of those characteristic of the eighth to the thirteenth century of the common era. Many of the phrases introduced in the latter part generally, closely resemble the musical expression of the sequences which developed in the Catholic PLAIN-SONG after the example set by the musical famous as that of Notker Balbulus, at St. Gall in the early tenth century. The earlier formal parallels still more often are paralleled in the festal intonations of the monastic precentors of the eleventh to the fifteenth century, even as the later synagogal hymns everywhere approximate greatly to the secular music of their day (see below).

Allusion to this contact with the Catholic plain-song has been made in KOL NIDRE as well as in several other of the articles on music in THE JEWISH ENCYCLOPEDIA. Typical illustrations may be briefly indicated more directly. The traditional penitential intonation transcribed in the article NE'ILAH with the piyyuṭ-versicle "Darkeka" closely reproduces the music of a parallel species of medieval Latin verse, the metrical sequence "Missus Gabriel de Celis" by Adam of St. Victor (*c.* 1150) as given in the "Graduale Romanum" of Sarum. The mournful chant characteristic of penitential days in all the Jewish rites, is closely recalled by the Church antiphon in the second mode "Da Pacem Domine in Diebus Nostris" ("Vesperale Ratisbon," p. 42). For further points of comparison see SELIḤOT. The joyous intonation of the Northern rite for morning and afternoon prayers on the Three Festivals closes with the third tone, third ending of the Gregorian psalmody; and the traditional chant for the HALLEL itself, when not the one reminiscent of the "Tonus Peregrinus," closely corresponds with those for Ps. cxiii. and cxvii. ("Laudate Pueri" and "Laudate Dominum") in the "Graduale Romanum" of Ratisbon, for the vespers of June 24, the festival of John the Baptist, in which evening service the famous "Ut Queant Laxis," from which the modern scale derived the names of its degrees, also occurs.

Next to the passages of Scripture recited in cantillation the most ancient and still the most important section of the Jewish liturgy is the sequence of benedictions which is known as the "'Amidah" (SHEMONEH 'ESREH), being the section which in the ritual of the Dispersion more immediately takes the place of the sacrifice offered in the ritual of the Temple on the corresponding occasion.

Prayer-Motives.

It accordingly attracts the intonation of the passages which precede and follow it into its own musical rendering. Like the lessons, it, too, is cantillated. This free intonation is not, as with the Scriptural texts, designated by any system of accents, but consists of a melodious development of certain themes or motives traditionally associated with the individual service, and therefore termed by the present writer "prayer-motives." These are each differentiated from other prayer motives much as are the respective forms of the cantillation, the divergence being especially marked in the tonality due to the modal feeling alluded to above. Tonality depends on that particular position of the semitones or smaller intervals between two successive degrees of the scale which causes the difference in color familiar to modern ears in the contrast between major and minor melodies.

Throughout the musical history of the synagogue a particular mode or scale-form has long been traditionally associated with a particular service. It appears in its simplest form in the prayer-motive —which is best defined, to use a musical phrase, as a sort of coda—to which the benediction "Berakah" closing each paragraph of the prayers is to be chanted. This is associated with a secondary phrase, somewhat after the tendency which led to the framing of the binary form in classical music. The phrases are amplified and developed according to the length, the structure, and, above all, the sentiment of the text of the paragraph, and lead always into the coda in a manner anticipating the form of instrumental music entitled the "rondo," although in no sense an imitation of the modern form. The responses likewise follow the tonality of the prayer-motive.

This intonation is designated by the Hebrew term NIGGUN ("tune") when its melody is primarily in view, by the Judæo-German term "steiger" (scale) when its modal peculiarities and tonality are under consideration, and by the Romance word "gust" and the Slavonic "skarbowa" when the taste or style of the rendering especially marks it off from other music. The use of these terms, in addition to such less definite Hebraisms as "ne'imah" ("melody"), shows that the scales and intervals of such prayer-motives have long been recognized (*e.g.*, by Saadia Gaon in the tenth century; comp. end of "Emunot we-De'ot") and observed to differ characteristically from those of contemporary Gentile music, even if the principles underlying their employment have only quite recently been formulated.

The modal differences are not always so observable in the Sephardic or Southern tradition. Here the participation of the congregants has tended to a more general uniformity, and has largely reduced the intonation to a chant around the dominant, or fifth degree of the scale, as if it were a derivation from the Ashkenazic daily morning theme (see below), but ending with a descent to the major third, or, less often, to the tonic note. Even where the particular occasion—such as a fast—might call for a change of tonality, the anticipation of the congregational response brings the close of the benediction back to the usual major third. But enough differences remain, especially in the Italian rendering, to show that the principle of parallel rendering with modal difference, fully apparent in their cantillation, underlies the prayer-intonations of the Sephardim also. This principle has marked effects in the Ashkenazic or Northern tradition, where it is as clear in the rendering of the prayers as in that of the Scriptural lessons, and is also apparent in the KEROBOT.

Modal Difference.

All the tonalities are distinct. They are formu-

lated in the subjoined tabular statement, in which the various traditional motives of the Ashkenazic ritual have been brought to the same pitch of reciting-note in order to facilitate comparison of their modal differences (see also the table given in JEW. ENCYC. iii. 539, *s.v.* CANTILLATION).

Service.		Scale Utilized.*	Traditional Response (Amen).	Corresponding Gregorian (or Ancient) Mode.
Evening	Daily	F—g a b(♭) c d	F F	("Enharmonic genus," with both chromatic and diatonic intervals)
	Sabbath	C d e f g a b♭ c	a g	7th (Mixolydian)
	Festival	C d e♭ f g a♭ b♭ c	f g	9th (Aeolian)
	Penitential	c d e f g a b(♭) c	d c	10th (Ionian)
Morning	Daily	E — g a c d	g g	— (Pentatonic)
	Sabbath	C d♭ e♮ f g a♭ b♭ c	e C (or b♭ C)	— ("Mixed genus," chromatic intervals followed by first spondaic)
	Festival	C d e f g a b♭ c d	g a C	1st and 7th (Dorian and Phrygian)
	Penitential	b c d E f♯ g a b	g f♯ E	2d (Hypodorian)
	" (earlier portion)	D e♭ f g a b♭ c d	e♭ D	3d (Phrygian)
Afternoon	Daily	(as Morning)		
	Sabbath	C d e♭ f g a b♭ c	f g	1st (Dorian)
	Festival	(as Morning)		
	Penitential	(as Morning)		

*The "reciting"-note throughout is G. The "final" note is designated by a capital letter.

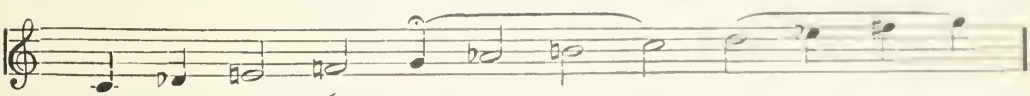
By ancient tradition, from the days when the Jews who passed the Middle Ages in Teutonic lands were still under the same tonal influences as the peoples in southeastern Europe and Asia Minor yet are, chromatic scales (*i.e.*, those showing some successive intervals greater than two semitones) have been preserved. The Sabbath morning and week-day evening motives are especially affected by this survival, which also frequently induces the Polish ḥazzanim to modify similarly the diatonic intervals of the other prayer-motives. The chromatic intervals survive as a relic of the Oriental tendency to divide an ordinary interval of pitch into subintervals (comp. HALLEL for Tabernacles, the "lulab" chant), as a result of the intricacy of some of the vocal embroideries in actual employment, which are not infrequently of a character to daunt an ordinary singer. Even among Western cantors, trained amid mensurate music on a contrapuntal basis, there is still a remarkable propensity to introduce the interval of the augmented second, especially between the third and second degrees of any scale in a descending cadence. Quite commonly two augmented seconds will be employed in the octave, as in the frequent form — much loved by Eastern peoples— termed by Bourgault-Ducoudray ("Mélodies Populaires de Grèce et d'Orient," p. 20, Paris, 1876) "the Oriental chromatic" (see music below).

Chromatic Intervals.

The "harmonia," or manner in which the prayer-motive will be amplified into ḥazzanut, is measured rather by the custom of the locality and the powers of the officiant than by the importance of the celebration. The precentor will accommodate the motive to the structure of the sentence he is reciting by the judicious use of the reciting-note, varied by melismatic ornament. In the development of the subject he is bound to no definite form, rhythm, manner, or point of detail, but may treat it quite freely according to his personal capacity, inclination, and sentiment, so long only as the conclusion of the passage and the short doxology closing it, if it ends in a benediction, are chanted to the snatch of melody forming the coda, usually distinctly fixed and so furnishing the modal motive. The various sections of the melodious improvisation will thus lead smoothly back to the original subject, and so work up to a symmetrical and clear conclusion. The prayer-motives, being themselves definite in tone and well recognized in tradition, preserve the homogeneity of the service through the innumerable variations induced by impulse or intention, by energy or fatigue, by gladness or depression, and by every other mental and physical sensation of the precentor which can affect his artistic feeling.

Thus the absolute freedom and spontaneity of the development in no wise diminish a general agreement in the renderings favored in congregations far distant from one another—whether the style adopted be broad and restrained, as with the Westerns, or florid and intense, as with the Easterns—among those who follow the Ashkenazic rite. Indeed, few as are the points of contact to be observed between the definite tunes utilized in the tradition of the Ashkenazim and in that of the Sephardim, they are many and obvious between the cantillation of the "'Amidah" and the ancient benedictions preceding and following

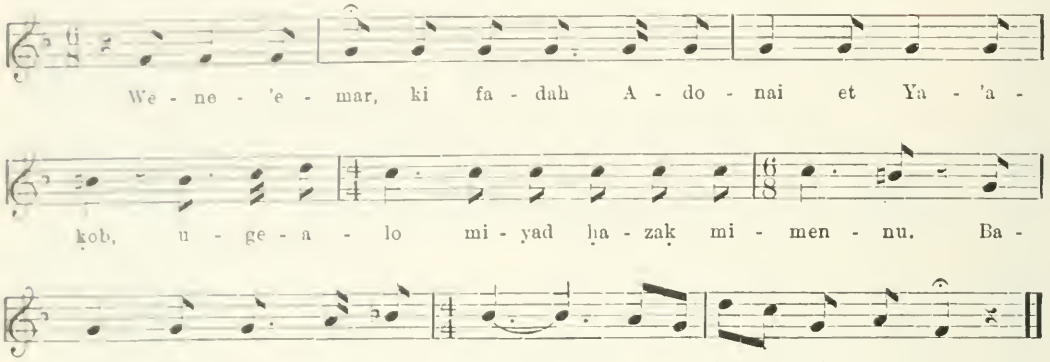
Ḥazzanut.



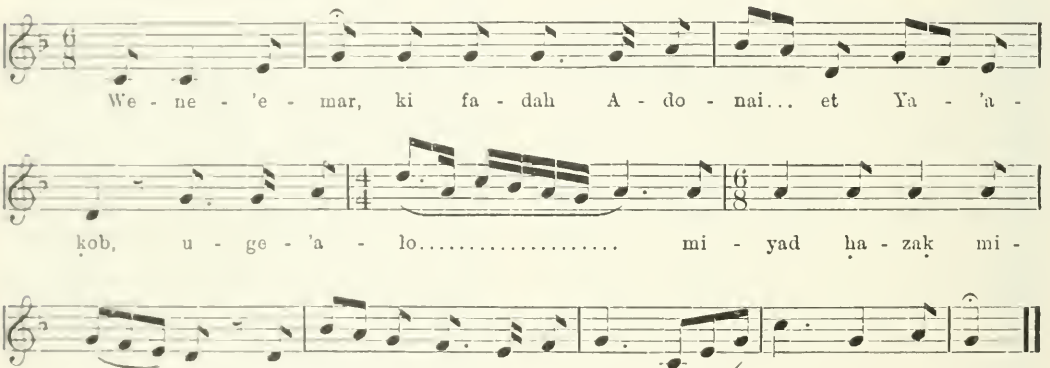
the SHEMA' in both rites. Grouping of notes, points where ornaments are introduced, phrasing of the text, retardations and pauses, even complete musical sentences, and several such differing in outline

PRAYER-MOTIVES

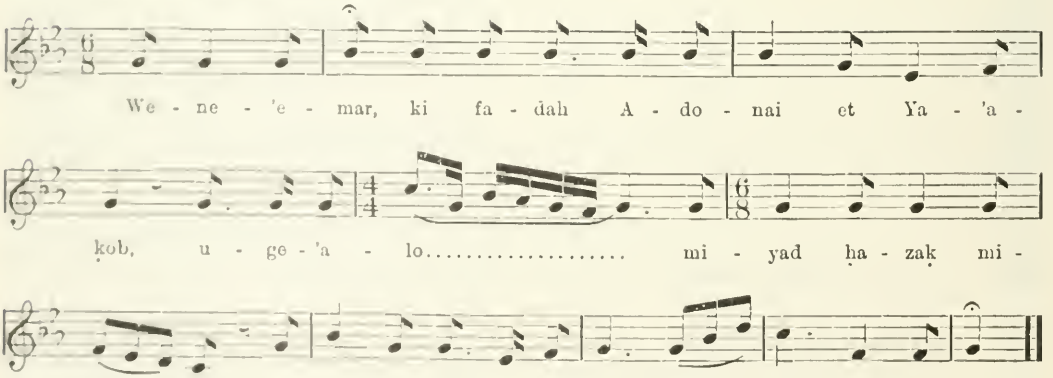
A. Evening Service—Week-Days.



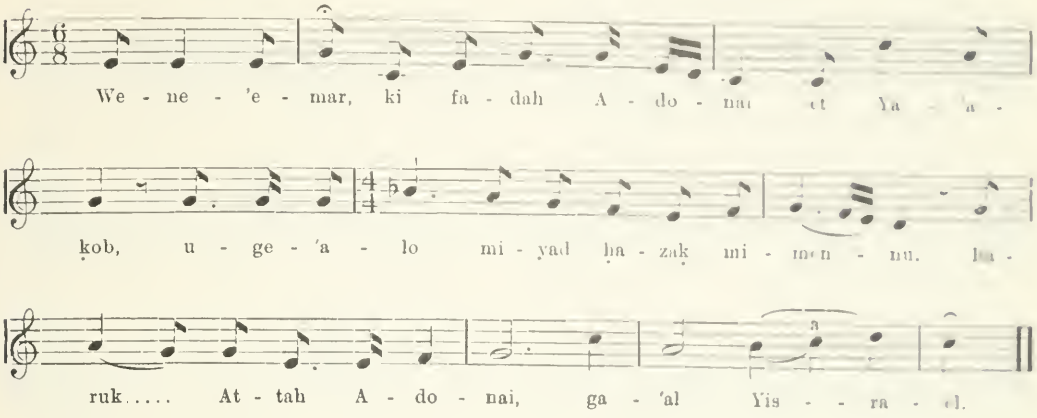
B. Evening Service—Sabbaths.



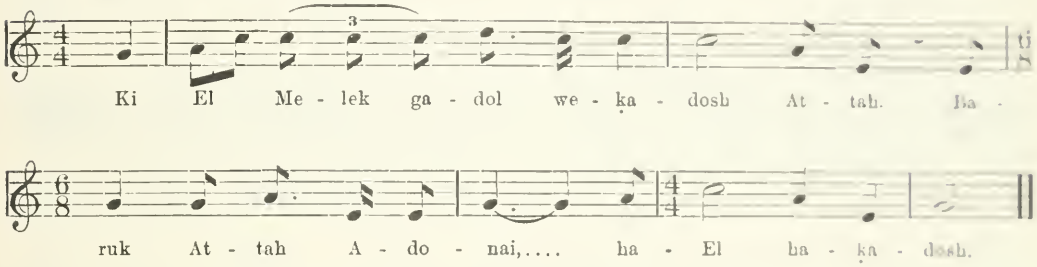
C. Evening Service—Festivals.



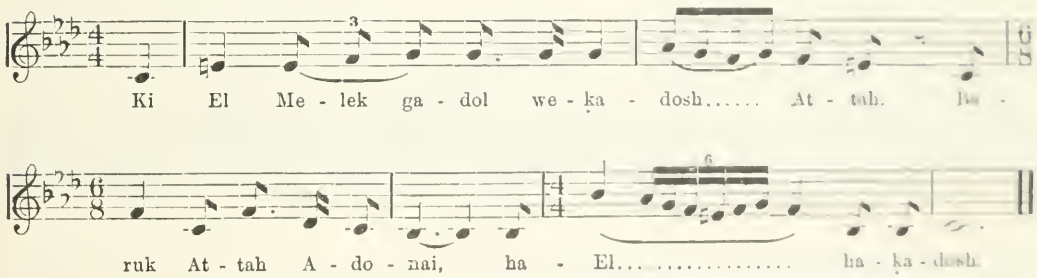
D. Evening Service—Penitential Days.



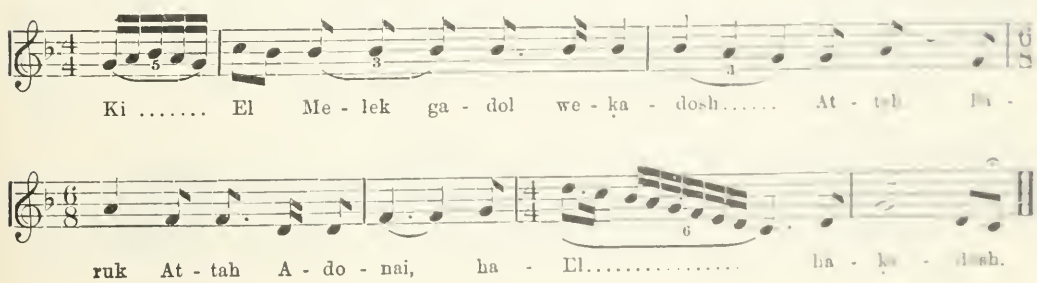
E. Morning Service—Week-Days.



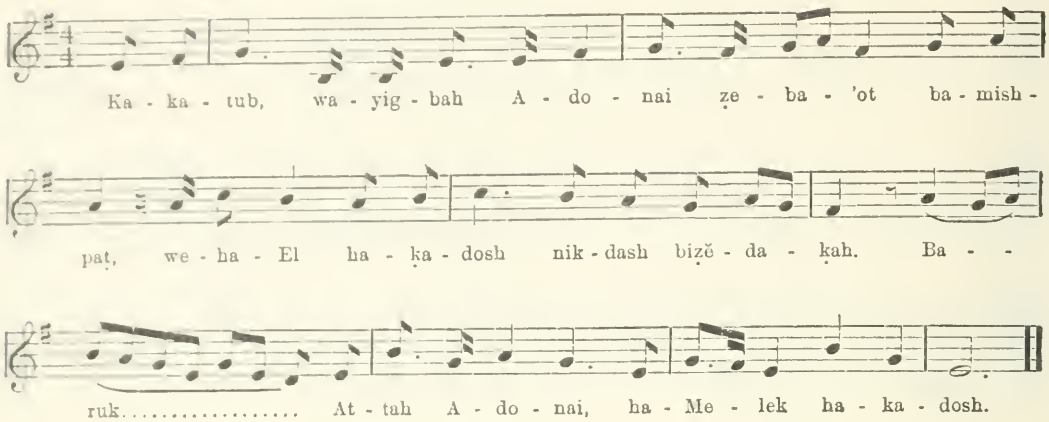
F. Morning Service—Sabbaths.



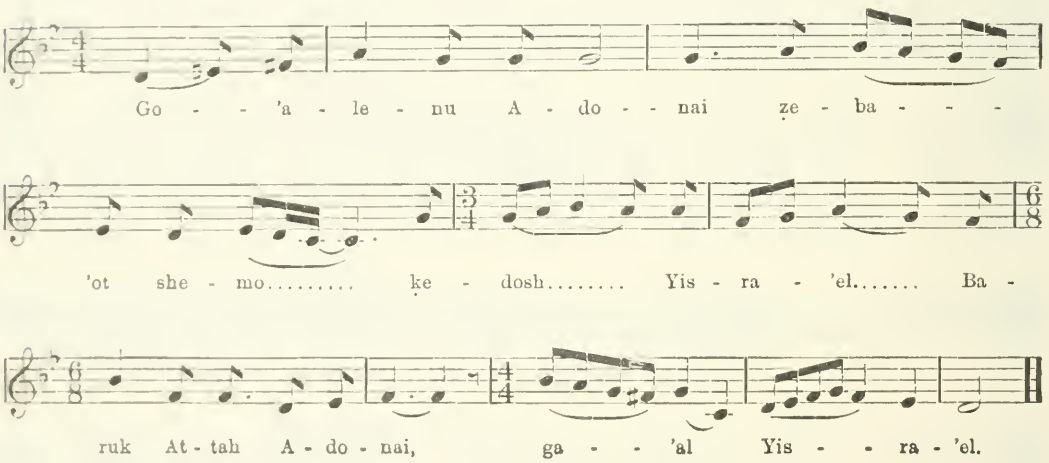
G. Morning Service—Festivals.



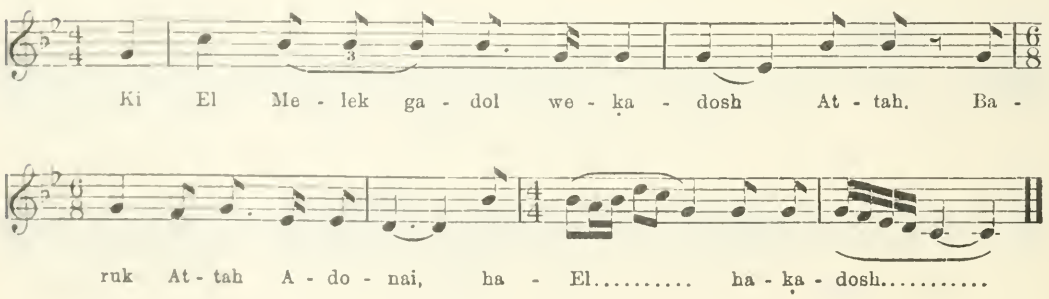
H. Morning Service—Penitential Days.



I. Morning Service—Penitential Days (Earlier Portion).



J. Afternoon Service—Sabbaths.



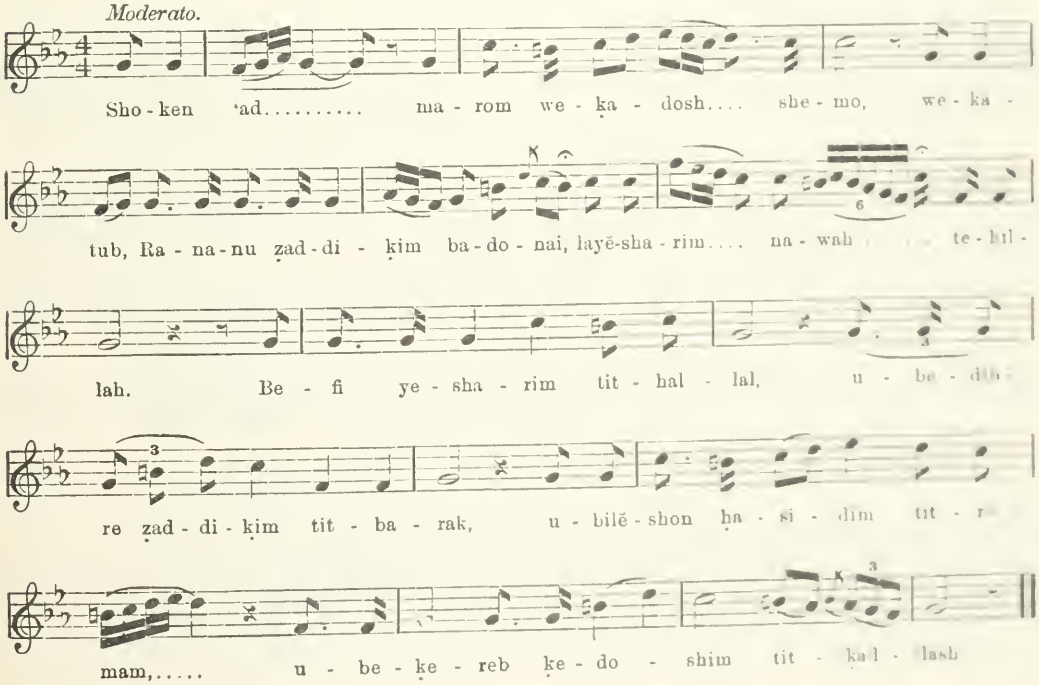
and in tonality from any other European music, not infrequently coincide in the two rituals, particularly where the precentor intones one of the less-elaborated services, as those of week-days, or eschews the excessive ornamentation favored by some schools on the special festival days. This agreement, it should be noted, occurs mainly in the ancient parts of the liturgy, which the two rituals inherit in common from before the eighth or the ninth century; and their differences, too, in the intonation of these ancient passages lie mainly in tonality (see above) much as their own various forms of cantillating alike the Scriptural lessons and those older sections of the prayers differ more in this respect than otherwise.

The musical illustrations which precede (see pages 124–126) present the prayer-motives of the Ashkenazic tradition in their simplest form (for an example of the development of the model into ḥazzanut, founded on the transcription of Baer, see Jew. Encyc. vi. 291, *s.v.* Ḥazzanut).

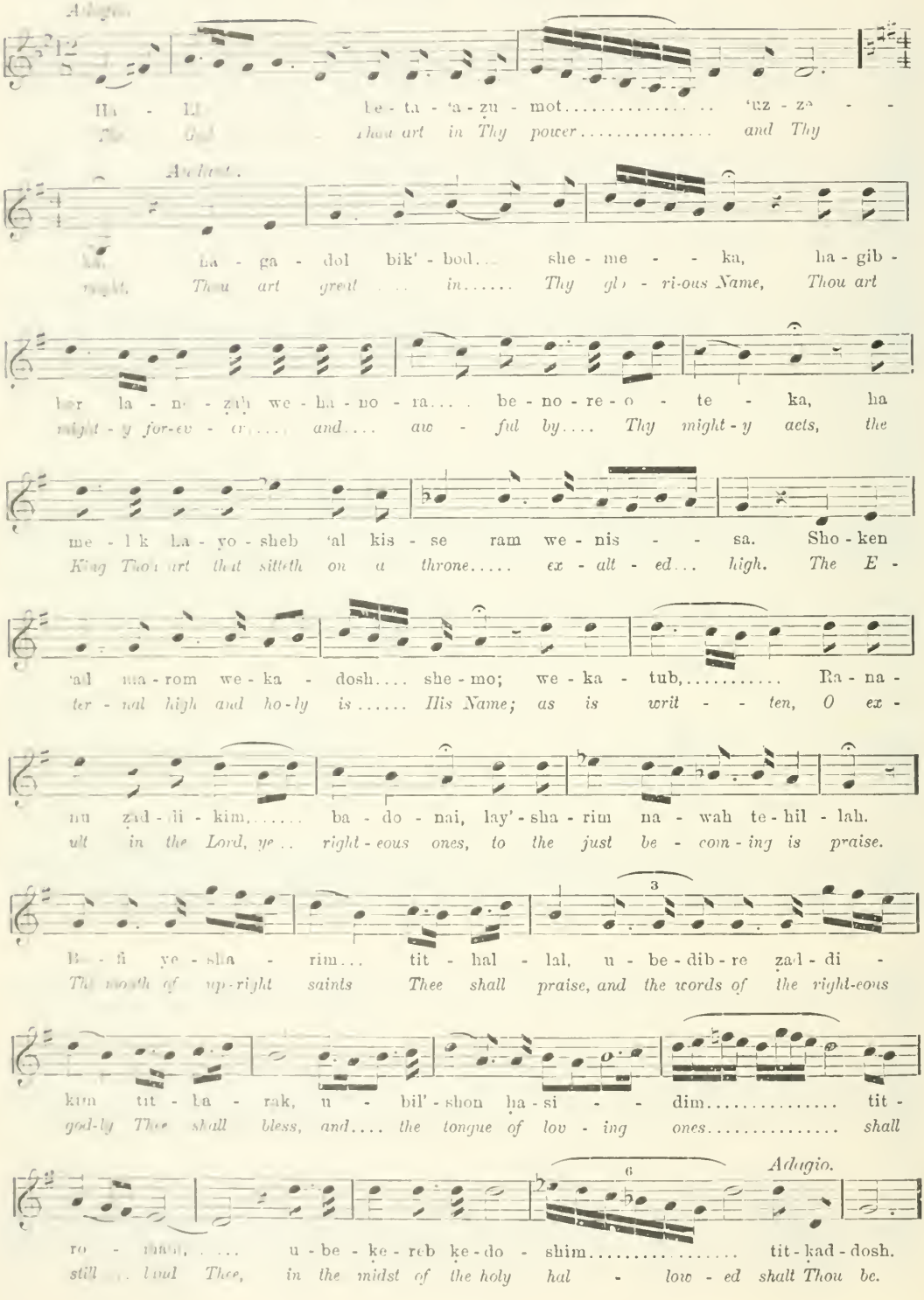
After the ninth century, when borrowed airs (see below) began to find their way into the synagogue, the old modal material was also utilized to construct tunes for sections of the service to which the cantillatory development of the prayer-motives had not been applied. First of these were the chants for psalms or versicles, for sentences, that is, of similar length and structure and not varying essentially in sentiment. Some were simple, approaching monotone, suited for congregational response; others were influenced by the desire for ornament and variation, and reproduced the binary tendency of the ḥazzanut with a primary and a secondary motive. Those of the first class are either founded on the cantillation (comp. Ashre, Shema') or echo the form of Gregorian psalmody with intonation, mediation, and ending (*e.g.*, Al Het, Attah Hor'eta, and "Lekh Nerannenah"); the others, later in origin or in shaping, take on a more definitely tuneful form (comp. Ashirah, Ashre ha-'Am, Le-Dawid Barek; Mizmor le-Dawid, Mizmor Shir) and reproduce their structure in settings for the metrical text of piyyutim (comp. Et Sha'are Raẓon). It is in these chants, and in rather later synagogal forms such as the Ḳerobot based on similar material, that the musical figuration not infrequently presents points of contact, on the one hand, with the Gregorian music of the Catholic tradition (comp., *e.g.*, Kol Nidre) or, on the other, with the traditional intonations of the Moslems (comp., *e.g.*, "Wa Yekullu," in Jew. Encyc. vi. 290, *s.v.* Ḥazzanut). In the condition in which the chants have been evolved from their traditional form there are obvious traces of later development, reaching, indeed, down to the actual present; but their original shaping and definite acceptance into the synagogal corpus of sacred song took place between the eighth and thirteenth centuries. It was at the latter epoch that the common people, to whose music alone the Jews would consciously have responded, broke loose from the modal restrictions of the theorists alike of the Church and of the Perso-Arab schools, and all over western Europe anticipated the modal revolution which in formal art-music was delayed until the middle of the seventeenth century. Troubadours, trou-

Fixed Melodies: Chants.

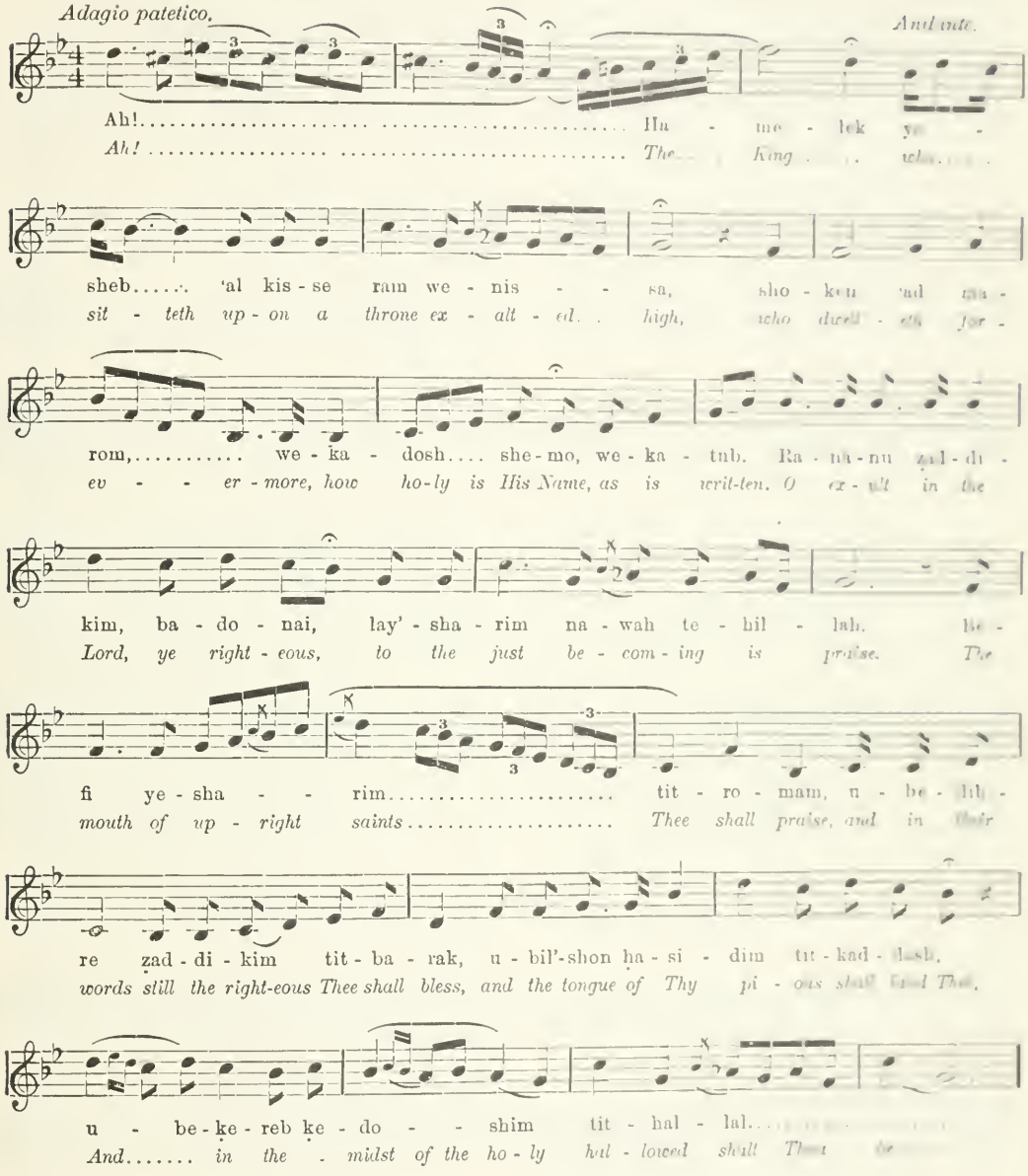
INTROIT (Sabbath)



INTROIT (Festival)



INTROIT (Penitential)



vères, and minnesingers, as well as jongleurs and minstrels, had by this time laid the foundations of modern melody in their ever-extending use of the diatonic scale (comp. Naumann, "Hist. of Music," p. 235, London, 1886); and Jewish melody responded to the impulse. Where synagogal music of later birth maintains a modal difference from the music of the street outside, it is only in the utilization of material dating from before the fateful fifteenth century, when the expulsion from Spain set a seal upon the Peninsular tradition of the Sephardim, and the labors of Jacob ben Moses MOLIN of Mayence (1365–1427) and his disciples gave a final reduction to the use of the Ashkenazim (comp. Grätz, "Gesch." vii. 146; Steinschneider, "Jewish Literature," p. 105), or else where the officiant or his teachers were resident in eastern Europe, under the influence of Slavonic and Gipsy passion in melody, or in Moslem lands, where the short, infinitely repeated phrase in the [illegible]

Later Melodies.

ive Perso-Arab scales still prevails in every-day music. Chief among such later melodies, often representing at least the style of older Hebraic intonations, are the settings for a text that vary with the occasion in response to the fundamental principle of parallel form with modal variation underlying the antiphonies and the hazzanut. Melodies of this kind have already been treated in the articles 'Al ha-Rishonim and Kaddish. Very characteristic of the whole class in all its features of style and handling are the settings for what may be termed the "intrait"—*i.e.*, the passage where the senior precentor takes up the chanting of the morning service at the approach of its more important phases, relieving his junior, who has in simpler form intoned the earlier private prayers and introductory psalms. The music which precedes (pages 127–129) presents in contrast the settings in the Northern tradition so utilized, in ascending degree of importance on Sabbath, festival, and Penitential Day.

Fixed Melodies: Hymns.

But besides the traditional material of such actually Jewish origin and development, there has been preserved in the music of the synagogue a considerable mass of melody directly adapted from the folk-song of Gentile neighbors, or constructed on the general lines of musical development in the outer world. In the latter class falls almost the whole of the choral music of the synagogue, the work of composers who either avowedly shaped their work upon the wider, as contrasted with the purely ecclesiastical, lines of art, or were unconscious of the historic and esthetic value of the traditional material. The borrowed or adopted melodies, on the other hand, were already associated in the outer world with the secular song or dance, and were taken into the synagogue simply from the lack of available melody as the number of Neo-Hebraic hymns rapidly increased. Then their pleasing jingle often, their tender expressiveness sometimes, early (comp. Simon Duran, "Magen Abot," 52b) led to their retention and perpetuation and to their adoption as the traditional setting of the verses to which they had first been adapted, and often of others as well.

Borrowed Popular Airs.

Not all the airs which reproduce external folk-songs, however, were thus actually and directly borrowed, for a goodly number must have been the composition of the hazzanim. But even so, they were close imitations of the popular melody of the day; and they lack any Jewish characteristic to bring them into line with the older traditional elements. Abraham ibn Ezra (on Ps. viii.) refers to the introduction of such alien airs in the eleventh century; and according to S. Archevolti in the sixteenth century ("'Arugat ha-Bosem," p. 100), the practise was a general one in the days of Judah ha-Levi (early part of 12th cent.). Much controversy raged over this practise (comp. M. Lonzano in "Shete Yadot," p. 147); but that it became firmly fixed in synagogal life the number of such adopted melodies referred to in the rubrics of the Mahzorim, as well as in the pages of the controversialists, conclusively proves. Indeed, Israel Najara, rabbi of Gaza (who died in 1581 and whom Delitzsch calls "the founder of the Jerusalem ritual"), published 650 Hebrew lyrics, especially written to fit the melodies of Arabic, Turkish, Greek, Spanish, and Italian songs selected by himself.

Imitations.

This procedure was not peculiar to the synagogue. Dufay, the most prominent musician of the Gallo-Belgic school about the end of the fourteenth century, had substituted a popular secular melody as the basis of the music of the mass in place of the "cantus firmus" traditional in the Church; and this practise became universal in that school of musicians and their successors. The most favored of these secular airs, "L'Homme Armé," partly appears also in the Mizmor Shir of the Sephardic tradition. The synagogal musicians, the hazzanim, had already, as has been seen, thus endeavored to bring the music of worship into harmony with every-day life outside the sanctuary; and they closely followed the later amplifications of the practise, such as that of the early Protestant hymns, in which a very slight change in the words of the original German produced an immense one in the meaning, as when H. Isaak's "Innsbruck, I Must Leave Thee" (1440) became "O World, I Soon Must Leave Thee" (comp. "Hymns Ancient and Modern," No. 86). So, too, in Jewish practise a slight change in sound was held to be warrant enough for the devotional utilization of an air. Thus to the tune of "En Toda la Tramontaña" was written "Shir Todah le-Elohim Tanah"; and to "Muerame mi Alma, ai! Muerame" was written "Meromi 'al Mah 'Am Rab Homah." In another direction it is found that a slight correspondence in the meaning of the initial words was considered adequate connection, as when the verses "El he-Harim Essa 'Eni" are set to the air of "A las Montañas Mi Alma! a las Montañas Me Iré," or "Mar li Mar Mar Mar" to the Turkish "Krodas Yar, Yar, Yar," where, furthermore, the word "dost" (friend) ending each line in the modal, is translated by the Hebrew "dodi" in a similar position. Such incongruities, indeed, existed as a hymn commencing "Shem nora," to the tune of "Señora"; "Guri, guri" to "Giuri, giuri"; and "Ya'alat ha-mor" to "Perdone di amor" (comp. S. Duran in "Magen Abot," p. 52b; Archevolti, *l.c.*; Menahem Lonzano in "Shete Yadot," pp. 147, 149). Few of such adaptations were adopted into the liturgy itself, although some are to be traced, as, for instance, the beautiful tune of Abraham Hazzan's to Gerona's fine hymn commencing Aḥot Ḳeṭannah, which was composed on the lines of a popular Levantine song, "The Little Maid."

In the article Lekah Dodi (see Jewish Encyclopedia, vii. 676) are given three such melodies adopted from popular use into Jewish worship—one, Moorish, of the tenth; one, Polish, of the sixteenth; and one, German, of the seventeenth century. The well-known melody of Ma'oz Ẓur was likewise adapted from a street song, and selected by Luther for his first choral on such lines, as well as by the German Jews for their Ḥanukkah hymn. Among other secular airs of European peoples adapted by Jews to sacred use may be mentioned: "Permetid Bella Amaryllis," "Tres Colores in Una," "Temprano Naçes Almendro," "El Vaquero de la Morayña," "Fasi Abassi Silvana," "Les Trois Rois," "Les Filles de Tarascon," "Porque

No Me Hablas," "Partistas Amiga," "Pues Vos Me Feristes," "Blümlein auf Breiter Heide," "Dietrich von Bern," "Pavierweiss," "En los Campos di Alvansa," "Un Poggio Tiene la Contessa," "Giulianita," "Doliente Estaba Alessandri," and even, in the last century, such melodies for the KADDISH as "La Marseillaise" or actually "The Girl I Left Behind Me," or for ADONAI MELEK on New-Year's Day an aria from "Traviata."

Especially has it been in the ZEMIROT or domestic

"SAXONY" (Old German Folk-Song, Lutheran Version)

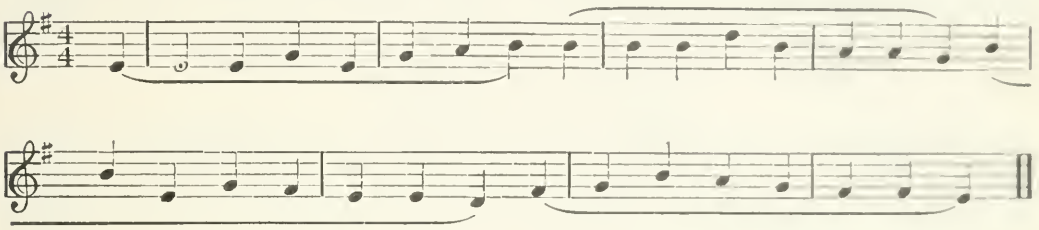
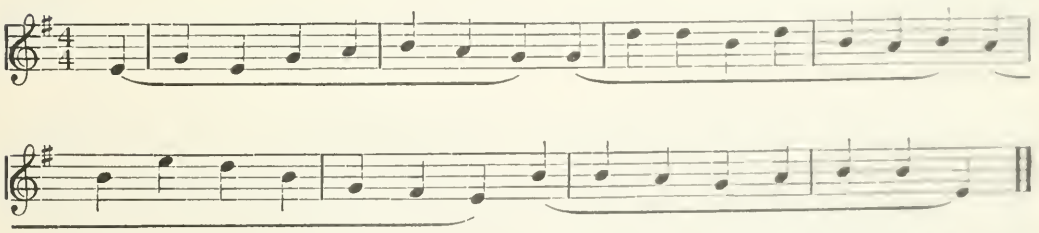


table hymns that popular airs have been adapted and transmitted. The father would think rather of the sprightly interest of the air he sang than of its suitability or Jewish character. Thus, for instance, "Shir ha-Ma'alot" (Ps. cxxvi.) is widely sung among German Jews to a modification of a melody from "Fra Diavolo." The melodies utilized in the ceremony of the Benediction of the Priests (see BLESSING, PRIESTLY) are very frequently such echoes of contemporary popular song. One of the best may be quoted from Japhet's collection (Frankfort-on-the-Main, 1855; 3d ed. 1903, No. 60) of the synagogal melodies of southwest Germany, which are particularly replete with folk-song elements.

"ABBOTSFORD" (Old German Choral)



Modification in Tradition.

But very often a modification has been, in the course of tradition, introduced into the popular melody which has given it a Jewish flavor, and has served to differentiate it both from the secular original and from the Christian version, when, as in the older German melodies is often the case, the air has been utilized also in the hymnody of the Protestant Church. This feature has been alluded to in the case of MA'OZ ZUR; and it is shown in the melody for 'EN KELOHENU (JEW. ENCYC. v. 155, B), where the addition of a vernacular translation is the excuse for the introduction of a strain of melody in one of the older modal types of the synagogue, while the Hebrew is sung in the modern scale and style. The effect of the custom is well brought out in the "piznon" (hymn) "She'eh Ne'esar," for the Fast of the 17th of Tammuz, where the modification introduced in the cadence greatly enhances the beauty and effect of the air. The fast-day and its associations have seemed to the hazzanim to call for the expression of emotion to which the wail of the augmented second in the cadence of the Oriental chromatic scale could alone give utterance. This wail is quite absent in the Church tradition, in either form in which it has been perpetuated (comp. "Hymns Ancient and Modern," Nos. 85, 206).

The condition in which the Jews found themselves in the sixteenth, seventeenth, and eighteenth centuries deeply affected their only form of art, their synagogal music. Where the darkness was deepest, like that which presages the dawn, the dignity of the song of the sanctuary was brought lowest. It was an age which summed up all the faults of the past, of pilpul in the melody of the sanctuary, of intricacy, astounding ingenuity and *ad captandum* virtuosity: the manner, not the matter being ever considered. Emotionalism and novel effects, often of a ludicrous character, interested and even fascinated congregations whose synagogue was their only club, and whose manners at worship were almost those of schoolboys in the playground. The return stream westward from the Jewish districts of Poland had now set in. Young precentors traveled about from congregation to congregation, bringing

new melodies and also fortifying and unifying the old tradition. These wandering minstrels, journeymen of their craft, often brought with them apprentices, a vocal orchestra rather than a choir, designated "meshorerim" or song makers. Their function was that of the youthful Levites who had stood below the platform of the singers in the Temple, to "give flavor to the song" ('Ar. 13b, comp. Yoma 38a). The ḥazzan now forced his voice to excess in a formless chant, full of repetition, all runs and turns and embroideries (comp. Güdemann, "Quellenschriften," pp. 85, 105, 118, [illegible]) — bravura like the violin-playing of a Hungarian Gipsy rhapsodist, seeking to reenforce his tones by supporting the jaw behind the ear with his hand after the fashion of the London costermonger, or to get new effects by thrusting his thumb into his throat, an ancient practise known in the Temple (Yoma 38b) and illustrated on the Nineveh slab depicting the capture of Susa (comp. "Magen Abraham" on Orah Hayyim, 97; Lewisohn, "Meḳore Minhagim," p. 3; "The Temple Choristers," in "Israel," v. 9, London, 1901). Meanwhile "singer" and "bass" stood at either hand: one a boy with clear treble; the other a man with deep, bourdon tones. By ear alone, improvising rather than following a prearranged harmony, they accompanied the ḥazzan, imitating the bees and the birds, simulating the tones of the flute, the bassoon, or the now obsolete serpent, and giving vent to an impetuous fancy in incoherent though melodious passages. Such a form of concerted synagogal music vigorously survives in Poland and Galicia, and is still to be heard in the ghettos of London and New York.

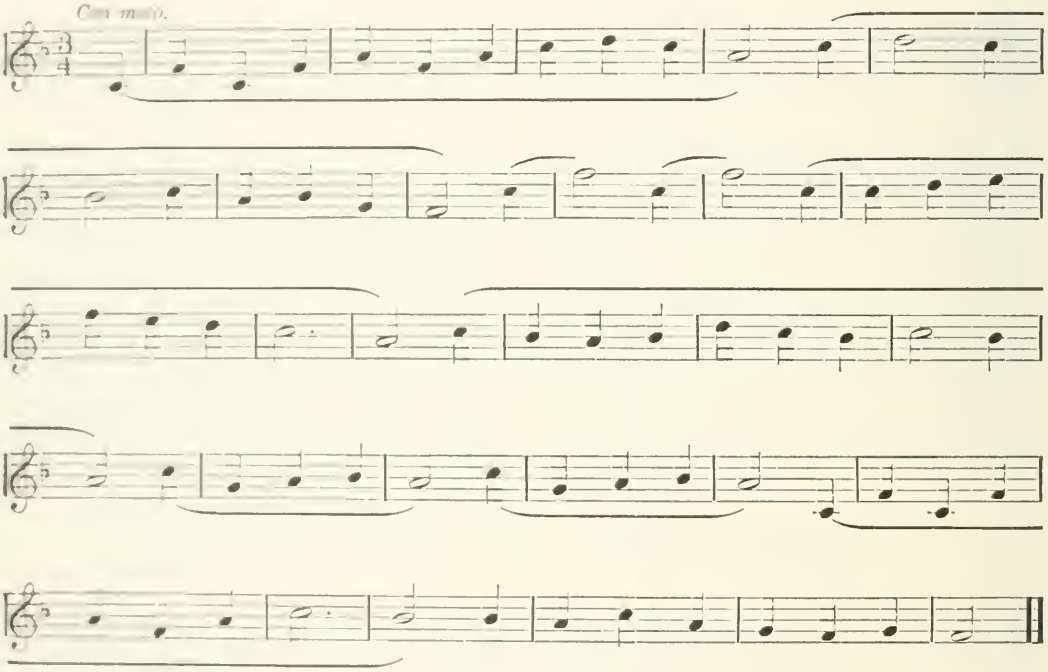
Early Choirs; "Singer" and "Bass."

Men who, in advance of their brethren, sought to beautify the sanctuary with high and perfected art, dwelt in Italy at the commencement of the seventeenth century. E. Birnbaum has shown ("Jüdische Musiker am Hofe von Mantua, 1542–1628," Vienna, 1893) how many Hebrews then and there took part in artistic musical life. In 1622 Solomon de Rossi published at Venice his "Ha-Shirim Asher li-Shelomoh," being the first trained musician to labor with effect for the regeneration of the song of Zion, or to compose synagogal music on contrapuntal lines. He was thus the father of modern synagogal composers. Led by his keen and active sympathy, the artistically cultured Leon of Modena, himself the possessor of a sweet tenor voice, had already associated with other Italian rabbis in the issue of a pastoral letter (1605) advocating and authorizing the introduction of mensurate and polyphonic music into the synagogue (comp. S. Lipschütz in "Te'udat Shelomoh," p. 24; also the "She'elah u-Teshubah" prefaced to De Rossi's "Ha-Shirim").

Beginnings of the Modern Choir.

But little progress was made until the burst of the Jewish renascence in the early part of the nineteenth century. The Berlin community in 1824 saw the first establishment of the modern synagogal music (Zunz, "G. V." p. 461). The early reformers went perhaps too far in their modernization of the

BIRKAT KOHANIM (Rhineland Folk-Song)



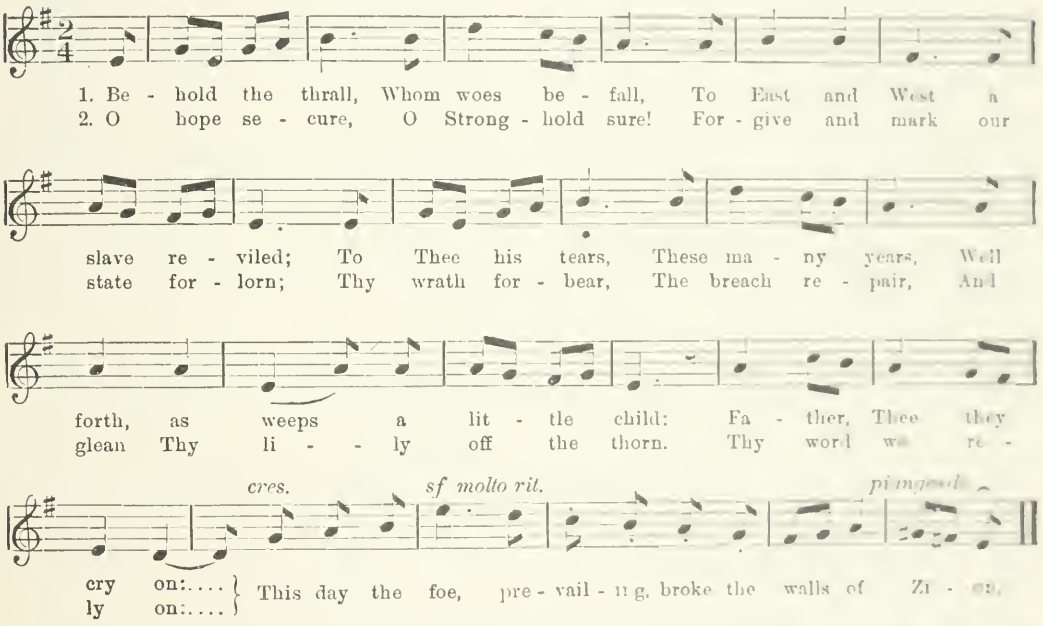
intonations and the choral portion alike (comp. Grätz, "Gesch." xi. 309, 412); but in due time the recoil corrected the errors of excess. Even Solomon Sulzer, the master of all modern workers in synagogal music, was a little inclined to iconoclasm in his purification and simplification of the traditional intonations. But his "Shir Ziyyon" (part i. produced in 1840; part ii. in 1865) set a high classical model alike for the old declamation, the old melodies, the traditional responses, and the modern settings of those sections of the service now allotted to the four-part choir. Modeling on the elaborate choral music of the Catholic Vienna of his day, he was yet so imbued with the traditional spirit, and so richly equipped with the traditional material, that he was able to create music which brought the ancient Oriental origins, the echoes of so many and

traub in 1859, whose skill and judgment restored the traditional florid intonation to the importance it was well nigh losing in face of the choral development (see the new edition of 1900). Moritz Deutsch of Breslau projected about the same time a companion to the seminary in the form of an institute for the training of cantors. His wide acquaintance with the old intonations and his extreme accuracy render his "Vorbeterschule" (1871) of particular value.

A monumental exposition of the hazzan's art, uniting the old intensity with modern cultivated taste, was forthcoming in 1878 in the "Baal Tefillah, oder der Praktische Vorbeter" (revised ed. Frankfort-on-the-Main, 1883) of Abraham Baer of Gothenburg, in which he set forth the vocal expression of the entire Jewish liturgy according to the Ashke-

SHE'EH NE'ESAR

(Old German Folk-Song, Synagogal Version)



so varied times, places, and manners, and the artistic outcome of the work of the great moderns into a noble homogeneity at once profoundly devotional and subtly dramatic. Maier Kohn in 1839 had already brought out for the Munich congregation the first modern handling of the old traditions; but it was the work of Sulzer which first penetrated the consciousness of Jewry and awoke the new harp of Judah. In 1843 H. Goldberg of Brunswick followed with a new effort, of great value in a fresh direction, in founding modern Jewish congregational singing, and showing how the synagogal music might attain to a refined and pure method even where the organization of a full-trained choir was impossible. The work was carried on by H. Wein-

Influence of Sulzer.

nazic use; blending Polish and German variants of the hazzanut with material for all passages already consecrated by tradition. It is a collection of high historical as well as practical value.

Many, and often able, as have been the workers who have carried on in German lands the labor inaugurated by Sulzer, none was more original than L. Lewandowski. His free presentation of traditional melody in his "Kol Rinnah u Tefillah" (Berlin, 1870, 1883) was associated with valuable congregational material, and his "Todah we Zimrah" (vol. i., 1876; ii., 1888) completed a noble choral presentment of the synagogal liturgy. This master did perhaps more than any other of the past generation to bring the modern renascence of synagogal music home to the ordinary congregant. His skill-

for utilization of traditional material in organ accompaniments is especially prized.

Early work had been done in England, though not with the laborious thoroughness of the Germans. Isaac Nathan had written in 1815 and 1823 on synagogal music and first presented "Hebrew Melodies" to the world. D. A. de Sola, in 1857, was first to utilize the loot of L. Dukes (in "Orient. Lit." x.) that synagogal music was a field to be cultivated from the artistic standpoint. Together with E. Aguilar he had shown the traditional airs of the Sephardim, with their rich element of Moresque and Spanish melody. In France S. Naumbourg produced in 1847 and 1848 and in 1863 his "Zemirot Yisrael," enshrining the simple but fascinating tradition of northern France and the Rhineland, leaving Provence and the Hungarian regions to more recent investigators (Crémieu, etc.). Naumbourg's work was at once valuable for the new material upon which Meyerbeer and Halévy operated, as did Schubert and others of less note in Sulzer's) and for his labors in the field of the musical history of the older traditional melody. His influence secured for Paris an eclectic choir-book prepared by F. David, and so constructed as to form a musical companion to the prayer book in the hands of choristers. This work prompted later the preparation by Cohen and Mosely in London (1887) of a handbook of synagogue music for congregants also, in which for the first time synagogal musicians appeared as editors only and not as composers. In 1890 the London handbook, revised by Cohen and Davis on improved lines, sought to cover with wide choice the whole region of synagogal choral song in the "Voice of Prayer and Praise," invariably associating congregational responses with the traditional intonations of the hazzanut, and paying due regard to the musical notation taught in British elementary schools. A valuable presentment of the Italian traditional versions was published by F. Consolo in his "Libro dei Canti d'Israele" (Florence, 1892). Some melodies of the Turkish rite have been recorded by Lewit and Bauer, "Gottesdienstliche Gesänge," Vienna, 1889; as also some of the South-Russian tradition (Abrass and Nowakowsky, Odessa, 1893 and 1895). The field of the African and Asiatic uses remains untouched beyond their Scriptural cantillations.

Transcribers and Composers.

A partial list of the more prominent composers and arrangers of modern synagogal music has been given in the article Hazzan (Jew. Encyc. vi. 287). A complete one, detailing every publication of synagogal music during the last fifty, or even thirty, years, would occupy considerable space, since the great majority of the precentors and choirmasters of the last generation have felt the impulse to compose and have prepared transcriptions of the old material or new renderings according to the ritual adopted by their congregations.

Instrumental music is quite a modern feature in synagogal worship. Owing to the rabbinical "fence" which prohibited the use of an instrument on Sabbath and festivals because of the probability that it would require tuning or other preparation (comp. Shulḥan 'Aruk, Oraḥ Ḥayyim, 338, 339), it is still avoided by conservative congregations on those days. Much controversy has raged about this point (see Organ; Reform) in Jewish as in other communities. The earlier hesitation of the Church to adopt the organ because it was "a Jewish instrument" has been reproduced in the assumption of many Jews that it was specifically a Christian one. It is still banned by rigid adherents to old ways; but in ordinary conservative congregations it is unhesitatingly employed at weddings and other services on week-days.

Instrumental Music.

An organ has been long a feature of the Alt-neu Schul at Prague. A new one was built there by a Jewish donor in 1716 (Zunz, "G. V." p. 476). Other instruments were more freely introduced in the past than was the organ. In the twelfth century Pethaḥiah of Regensburg saw them in use in Bagdad on the intermediate days of festivals. It was long ago deemed indispensable for players to be present at a Jewish marriage; and MaHaRIL (Jacob Mölln ha-Levi) is recorded to have led a wedding party outside the jurisdiction of magistrates who forbade their employment, before solemnizing the marriage (comp. Güdemann, "Gesch." p. 111; Abrahams, "Jewish Life in the Middle Ages," pp. 197, 255; Oraḥ Ḥayyim, 338, 2, and Isserles thereon). An orchestra or military band has frequently participated in the synagogue service. In 1837 the band of the Royal Horse Guards played during the dedication service of the New Synagogue, Great St. Helen's, London. More recently the orchestra has accompanied the singers in the prayers and praises also. The instrumental accompaniment is one of the finest features in the work of more recent synagogal musicians such as M. G. Löwenstamm (Munich, 1882).

Of the present state of synagogal music it may be said that medieval conditions still reign in the majority of synagogues. Moorish and Levantine congregations and the smaller ones of Russia, Poland, Galicia, Rumania, and even Great Britain and America, still exhibit the musical defects of the eighteenth century. But in the larger synagogues of those countries, as in central and western Europe generally, while the ḥazzan still retains his important functions, the traditional intonations have been simplified and purified through acquaintance with the classical style of the concert-room, and he is more a precentor than a solo vocalist. The four-part choir is usually composed of boys and men, more rarely of women and men, and is with more frequency relegated to a gallery as it comes rather under the direction of a technically trained musician as choirmaster than of the ḥazzan as general musical director. The choir almost everywhere now sings well-designed, harmoniously and expressively written, and adequately dignified music, the responses being more and more based on the traditional intonations. Psalms, versicles, and anthem-like pieces closely imitate the devotional music of Gentile neighbors; but the composers also frequently evince a desire to give utterance to a Jewish sentiment in the tones handed down from the past. In many of the synagogues of the United States there is no choir in the

Present Conditions.

European sense, its place being taken by a single or a double mixed quartet of selected singers, in which, strangely enough, Gentiles are permitted to be the majority of those appointed to lead Jewish worship. Yet even here the tendency is now evident to combine the fullest modern artistic resources with the essentially traditional material consecrated by ancient custom of which Lewandowski was the foremost exponent.

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A. F. L. C.

MUSRIM. See Musarnikes.

MUSSAFIA, ADOLF: Austrian Romance philologist; born at Spalato, Dalmatia, Feb. 15, 1835. At first intended for the medical profession, he became an instructor in Italian at the University of Vienna, 1855, and subsequently assistant professor of Romance philology there in 1860, and was raised to the position of ordinary professor seven years later, after he had become member of the Vienna Academy of Sciences in 1866. He has made a special study of the early Italian dialects, on which he has published "Monumenti Antichi di Dialetti Italiani," 1864, and also "Beiträge zur Kunde der Nord-Italischen Mundarten im 15. Jahrhundert," 1873. He has, besides, published a Catalan metrical version of the "Seven Wise Masters," 1876, and is the author of a very popular Italian grammar (24th ed., 1895). Mussafia, who has been converted to Christianity, is a member of the Austrian House of Lords.

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S. J.

MUSSAFIA (MUSAPHIA), BENJAMIN BEN IMMANUEL: Physician and philologist of the seventeenth century, who in his Latin work on medicine calls himself **Dionysius**; born about 1606, probably in Spain; died at Amsterdam in 1675. In his earlier years he practised medicine at Hamburg, where his wife died in 1634, six years after their marriage. In memory of her he wrote his first work, "Zeker Rab" (Amsterdam, 1635; 2d ed., with Latin interlinear translation, Hamburg, 1638). In 1640 his "Sacro-Medicæ Sententiæ ex Bibliis" appeared at Hamburg, together with a letter on alchemy entitled "Me Zahab." A work on the ebb and flow of the tide, published two years later, was dedicated to King Christian IV. of Denmark (d. 1648), who appointed him his physician in ordinary. Mussafia living in this capacity at Glückstadt, Holstein. The polemic treatise of Senior Müller, a pastor of Hamburg, entitled "Judaismus oder Judenthum," published at Hamburg in 1644, alludes, although without mentioning his name, to Mussafia's attacks on representatives of the Christian religion (see Grätz, "Gesch." x. 24). Ten years later Mussafia records, as an incident of his sojourn at the Danish court, a conversation with the king and his courtiers concerning dolphins represented as fish (see his "Musaf he-'Aruk," s.v. כרבי, ed. Kohut, vi. 139b).

Mussafia, probably after Christian's death went to Amsterdam, where he became a member of the college of rabbis. In the new edition of the "'Aruk" printed in that city in 1655, his supplements to Nathan b. Jehiel's work were published under the title "Musaf he-'Aruk," in which he explained the Greek and Latin words and also contributed much to the knowledge of the customs and conditions of Jewish life. In the preface to this work to which he in great part owes his fame, he states that he had been collecting his material since his early youth.

He and his rabbinical knowledge were special objects of attack in the circular letter addressed in 1675 by Jacob Sasportas to R. Joshua de Silva of London (responsa "Ohel Ya'akob," No. 66). He was also one of those who shared in the enthusiasm for Shabbethai Zebi which filled all the Jews of Amsterdam; and he was the first to sign the eulogy which prominent members of the Portuguese community of that city addressed to that pseudo-Messiah in 1666, not knowing that Zebi had already embraced Islam.

Mussafia's first work, the "Zeker Rab," proved to be his most popular one. He recounts therein the history of the Creation in such a way that all the Hebrew roots of the Bible and most of their derivatives occur but once. This ingenious and useful lexicographical knowledge of the Hebrew vocabulary has passed through many editions and revisions, including a Karaite adaptation (comp. the list of editions in Steinschneider, "Bibliographisches Handbuch," pp. 98 *et seq.*, and in Benjacob, "Ozar ha-Sefarim," p. 156, to which must be added the edition by Willheimer, Prague, 1868). The additions to the "'Aruk," a large number of which are based on the lexicon of Buxtorf, although they contain much original matter, have been retained as a component part of the later editions, and they are specially indicated by Kohut in his "Aruch Completum." On the value of them see Rapoport, "Biographie des R. Nathan," p. 13 and notes 68, 69; Kohut, "Introduction, pp. xlvi., lv.; Krauss, "Lehnwörter," i. p. xxxvii. Some sections of the "Zeker Rab" have been published in German by Fr. Delitzsch and Julius Fürst ("Orient. Lit." i., ii.). A commentary on Yerushalmi ascribed to Mussafia is mentioned by Michael.

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W. B. D.

MUSSAFIA, ḤAYYIM ISAAC: Talmudist, born at Jerusalem 1760, died at Spalato, Dalmatia, June 10, 1837. He studied chiefly under David Pardo of Sarajevo, Bosnia, the author of numerous

Talmudic works, and he so rapidly progressed in his studies that he was recognized as a rabbinical authority while still a mere boy. At the age of seventeen he became rabbi of the congregation at Spalato, which position he held for sixty years, until his death.

Mussafia wrote: "Hayyim wa-Hesed" (published after his death by his children, Leghorn, 1840), discussions on Jacob ben Asher's Turim; "Hiddushe Dinim" (ib. 1844), halakic discussions; "Derek Hayyim," sermons and ethical precepts; annotations to the commentaries of Rashi and to David Altschul's "Metsudat Zyyon" on the Pentateuch. The latter two works are still in manuscript.

His son **Jacob**, who succeeded him as rabbi of Spalato and edited the responsa of the Geonim (Lyck, 1864), died before 1864.

Bibliography: Fuenn, *Keneset Yisrael*, s.v.
D. I. War.

MUSSARNIKES. See Musarnikes.

MUTUALITY. See Contract.

MYERS, ASHER ISAAC: English journalist; born in London 1848; died there May 11, 1892. After an early training in the clothing business Myers became in 1868 joint proprietor of "The Jewish Record." He left this in the following year to assist Michael Henry on "The Jewish Chronicle." On Henry's death he became business manager under Dr. Benisch, who took great interest in his training. Benisch, at his death in 1878, left Myers a part-proprietorship of the paper, and the latter became joint owner with Israel Davis and Sydney M. Samuel. From that time onward he was acting editor; and by his business ability, conservative management of the paper, and sound judgment he raised the paper to the foremost rank of Jewish journalism.

Myers was for some time assistant secretary of the board of guardians and was also treasurer of the Jewish Workingmen's Club, which he helped to found in 1872. He belonged to several of the committees of the Anglo-Jewish Historical Exhibition, 1887, and was for some years treasurer of the Maccabeans. His house was a center of Jewish intellectual life in London.

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J.

MYERS, MAURICE WILLIAM: American librarian; born in London, England, Feb. 18, 1821; died in Cincinnati, Ohio, Dec. 8, 1899. He emigrated to New York in 1833, and removed to Cincinnati in 1857. He first studied law and was admitted to the bar, but ultimately became sublibrarian of the library of the Cincinnati Law Library Association (1860), and then chief librarian (the following year). The library was burned on March 29, 1884, but chiefly through Myers' exertion the building was rebuilt, and at his death it contained 30,000 volumes, almost all selected by himself. His acquaintance with these volumes was extensive, and was much utilized by the lawyers of Cincinnati.

Bibliography: *Cincinnati Commercial Gazette*, April 19, 1899; Jan. 16, 1898; *Court Index*, Dec. 9, 1899.
A. J.

MYERS, WALTER: English physician and toxicologist; born 1871 at Birmingham; died Jan. 21, 1901, at Para, Brazil. He was educated at King Edward's High School, Birmingham, at Caius College, Cambridge, and at St. Thomas' Hospital, London. After taking his medical degree (1897), he studied under Ziegler at Freiburg, under Koch at Berlin, and under Ehrlich at Frankfort. He translated Ehrlich's work on the blood and its diseases, a subject to which he had especially devoted himself, having obtained the Walker scholarship at Cambridge for original pathologic research. In connection with the Liverpool School of Tropical Medicine he went to Brazil to study the causes of yellow fever, and in the course of his researches contracted the disease, from which he died, a martyr to science.

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J.

MYRTLE (*Myrtus communis* Linn.): An evergreen, aromatic shrub which flourishes in the spring and summer on hillsides and near watercourses. In the Bible it is mentioned definitely in the later books only (הדס, Isa. xli. 19, lv. 13; Zech. i. 8, 10, 11; Neh. viii. 15), although the Halakah explains the "boughs of thick trees" of Lev. xxiii. 40 as myrtle-boughs, and the "thick trees" of Neh. viii. 15 as wild myrtle (Suk. 12a; Yer. Suk. iii. 53d). The berries, which are not edible, are green at first, but when ripe become black, and are frequently closer together than the leaves (Suk. iii. 4; Babli 33a, b; Yer. Suk. 53c).

In the ritual this shrub was used in Biblical times during the Feast of Tabernacles. Two requirements were necessary in the material for the booths: (1) the wood of the boughs must be covered with leaves; (2) the leaves must look as if they were braided. The passage relating to the "branches of thick trees" (Neh. *l.c.*) was taken as requiring the boughs to resemble a hurdle-work of three strands (Sifra, Emor, 102d; Pesiḳ. 184b). R. Ishmael required the leaves to form triple verticils, while R. Akiba was satisfied with one. R. Kahana demanded two opposite leaves alternating with a single leaf, the so-called wild myrtle of Babylon. Still another variety was known in Babylon, the "miẓra'ah," either the Egyptian, although the myrtle is not indigenous in Egypt, or, less probably, the hedge-myrtle, which has seven whorls. In Babylon endeavors were made to cultivate the myrtle; for the Mishnah allowed the use of fresh shrubs only. Practical conditions later rendered this rule impossible, so that only such myrtle was forbidden as had leaves so dry as to crumble, and had changed from green to white without even a fresh green leaf at the tip.

Besides at the Feast of Tabernacles, the myrtle was used in the Habdalah; for when incense fell into disuse the myrtle was substituted for it (Ṭur Eben ha-'Ezer, 62, end; Ṭur Oraḥ Ḥayyim, 297), although if this could not be had, sweet calamus, cinnamon, or nutmeg might be used (Coronel, "Zeker Natan," p. 28b; Abudarham, p. 57c).

The use of the myrtle is explained in several ways. At the end of the Sabbath the fire of hell, which has ceased during this day, again begins to burn; and its evil odor is dispelled by the perfume of this shrub (Tosef., Beẓah, 33b; "Or Zarua'," p. 48a; "Hekal ha-Ḳodesh," p. 46c). When the spirit

of the Sabbath departs, it must be refreshed by the myrtle, in conformity with Isa. lv. 13 and lvi. 2 (comp. Zohar, ii. 204b, 208b; "Roḳeaḥ," p. 79b; Ṭur Oraḥ Ḥayyim, 297; Tosef., Pes. 102b; Tosef., Beẓah, 33b; "Manhig," p. 83b, No. 63). According to the Cabala, the oversoul vanishes; thus soul and spirit would be parted if the perfume of the myrtle did not unite them (Zohar, iii. 35a). This shrub is the one on which souls grow ("Tola'at Ya'aḳob," p. 27; "Shene Luḥot ha-Berit," p. 139b), and its three verticils symbolize the three patriarchs (Zohar, *l.c.*; "Tiḳḳunim," 3b).

At circumcision in Babylon, according to Kohen Ẓedeḳ, gaon of Sura, a decoction of myrtle and other fragrant spices was used; while at the redemption of the first-born it was a geonic custom to pronounce benedictions over wine and myrtle ("Sha'are Ẓedeḳ," iii. 11 *et seq.*, 22b; Ḳid. i. 41). At the marriage ceremony a dance with myrtle-branches was performed before the bridal pair, and the house was decked with myrtle and palm (Bacher, "Ag. Pal. Amor." iii. 36; Shab. 110a), while the groom wore a garland of roses or myrtle (Soṭah, 5b, 49b; Tosef. xv. 8). Over a coffin myrtle-boughs were spread (Rashi on Beẓah, p. 6a); and in paradise roses and myrtles bloom, so that the sanctified bear branches of the latter in their hands ("Perek Gan Eden," p. 26).

In the Haggadah the myrtle typifies God (Pesiḳ. 184a); Jacob or Leah, surrounded with children as the myrtle with leaves; the righteous of Israel; the three rows of pupils in the academy, like the triple verticil; and the eye, which is like a myrtle-leaf. Cabalistically the shrub typifies, with its three whorls, might, power, and glory. From an oven heated seven years with myrtle-wood a salamander arises (Lewysohn, "Z. T." p. 228).

R. Johanan declared that he who learns but teaches not is like a myrtle in the desert (Bacher, "Ag. Pal. Amor." i. 235). "The myrtle-trees that were in the bottom" in Zechariah's vision (Zech. i. 8–11) typify Israel in the depths of exile (Bacher, *l.c.* iii. 361; or Hananiah, Mishael, and Azariah at Babylon (*ib.* i. 307). There is a Talmudic proverb to the effect that when the myrtle strays among briers it abides in evil company (Sachs, "Stimmen," i. 229; Dukes, "Blumenlese," No. 108; Müller, "Jehuda," p. 10).

The myrtle is represented on the coat of arms of the Abendana family; and in the Letter of Aristeas (§ 79) it is mentioned as engraved on golden bowls (Kautzsch, "Apokryphen," ii. 12).

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E. C. I. Lo.

MYSH, MIKHAIL IGNATYEVICH: Russian jurist; born at Koretz, Volhynia, Jan. 2, 1846; educated at the Jewish government school of his birthplace, at the school of the nobility in Ostrog, and at the gymnasium of Jitomir, from which he graduated with a gold medal in 1867. He studied law at the University of Kiev, from which he graduated in 1871, and then settled in St. Petersburg, where he is still (1904) practising law.

After the anti-Jewish riots of 1881 Mysh interested himself in the condition of the Russian Jews, and as a result of his investigations he published a series of monographs on their legal status. His main work in this connection is "Rukovodstvo K Russkomu Zakonodatelstvu o Yevreyakh" (2d ed. St. Petersburg, 1899). Among his general works on Russian legislation the following deserve special mention: "Gorodovoye Polozhenie" (on city ordinances), which has passed through fourteen editions, and "Polozhenie Zemokikh Uchrezhdeniyakh" (on the legal status of the county assemblies), now in its seventh edition.

His son **Vladimir Mysh** is professor of surgery at the University of Tomsk.

H. R.

MYSTICISM. See Cabala; Sode ha-Torah.

N

NAAMAH (נעמה): **1.** Daughter of Lamech and Zillah and sister of Tubal-cain (Gen. iv. 22). According to Abba b. Kahana, Naamah was Noah's wife and was called "Naamah" (pleasant) because her conduct was pleasing to God. But the majority of the rabbis reject this statement, declaring that Naamah was an idolatrous woman who sang "pleasant" songs to idols (Gen. R. xxiii. 4).

2. An Ammonitess; one of Solomon's wives and mother of Rehoboam (I Kings xiv. 21, 31; II Chron. xii. 13). In the second Greek account (I Kings xii. 24) Naamah is said to have been the daughter of Hanun (Ἀνά), son of Nahash, a king of Ammon (II Sam. x. 1–4). Naamah is praised, in B. Ḳ. 38b, for her righteousness, on account of which Moses had previously been warned by God not to make war upon the Ammonites (comp. Deut. ii. 19), as Naamah was to descend from them.

3. A town of Judah, mentioned with Gederoth, Beth-dagon, and Makkedah (Josh. xv. 41). It may be that Zophar the Naamathite (Job ii. 11) was a native of this town. Naamah is identified with the modern Na'nah, a small village six miles south of Lydda ("Memoirs of the Survey of W. Palestine," ii. 408).

E. G. H. M. Sel.

NAAMAN (נעמן). —**1. Biblical Data**: Syrian general whose miraculous recovery from leprosy is told in II Kings v. The name, meaning "pleasantness," is held by Lagarde to represent Adonis, on the assumption that נטעי נעמנים (Isa. xvii. 10) means "the plantings of Adonis." Naaman was a distinguished general who had often led the Syrians to victory. Stricken with leprosy, he was advised by a captive Israelitish maiden that the prophet Elisha could cure him. Naaman accordingly asked the Syrian king's permission to go to him, but the king, misunderstanding the words of the captive maiden, gave Naaman a letter to the King of Israel requesting him to cure Naaman of his leprosy. The latter

was troubled by the Syrian king's message, and Elisha advised him to send Naaman to him. Arrived at Elisha's door, Naaman received word from Elisha that if he would bathe seven times in the Jordan he would be cured. Naaman was greatly disappointed, as he had expected that the prophet would come to him in person and implore Yhwh to cure him; but his servants persuaded him to follow Elisha's bidding, with the result that he was completely restored to health. He then returned with his retinue to Elisha, before whom he acknowledged Yhwh as his God and asked for two mules' burden of Israelitish earth that he might build an altar to Yhwh. Naaman also sought forgiveness of Yhwh for his involuntary adoration of the Syrian divinity Rimmon through the act of his master in leaning upon him during his devotions. See also Gehazi.

M. Sel.

—**In Rabbinical Literature:** According to the Rabbis, Naaman was the archer who drew his bow at a venture and mortally wounded Ahab, King of Israel (I Kings xxii. 34). This event is alluded to in the words "because by him the Lord had given deliverance unto Syria" (II Kings v. 1), and therefore the Syrian king, Naaman's master, was Ben-hadad (Midrash Sechel Tob to Ps. lx.; Arama, "Akedat Yizhak" ch. lxi.). Naaman is represented as vain and haughty, on account of which he was stricken with leprosy (Num. R. vii. 5; comp. Arama, *l.c.*). Tanhuma, Tazria' (end), however, says that Naaman was stricken with leprosy for having an Israelitish maiden and making her his wife's servant (comp. II Kings v. 2). Naaman is mentioned as Moab in the expression "Moab is my washpot" (Ps. lx. 8), which the Rabbis regard as an allusion to Naaman's bathing in the Jordan; the appellation "Moab" is a play on the word "abi" (= "my father"), by which Naaman was addressed by his servants in II Kings v. 13 (Num. R. xiv. 4). Naaman was a "ger toshab," that is, he was not a perfect proselyte, having accepted only some of the commandments (Git. 57b; Deut. R. ii.). The Mekilta (Yitro 'Amalek, 1), however, places Naaman's conversion above Jethro's.

W. B. M. Sel.

—**Critical View:** As the object of the narrative of Naaman's sickness and restoration to health is, apparently, to form a link in the long series of miracles performed by Elisha, the redactor of II Kings did not concern himself to indicate the time when this event occurred. The rabbinical tradition that Naaman was the archer (I Kings xxii. 34) who mortally wounded Ahab seems to have been adopted by Josephus ("Ant." viii. 15, § 5). If the tradition is correct the Syrian king whom Naaman served must have been Ben-hadad II.; but as the interval between the death of Ahab and the curing of Naaman's leprosy is not known, it is impossible to identify the King of Israel to whom Naaman was sent with a letter. Ewald ("Gesch." iii. 552 *et seq.*) thinks the king referred to was Jehoahaz, while Schenkel ("Biblical Lexicon") suggests Jehu, but the general view is that it was Jehoram. The passage ("because by him the Lord had given deliverance unto Syria," II Kings v. 1) upon which the identification of Naaman with Ahab's slayer is based by the Rabbis is referred by G. Rawlinson, however (in the "Speaker's Commentary"), to the Syrian triumph over Shalmaneser II. (comp. Rawlinson, "Ancient Monarchies," ii. 344, 361).

The request of Naaman to be permitted to carry away two mules' burden of Israelitish earth for the purpose of erecting upon it an altar on which to offer sacrifices to Yhwh, reflects the belief of those days that the god of each land could be worshiped only on his own soil. The expression "So he departed from him a little way" (כברת ארץ; II Kings v. 19) seems to contradict the assertion of Naaman's intention to return to Syria with the two loads of earth. The word כברת is transliterated in the Septuagint (Vatican) *δεβραθα* and (Lucian) *χαβραθα*, while the Alexandrian codex has *καὶ ἀπῆλθεν ἀπ' αὐτὸν ἀπο τῆς γῆς Ἰσραηλ*, apparently reading וילך מאתו מארץ ישראל. Klostermann ("Die Bücher Samuelis und der Könige"), while supplying, with the Alexandrian codex, the word ישראל, connects this passage with Naaman's departure with the loads of earth, and renders the passage וילך מאתו ככר מארץ ישראל as "and he carried away from him about a cor of the earth of Israel."

2. Sixth son of Benjamin; he accompanied Jacob into Egypt (Gen. xlvi. 21, 26); or, according to Num. xxvi. 40 and I Chron. viii. 3–4, a son of Bela and consequently grandson of Benjamin and founder of the family of the Naamites.

E. G. H. M. Sel.

NAAR, ISAAC: Hakam, and, according to De Barrios, physician of the seventeenth century; born at Amsterdam; studied with Moses Zacuto and Baruch Spinoza under Saul Levi Morteira at the Talmud Torah 'Ez Hayyim, where he subsequently taught. A devoted follower of Shabbethai Zebi, he prepared for a journey, in company with Abraham Pereyra, to the pseudo-Messiah, and ironically announced his intention to Shabbethai's opponent, R. Jacob Sasportas. About 1666 he took charge of the rabbinate of Leghorn, which had been offered to Sasportas, but which, on the selfish advice of Naar, he had declined. According to De Barrios, who valued him highly as a man of like opinions with himself, Naar wrote the otherwise unknown "Reglas del Din."

It is doubtful whether Naar is identical with the physician **Isaac Naar,** author of "Discurso Sobre la Christiandad" (Amsterdam, 1713).

Bibliography: De Barrios, *Arbol de las Vidas*, p. 79; Grätz, *Gesch.* x. 239, xix.; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 76.

D. M. K.

NAASITES. See Ophites.

NABAL (lit. "fool"): Calebite noble who appears in one of the incidents which marked David's wanderings (I Sam. xxv.). Nabal was a man of great wealth and possessed numerous flocks; but he was of a niggardly and churlish disposition and was referred to as "a man of Belial." His great possessions were in Carmel, though he lived in Maon, and his wife Abigail is styled a Carmelitess (*ib.* xxvii. 3; in the Septuagint [xxv. 5] Nabal himself is called a Carmelite). Josephus, however, calls him ("Ant." vi. 13, § 6) a Ziphite (comp. I Sam.

xxvi. 1). David, having been informed that Nabal was shearing his sheep, sent ten of his men to Nabal with greetings, with the understood purpose of securing from the latter some payment in return for protecting his sheep while grazing. Nabal, however, not only refused to acknowledge the service, but returned an offensive answer, implying that David was a rebellious slave (*ib.* xxv. 5–11). David was on his way to punish Nabal for his conduct when he met Abigail, who pacified him and paid tribute to him. During that night Nabal drank and became intoxicated, and when on the following morning Abigail told him of the great danger he had escaped and of the gift she had given to David he was thrown into a fit and died ten days later (*ib.* xxv. 18–38).

E. G. H. M. SEL.

NABATÆANS: Semitic tribe or group of tribes which overran the ancient Edomite country and established a kingdom which extended from Damascus on the north to Hegra (Al-Hajr) on the south. Their power at one period was felt in central Arabia as far east as Al-Jauf. They also occupied the Sinaitic Peninsula. The capital of their kingdom was Petra, the Selah of the Old Testament (comp. II Kings xiv. 7). The Nabatæans were in possession of some of this country as early as 312 B.C.; for Antigonus, and afterward his son Demetrius, tried in vain to conquer them (Diodorus Siculus, ed. Dindorf, book xix., ch. xcv., xcvi., c.). At the time of the Maccabean struggle Judas and Jonathan, the sons of Mattathias, had relations with them (comp. I Macc. v. 25, ix. 35). It is probable that they had begun to overrun this country a century and a half earlier than this, and that they are alluded to in Malachi i. 2–4. Their occupation of Edom forced the Edomites up into southern Judah, causing the former inhabitants of Seir to occupy the Judean cities. It thus happened that in the Maccabean period Hebron was an Edomite city, the Judean border town on the south being Beth-zur.

It was formerly thought that the Nabatæans were identical with the Nebajoth of Gen. xxv. 13, and with the Na-ba-a-a-ti of the annals of Assurbanipal; but Glaser has shown ("Skizze der Gesch. und Geographie Arabiens," ii. 418 *et seq.*) that the two were distinct. The name of the Nabatæans was spelled with a ט; that of the Nebajoth, with a ת. According to R. Judah b. Hai the Nabatæans are to be identified with the Kadmonites of Gen. xv. 19 (Yer. Sheb. vi. 1).

Not Identical with Nebajoth.

A large number of inscriptions of the Nabatæans have been recovered (comp. "C. I. S." part 2, vol. i., pp. 183–486). They are written in the Aramaic language. The Nabatæans were, therefore, either of Aramaic extraction or Arabs who had come under Aramaic influence. Their inscriptions are for the most part funerary ones, and contain little historical material beyond the names of kings and the years of their reigns.

The commerce of the Nabatæans was very important. Caravans passed from Egypt and Gaza through Petra to central Arabia and even to Babylonia. Many other avenues of trade were opened by them. Some idea of their commercial enterprise may be gained from the fact that a colony of Nabatæans established themselves at Puteoli, an Italian port, where they existed in sufficiently large numbers to erect and maintain for more than fifty years a temple to their native deity (comp. G. A. Cooke, "North Semitic Inscriptions," pp. 256 *et seq.*). For this trade a coinage was developed as early as the second century B.C. (comp. Head, "Historia Nummorum," pp. 685 *et seq.*). These coins bear the names of the following rulers: Malchus I. (Malichus I.), *c.* 115 B.C.; Obodas I. (Obodath), *c.* 97–85; Aretas III. (Haretath Melek Nabatai), *c.* 85–62; Obodas II. (Obodath Melek Nabatai); Aretas IV. (Haretath), 9–50 C.E.; Malchus III., 50–70; and Rabel, 70–95. Alexander Jannæus Hasmonean king of Judea took some trans-Jordanic cities from Obodas I. and struck coins in them.

During the early part of the first century B.C. the Nabatæans controlled the country from the Arnon to Damascus. During the latter part of that century they lost the Hauran and Petra to Herod, though they retained a line of fortresses, like Salchah (Salchad) on the edge of the desert, as Aramaic inscriptions show. These fortresses connected their southern dominions with the region around Damascus, over which they still held a protectorate. In the time of Augustus the Nabatæan kingdom, like the Judean, became dependent on Rome. Most of the extant dated Nabatæan inscriptions come from Aretas IV., Malchus III., and Rabel, kings of this period. It was this Aretas (Haretath) whose daughter was divorced by Herod Antipas in favor of the beautiful Herodias (Josephus, "Ant." xviii. 5, § 1; Matt. xiv. 3 *et seq.*), and during whose rule Paul made his escape from Damascus (II Cor. xi. 32). As allies of the Romans the Nabatæans furnished aid to the army of Titus during the siege of Jerusalem (Josephus, *l.c.* xvii. 10, § 9).

Under Trajan the Romans terminated the Nabatæan kingdom, erecting the nearer portions of it into the Roman province of Arabia. Petra, Hegra Al-Jauf, and other parts of the Nabatæan dominions in the interior of Arabia were then abandoned by the Romans.

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E. C. G. A. B.

NABLUS. See SHECHEM.

NABON or **NAVON:** Turkish family which, from the seventeenth century onward, produced several rabbinical writers. It had several branches, of which one was at Jerusalem and another at Constantinople.

Benjamin Nabon: Rabbinical writer, was living in Jerusalem at the beginning of the nineteenth century. He was the author of "Ir Shoshanim" (Salonica, 1806), novellæ to Jacob ben Asher's Turim, and "Bene Binyamin" (Jerusalem, 1807), responsa, published by his stepson Jacob Saul Elyashar with the latter's "Kereb Ish."

Ephraim ben Aaron Nabon: Rabbinical author; born at Constantinople; died there 1735. At the age of ten he was sent by his parents to study

in Jerusalem. Later when delegated to Constantinople as solicitor of alms for the poor of Jerusalem, he was honored with the title "Rab." He married the daughter of the wealthy Judah Ergas of Constantinople. Nabon was the author of "Mahaneh Efrayim" (Constantinople, 1738), a collection of responsa.

Hanun Nabon: Rabbinical writer; lived in Jerusalem in the seventeenth and eighteenth centuries. He is the earliest known member of this family. He wrote a volume of sermons which the bibliographer Azulai saw in manuscript.

Isaac Nabon: Turkish rabbinical writer; born in Constantinople 1730; died at Jerusalem 1787; son of Joseph Nabon. He left a work entitled "Din Emet," which was published (Salonica, 1803) posthumously; it contains novellæ on Jacob ben Asher's Turim and on Joseph Caro's commentary on that work.

Jonah Nabon: Rabbinical writer; born at Jerusalem 1713; died there 1760, son of Hanun Nabon. He was celebrated for his Talmudic and cabalistic learning, and was the teacher of Hayyim Joseph David Azulai. Nabon wrote several works, of which only two have been published, namely: "Nehpah ba-Kesef" (vol. i., Constantinople, 1748; vol. ii., Jerusalem, 1843), responsa; and "Get Mekushshar," on divorce, in the form of a commentary on "Get Pashut," a work on the same subject by Moses ibn Habib.

Jonah Moses Nabon: Chief rabbi of Jerusalem succeeding Sozin in 1836; died 1840. He was a grandson of Jonah Nabon. He wrote a short work, published together with his grandfather's "Nehpah ba-Kesef." He was the first chief rabbi of Jerusalem to be given the title "Rishon le-Ziyyon."

Bibliography: Hezai, *Ha-Me'ubal be-Shelomoh*, p. 47.

Judah Nabon I.: Turkish rabbinical writer; born at Constantinople; died there 1762; son of Ephraim Nabon. He was the author of "Kiryat Melek Rab" (vol. i., Constantinople, 1751; vol. ii., *ib.* 1765), containing notes on Maimonides' "Yad ha-Hazakah," and responsa.

Judah Nabon II.: Chief rabbi of Jerusalem from 1841 to 1842.

M. Fr.

NABOPOLASSAR. See Nebuchadnezzar.

NABOTH (lit. "fruits" or "height"): Jezreelite of the time of Ahab, King of Israel, owner of a small plot of ground near Jezreel (II Kings ix. 21, 25, 26) and of a vineyard contiguous to Ahab's palace at Jezreel (I Kings xxi. 1); the Septuagint reads "a vineyard [near] by the threshing-floor of Ahab, King of Samaria," without indicating its situation. Ahab desired the vineyard for a garden of herbs, and proposed to buy it from Naboth or give him a better one in exchange. Naboth, however, refused to part with the vineyard on the ground that it was the inheritance of his fathers. It seems that Ahab would have abandoned his purpose, but his wife Jezebel took the matter into her own hands. Writing in Ahab's name to the elders and nobles of Naboth's city, probably Samaria, she ordered them to proclaim a solemn fast and set Naboth on high among the people, then two wicked men were to testify that Naboth had cursed God and the king, the punishment for which was stoning. Jezebel's order was executed to the letter, and Naboth having been stoned, Ahab took possession of the vineyard (I Kings xxi. 1–16). It seems from II Kings ix. 26 that Naboth's sons perished with their father, probably being killed soon afterward by order of Jezebel in order that they might not claim the vineyard as their inheritance. The execution of Naboth took place outside the city, where the dogs licked up his blood (I Kings xxi. 13, 19), according to Josephus ("Ant." viii. 15, § 6), at Jezreel (see Jezebel; Jezreel).

E. G. H. M. Sel.

NADAB (lit. "liberal"): **1.** Eldest son of Aaron and Elisheba; one of the leaders of the children of Israel who went with Moses to Sinai and "saw the God of Israel" (Ex. vi. 23; xxiv. 1, 9 *et seq.*; Num. iii. 2, xxvi. 60; 1 Chron. v. 29 [A. V. vi. 3], xxiv. 1). Nadab was consecrated to the priesthood with his three younger brothers, but on the very day of his consecration he and his brother Abihu perished for having offered "strange fire" (Ex. xxviii. 1; Lev. x. 12 *et seq.*; Num. iii. 4, xxvi. 61; I Chron. xxiv. 2). See Abihu in Rabbinical Literature.

2. King of Israel; son of Jeroboam; reigned over Israel two years. He was an idolater, following the cult established by his father, Jeroboam. He was assassinated by Baasha while besieging the Philistine town Gibbethon. With him terminated the dynasty of Jeroboam; for Baasha, after having slain Nadab, put to death the remainder of the royal family (I Kings xiv. 20, xv. 25–29).

3. Descendant of Jerahmeel, the son of Hezron and head of a Jerahmeelite family (I Chron. ii. 28, 30, 33).

4. Benjamite, of the family of Gibeon (I Chron. viii. 30).

E. G. H. M. Sel.

NADSON, SIMON YAKOVLEVICH: Russian poet; born at St. Petersburg Dec. 26, 1862; died at Yalta Dec. 31, 1886. His father was a Jew who had entered the Greek Orthodox Church; his mother, Antonina Stepanovna, was a poetess and a member of a noble family. He studied first at the classical, then at the military high school, his studies including music. After graduating from the military academy at St. Petersburg, he was given a commission in the regiment stationed at Cronstadt. In 1883 he was stricken with tuberculosis; he went abroad in search of health, but returned to Russia, and died at Yalta, his death being hastened by the persecution to which he was subjected on account of his Jewish origin. Among his persecutors was the editor of the "Novoe Vremya." His poems, marked by somberness of tone, and his essays were published in two volumes in 1898 at St. Petersburg.

H. R. A. S. W.

NAGAR. See Najara.

NAGARI, MOSES BEN JUDAH: Philosophical writer. According to Steinschneider, he lived at Rome about 1300, and his name should be read "Na'ar" (נער), he being of the Ne'arim family ("Adolescentoli"). He wrote "Ma'amar ba-Ma'are-

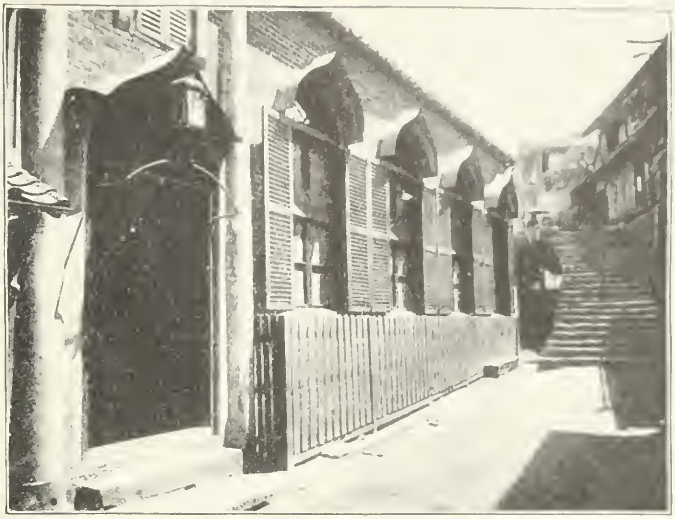
ket," an index to Maimonides' "Moreh Nebukim," and explanations of philosophical terms, printed, together with Saul Cohen's philosophical questions on the "Moreh" addressed to Isaac ABRAVANEL, at Venice in 1574. This being considered a fragment of a collective work on the "Moreh," it was erroneously called "Ḳeẓat Bi'ure ha-Moreh."

Steinschneider has pointed out the mistakes made concerning this author. Dukes in "Allg. Zeit. des Jud." 1840, p. 156, corrupts his name into "Nagara," and in "Orient, Lit." 1845, p. 617, into "Najara." Wolf in "Bibl. Hebr." i. 852, No. 1562, calls him "Moses ben Judah Nigdi," but *ib.* iii. 758, No. 1562, "Nagara" and "Nagari." *Ib.* iii. 795, No. 1610, he confounds him with Moses ben Levi Najara, as does Fürst in "Bibl. Jud." iii. 13; and both erroneously ascribe to him Moses ben Levi's work "Leḳaḥ Ṭob."

BIBLIOGRAPHY: Benjacob, *Oẓar ha-Sefarim*, p. 282, No. 204; p. 554, No. 33; Steinschneider, *Cat. Bodl.* col. 1834.

D. S. MAN.

NAGASAKI: Commercial seaport in the ken of the same name, Japan. Of its Jewish community most of the members emigrated from Russia. In the year 1894 a synagogue (Beth Israel) was founded by R. H. Goldenberg with the cooperation of S. D. Lessner. The latter had shortly before, with the assistance of M. Ginsburg, bought a plot for a Jewish cemetery. Goldenberg, it may be incidentally mentioned, married a Japanese widow, who, together with her two sons and one daughter, has embraced Judaism. Recently (1904) two Christians embraced Judaism of their own accord.



Beth Israel Synagogue, Nagasaki, Japan.
(From a photograph.)

In 1901 a Jewish benevolent society was founded to provide aid for poor Jews at home and abroad. S. D. Lessner, the founder of the institution, is its president. About 1902 a branch of the Anglo-Jewish Association was formed in Nagasaki, Lessner being unanimously elected president and K. Ebenstark honorary treasurer. The Nagasaki Jews number about 100 in a total population of 107,422.

BIBLIOGRAPHY: *Jew. Chron.* [illegible]

J. [illegible]

NAGAWKAR, BENJAMIN SHALOM: Beni-Israel soldier; born at Bombay before 18[illegible]. He enlisted in the 25th Regiment Bombay Native Light Infantry July 1, 1848; was made jemidar Jan. 1, 18[illegible]; subahdar Jan. 1, 1873; and subahdar-major April 15, 1879. Nagawkar was present at the siege and capture of the fort of Dhar, the action of Mundisur, the battle of Guraria, the siege of the fortress of Chundairee, Jhansi, the battle of the Betwa, the action at Koonch, the capture of Calpee, the action at Moorar, and the capture of Gwalior (obtaining medal and clasp). He served throughout the Abyssinian campaign (for which he gained the service medal), and retired Aug. 7, 1881.

[illegible]

Jewish Burial-Ground, Nagasaki, Japan.
(From a photograph.)

NAGAWKAR, SAMUEL MOSES: Beni-Israel soldier; born at Bombay about 1810. He enlisted in the [illegible] Regiment Native Infantry Oct. 1, 1832. He was on foreign service at Aden from 1840 to 1844, served in the southern Mahratta war in 1844 and 1845 and in the campaign in Central India, and was present at Kotah, Padson, Chunderi, [illegible], Gwalior, Pawrie, Bijapur, [illegible], Jhansi and [illegible] to

1878 and 1879. Nagawkar went through the Abyssinian campaign of 1867 and 1868, and retired Dec. 28, 1871.

J. Hy.

NAGDELA (NAGRELA), ABU ḤUSAIN JOSEPH IBN: Spanish statesman; born about 1001; died Dec. 30, 1066; son of Samuel ibn Nagdela. A highly educated and clever man, he succeeded his father as vizier and as rabbi of the community of Granada, directing at the same time an important school. Arabic chroniclers strangely relate that he believed neither in the faith of his fathers nor in any other faith. It may also be doubted that he openly declared the principles of Islam to be absurd (Dozy, "Geschichte der Mauren in Spanien," ii. 311). Devoted to learning, he aided many students, e.g. Isaac ben Baruch ibn Albalia, the Talmudist, and the poet Isaac ibn Ghayyat. Arabic poets also praise his liberality.

In contrast to his father, Joseph was proud and haughty. He completely ruled King Badis, who was nearly always drunk, and surrounded him with spies, who reported every word of the king. Holding the reins of government, he appointed his coreligionists to public offices with such frequency as to attract attention. He was also accused of several acts of violence. These things combined to draw upon him the hatred of the Berbers, who were the ruling majority at Granada. The most bitter among his many enemies, Abu Isḥak of Elvira, a fanatical Arabic poet whose hopes of obtaining an office at court had been frustrated by Joseph, wrote a malicious poem against him and his coreligionists. This poem made little impression upon the king, who trusted Joseph implicitly; but it created a great sensation among the Berbers. They spread a report to the effect that Joseph intended to kill Badis, and to deliver the realm into the hands of Al-Mu'taṣim of Almeria, with whom the king was at war; then, killing Al-Mu'taṣim in turn, to seize the throne himself. This calumny was made the pretext for disgracing Joseph and plundering the Jews. The mob stormed the royal palace, where Joseph had sought refuge at the beginning of the riot, hiding in a coal-pit, and having blackened his face so as to make himself unrecognizable. He was, however, discovered and killed, and his body was hanged on a cross. Most of the Jews of Granada also perished. Joseph's wife, a daughter of R. Nissim ben Jacob, fled to Lucena with her son **Azariah**, where she was supported by the community. Azariah died in early youth.

Nothing is known of Joseph's literary work. On the letter to R. Nissim ascribed to Joseph, see Kaufmann in Berliner's "Magazin," 1882, p. 8.

Bibliography: Munk, *Notice sur Abou'l Walid*, pp. 94 *et seq.*; Dozy, *Gesch. der Mauren in Spanien*, German ed., ii. 310 *et seq.*; Grätz, *Gesch.* vi. 55 *et seq.*, 415 *et seq.*; Ersch and Gruber, *Encyc.* section ii., part 31, p. 86.

M. K.

NAGDELA, SAMUEL IBN. See Samuel ha-Nagid.

NAGID. See Egypt.

NAGY-KANIZSA (called also **Gross Kanizsa**): Hungarian town, in the county of Szalad. The antiquity of its disused cemetery, which dates back to the end of the seventeenth century, is the only index to the period of the first settlement of the Jews in Nagy-Kanizsa. This cemetery was closed in 1784, when the one now in use was opened. The synagogue was dedicated in 1821, and the school established in 1831. The congregation was very small until about 1840, since which date it has grown considerably. The Nagy-Kanizsa community is one of the most progressive in Hungary; its services have been modernized through the influence of Leopold Löw, and a modern school has been established, which had 300 pupils in 1843 and 600 in 1863. Since 1890 it has been recognized by the government as a public high school. The charitable and social organizations maintained by the congregation are numerous and well endowed; a list of them is given in "Ben Chananja" (i. 235–237). Up to 1868 the Jews were excluded from the principal club of the city, the Casino, but they have become so influential that at present (1904) a Jew, Leopold Elek de Ujnép, is its president. During the height of the anti-Semitic movement in Hungary the town was the scene of a riot (June 18, 1887), during which a Jewish railroad conductor named Gottreich was mortally wounded.

Among the rabbis of Nagy-Kanizsa were I. Ch. Jorin (1764–1804), Meïr Szantó (father of Simon Szantó), Isaac Samuel Löwy, Leopold Löw (1840–1846), and Hirsch Bär Fassel (1852–82); the present incumbent is Edward Neumann (since 1882), the first graduate of the Budapest rabbinical seminary. Ludwig Lichtschein (later rabbi of Austerlitz and Csurgo) was assistant rabbi from 1865 to 1868, and Leon Kartschmaroff has been cantor of the congregation since 1865. Among the scholars who have lived in Nagy-Kanizsa were Dr. Moritz Horschetzky and Josef Loewy (Hebraist and contributor to Jewish periodicals, notably to "Neuzeit"; b. Frauenkirchen 1809; d. Nagy-Kanizsa Feb. 1, 1882). The names of Heinrich Guttmann de Gelse, merchant and manufacturer, and leader in Jewish communal affairs, and of the banker Leopold Elek de Ujnép (ennobled 1904) are identified with the town. Nagy-Kanizsa has a population of 23,778, about 3,653 of whom are Jews.

D.

NAHARAIM. See Aram-naharaim.

NAHASH (נחש = "serpent"): **1.** King of the Ammonites. At the beginning of Saul's reign Nahash attacked Jabesh-gilead, and when the people of that place asked for terms of surrender he gave them the alternatives of having their right eyes thrust out or of being put to the sword. The inhabitants of Jabesh-gilead then obtained a respite of seven days and sent messengers to Saul, who assembled an army and routed the Ammonites (I Sam. xi. 1–4, 11). It appears, however, from I Sam. xii. 12, that Nahash had threatened the Israelites before Saul was made king, and that it was for this reason the Israelites insisted upon having a king. According to Josephus ("Ant." vi. 5, § 1), Nahash was in the habit of putting out the right eye of every Israelite that came into his power. Nothing more is told of Nahash until his death is mentioned; this occurred in the beginning of David's reign and was the occasion of David's message of condolence to Hanun, Nahash's son and successor (II Sam. x. 1–2). Na-

hash had shown kindness to David; it is not stated what that kindness was, but there is a tradition that when David entrusted his family to the King of Moab (comp. I Sam. xxii. 3–4) the latter slew the entire family, with the exception of one of David's brothers, who escaped and found asylum with Nahash (Tan., Wayera, 25). Jerome ("Quæstiones Hebraicæ," on II Chron. xix. 2) suggests that David's sympathy was due to the fact that he and Nahash were common enemies of Saul. If the statement of Josephus ("Ant." vi. 5, § 3) is true, that Nahash was slain when the Ammonites were routed by Saul, the Nahash whose death David lamented must have been a different person.

2. Father of the Ammonite Shobi who took provisions to David during the latter's flight before Absalom (II Sam. xvii. 27–29). Ewald ("Gesch." iii. 250) thinks that Shobi was a member of the royal family of Ammon whom David had spared when he captured Rabbah, the capital of Ammon, and that consequently Nahash was not a king of Ammon.

3. A name mentioned once only, in II Sam. xvii. 25, in connection with the parentage of Amasa, who was the son of Ithra and whose mother was Abigail, daughter of Nahash and sister of Zeruiah. As Abigail and Zeruiah are given in I Chron. ii. 16 as sisters of David, three assumptions are possible. According to the Rabbis, Nahash must be identified with Jesse, who was called "Nahash" because, being himself sinless, he died in fulfilment of the sentence of death upon all humanity consequent upon the temptation of the serpent (Shab. 55b). The alternatives to this are that "Nahash" was the name of Jesse's wife, or that Nahash was Jesse's wife's first husband; in the latter case Abigail and Zeruiah were David's sisters only on their mother's side.

Some modern scholars think that the same individual is referred to in all these cases. If the statement of Josephus ("Ant." vi. 14, § 9) is correct, that Saul reigned forty years, Nahash, who was reigning before Saul's accession to the throne, must have lived to be very old. Further, it is possible also that Shobi was the son of the King Nahash who had shown kindness to David, and that, unlike his brother Hanun, Shobi cherished the same sentiment toward David. This latter view is supported by some of the rabbis, who identify Shobi with Hanun (Yalḳ., II Sam. 151). Stanley ("History of the Jewish Church," ii. 50) assumes that Nahash, king of the Ammonites, was Abigail's father by a wife or a concubine who afterward became Jesse's wife. Wellhausen ("Text der Bücher Samuelis," p. 201), however, thinks that the נחש of II Sam. xvii. 25 is a copyist's mistake for ישי, introduced from בן נחש in verse 27 of the same chapter.

E. C. M. Sel.

NAHAWENDI, BENJAMIN. See Benjamin ben Moses Nahawendi.

NAḤMAN BEN ḤAYYIM HA-KOHEN: French tosafist; flourished toward the end of the twelfth century. As Gross concludes from "Kol Bo" (ed. Venice, 1562), No. 101, Naḥman was the son of Ḥayyim ben Hananeel ha-Kohen. He was the author of "Sefer Naḥmani," which Joseph Colon quotes (Responsa, ed. Lemberg, 1798, Nos. 145, 149). Gross identifies him further with the tosafist Naḥman, whose tosafot are mentioned in "Shittah Mekubbeẓet" to B. Ḳ. 43a (Venice, 1762).

Bibliography: Zunz, *Z. G.* pp. 36, 48; Michael, *Or ha-Ḥayyim*, No. 559; Gross, *Gallia Judaica*, p. 51.

E. C. A. P.

NAḤMAN BAR ISAAC: Babylonian amora of the fifth generation, died in 356, like Raba, a pupil of R. Naḥman b. Jacob. While he was still young his halakic knowledge was known and esteemed; and he was chosen resh kallah (see Jew. Encyc. i. 146b, *s.v.* Academies in Babylonia). He went to Sura, where R. Naḥman b. Ḥisda drew particular attention to him and frequently repeated his responsa in the bet ha-midrash (Ḥul. 88b; Shebu. 12b; Ta'an. 21b).

At Raba's death Naḥman bar Isaac became his successor as head of the school which was transferred from Maḥuza to Pumbedita. This position he held for four years. He contributed to the Halakah chiefly by collecting, arranging, and transmitting the teachings and decisions of his predecessors, which were thus saved from oblivion. He also employed mnemonic sentences to facilitate the memorization of the halakot which he had arranged, thus beginning the redaction of the Talmud (see Mnemonics). He recognized distinctly his position as regards the Halakah, saying of himself "I am neither a sage nor a seer, nor even a scholar as contrasted with the majority. I am a transmitter and a collector, and the bet ha-midrash follows me in its decisions" (Pes. 105b). He is frequently mentioned in the Haggadah as one who arranges and explains the words of other authorities, and he frequently cites Biblical passages in support of their teachings (Ar. 33a). When the interpretations of others deviate from the Masoretic vocalization, Naḥman endeavors to show that reference to the consonantal basis of the word in question allows such varying explanations (Yoma 38b, 75b). He often interprets rare or ambiguous terms in the Mishnah by citing analogous passages (Beẓah 35b; Yoma 32b).

On the other hand, Naḥman has also many independent maxims of his own, of which the following may serve as examples: "Why is wisdom likened to a tree? (Prov. iii. 18). Because as a tiny piece of wood kindles a large one, so the small promotes the great in the study of the Law" (Ta'an. 7a). "Conceit is altogether reprehensible" (Soṭah 5a). So is anger (Ned. 22b). "Pride is expressly forbidden in the Torah" (Soṭah 19a; comp. Deut. viii. 14).

Naḥman affected a witty mode of expression, and he often played on the names of the scholars who brought baraitot before him (Ber. 39b, 55b; Git. 41a). He also frequently employed proverbs (Yoma 86a; Shab. 54a; Soṭah 22a).

Bibliography: Hamburger, *R. B. T.* ii. 82 *et seq.*; Bacher, *Ag. Bab. Amor.* pp. 133–134.

J. Z. L. W. B.

NAḤMAN BAR JACOB (generally called simply **R. Naḥman**): Babylonian amora of the third generation; died 320, pupil of Mar Samuel. He was chief justice of the Jews who were subject to the exilarch, and was also head of the school of Nehardea. On the destruction of that town he transferred his pupils to Shekanzib. His marriage

with the daughter of the wealthy resh galuta enabled him to live in luxury and to entertain scholars and strangers lavishly. Thus R. Isaac of Palestine, who visited Babylonia stayed at Naḥman's house and enjoyed his hospitality. When the guest on leaving was asked by his host to bless him, the former answered with the beautiful parable of the tree which sheltered the weary traveler beneath its shade and fed him with its fruit, so that the grateful wanderer blessed it with the words, "May thy scions be like unto thee." And I," added R. Isaac, "can bless thee, who art blessed with material and spiritual wealth, only with the prayer that thy scions too may be like unto thee" (Ta'an. 5b–6a). R. Naḥman had such a sense of his own worth that he said: "If some one now living were to become the Messiah, he must resemble me" (Sanh. 98b). He also permitted himself, in his capacity of justice, to decide civil cases without consulting his colleagues (*ib.* 5a). He was likewise the author of the important ruling that a defendant who absolutely denies his guilt must take the so-called rabbinical oath "shebu'at hesset" (Shebu. 40b). As a haggadist, Naḥman was less important, although he is said to have used many collections of haggadot (Ber. 23b). He was fond of collecting in one passage a number of Aramaic aphorisms (see Yoma 28b–29a), and used strictly popular expressions in his speech (Ḥul. 12a, 17a; Ta'an. 24a). His haggadic remarks relating to Biblical personages were likewise made in this style, as the following specimens will show: "It is not entirely for women to be conceited; the two prophetesses Deborah and Huldah had hateful names, namely, 'bee' and 'weasel'" (Meg. 14b). "Stubbornness avails even in the face of Heaven; for God allowed Balaam to make the journey to Balak after He had forbidden it" (Sanh. 105a).

Bibliography: Hamburger, *R. B. T.* ii. 819 *et seq.*; Bacher, *Ag. Bab. Amor.* pp. 79–83; *Sefer ha-Dorot*, pp. 283 *et seq.*

J. Z. L.

NAḤMAN B. SAMUEL HA-LEVI: Frankist rabbi of Busk, Galicia, lived in the first part of the eighteenth century. When Mikulski, the administrator of the archbishopric of Lemberg, invited the representatives of Judaism to a disputation with the Frankists July 16, 1759, Naḥman was one of the Frankist delegates. On his baptism into the Christian faith he took the name of **Piotr Jacobski.**

Bibliography: Graetz, *Gesch. der Juden*, x. 392.

S. O.

NAḤMAN B. SIMḤAH OF BRATZLAV: Founder of the Ḥasidic sect known as "Bratzlaver Ḥasidim"; born at Miedzyboz (Medzhibozh), Podolia, Oct. 9, 1770; died at Uman 1811. His father was a grandson of Ba'al Shem-Tob and of R. Naḥman Horodenker. Naḥman b. Simḥah received his early education in Talmud, Cabala, and philosophy from his father. In his youth he led an ascetic life; and he is said to have followed it so rigorously as to swallow his food without masticating it in order that he might not enjoy it ("Maggid Sihot," p. 3), and to roll naked in the snow (*ib.* p. 13). In 1798 he went to Palestine, where he was received with honor by the Ḥasidim, and where his influence brought about a reconciliation between the Lithuanian and the Volhynian Ḥasidim (*ib.* p. 30). Returning to Poland, he settled in Bratzlav, from which town he disseminated his teachings.

Naḥman was an independent and ardent thinker, as is discernible from his precepts as well as from his relation to the other Ẓaddikim of his time. His most important changes in the precepts and his reforms of the practises of Ḥasidism were the following: (1) he emphasized the importance of the ẓaddik as a medium of communication between man and God, and as a sort of father confessor ("Likkuṭe 'Ẓot," i., *s.v.* "Ẓaddik" and "Teshubah"); (2) he laid stress on fasting and self-castigation as the most effective means of repentance (*ib.* ii., *s.v.* "Teshubah"); and (3) he held that the evil inclinations of man ("yeẓer ha-ra'") are necessary to the perfection of man and to his devotion to God ("Ḳorot Podolia," p. 33). Naḥman frequently recited extemporaneous prayers ("Maggid Sihot," p. 6).

By his reforms and teachings Naḥman gained a great following among the Ḥasidim; but, unduly estimating the importance of his own mission, he assumed an attitude of superiority toward the Ẓaddikim of his time, and thus evoked much opposition from them. The Ẓaddikim, with "the Old Man of Shpola" at their head, waged war against Naḥman. They accused him of being a follower of Shabbethai Ẓebi and a Frankist, and persecuted and excommunicated his adherents. Although the number of the latter was rapidly increasing, Naḥman was compelled, on account of this opposition, to remove to Uman, where he lived for the rest of his life.

Naḥman's doctrines were published and disseminated mainly after his death, by his disciple Nathan ben Naphtali Herz of Nemirow. The latter built at Uman a synagogue in honor of his teacher, and composed a number of prayers to be recited at Naḥman's grave by his followers. Many of the latter flock there annually even to this day.

Nathan also arranged and published Naḥman's works, as follows: "Likkuṭe Maharan" (vol. i., Ostrog, 1808; vol. ii., Moghilef, 1811; vol. iii., Ostrog, 1815), Ḥasidic interpretations of the Scriptures, the Midrashim, etc.; "Sefer ha-Middot" (Moghilef, 1821), treatises on morals, arranged alphabetically; "Alfa Beta" (*ib.* n.d.); "Sippure Ma'asiyyot" (n.p., 1815), fantastic tales in Hebrew and Yiddish; "Ma'gele Ẓedek" (Jozefov, 1847), on good conduct. These works may be best described as a conglomeration of nonsense, philosophic truths, poetry, and masterful pictures of the life and customs of Naḥman's time. See Ḥasidim.

Bibliography: Litinsky, *Ḳorot Podolia*, i. 32 *et seq.*, Odessa, 1895; Deinard, *Le-Ḳorot Yisrael be-Russia*, pp. 6 *et seq.*, in *Ner ha-Ma'arabi*, 1896, Nos. 9–10.

H. R. A. S. W.

NAḤMANI, SAMSON ḤAYYIM BEN NAḤMAN RAPHAËL: Italian Talmudist; flourished about the latter half of the eighteenth century. He was the pupil of Ephraim Cohen of Ostrog, rabbi of Modena; of Abi'ad Sar-Shalom Basilla, rabbi of Mantua; and, in Cabala, of Benjamin Alexander ha-Kohen, rabbi of Reggio. He wrote "Toledot Shimshon," a commentary on Mishnah Abot (Leghorn, 1766), and "Zera' Shimshon," on the Pentateuch and the Five Megillot (Mantua, 1778).

Bibliography: Fürst, *Bibl. Jud.* iii. 8.

E. C. J. S. R.

NAHMANIDES, MOSES. See MOSES BEN NAHMAN GERONDI.

NAHMIAS (NAAMIAS, NEHMIAS): One of the most ancient and prominent Jewish families of Toledo. The oldest member known is **Joseph Nahmias,** son-in-law of Joshua ben Isaac ibn Saidun, who was living in 1112. In 1211 another of the same name is met with in the same city. In 1231 **Abu al-Hajjaj Joseph ben Isaac ibn Nahmias** was a scribe of Arabic codices; and in the latter part of the same century lived **Todros ibn Nahmias,** whose daughter was famed for her many excellent qualities. J. S. R.

The best-known of this family is **Joseph ben Joseph (Jose) Nahmias** of Toledo, pupil of Rabbi Asher ben Jehiel. Between 1330 and 1350 he wrote the following works: an astronomical work in Arabic, still in manuscript, and entitled "Nur al-'Alam" (Light of the World), which was translated by an anonymous scholar of the fourteenth century into Hebrew; a commentary on the Pentateuch; a commentary on Pirke Abot; a commentary on Proverbs. He may be identical with Joseph b. Abraham ibn Nahmias, mentioned below; he was a contemporary of **Joseph ben Joseph ibn Nahmias,** who also lived at Toledo, was a colleague of Judah and Jacob ben Asher, and wrote a commentary on Esther in 1326 or 1327.

BIBLIOGRAPHY: Zunz, *Z. G.* pp. 429 *et seq.*; Steinschneider, *Hebr. Uebers.* pp. 597, 686; idem, *Hebr. Bibl.* xii. 124 *et seq.*
M. K.

Other members of the family are **David ben Joseph Nahmias,** who, together with his three sons, died during the plague in Toledo (Tammuz, 1349); **Moses Nahmias,** the colleague of R. Judah ben Asher, and whose son Judah also died of the plague at the age of twenty-seven (1350); and **Joseph ben Abraham Nahmias,** who transliterated into Hebrew part of the commentary, written in Arabic characters, of Solomon ibn Ya'ish on Avicenna's "Canon."

In places other than Toledo lived the following members of the family (given in chronological order):

Isaac Nahmias: Judge in Cordova, and later rabbi of Fez (*c.* 1420).

S. J. S. R.

Abraham b. Joseph ibn Nahmias: Translator; lived about 1490 at Ocaña, Castile. Nahmias studied philosophy and advised his coreligionists to learn it from the Christians. Of his Hebrew translation of Thomas Aquinas' commentaries on Aristotle's "Metaphysics" only the preface has been published ("Kerem Hemed," viii. 110 *et seq.*). Albertus Magnus' sketch of physical philosophy, "Kizzur ha-Filosofia ha-Tib'it," was translated into Hebrew not by Nahmias, as Zunz assumes and Fürst asserts, but by his contemporary Abraham Shalom b. Isaac of Catalonia.

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 1; Steinschneider, *Hebr. Uebers.* pp. 465, 485.

David Nahmias (d. 1511) and his son **Samuel** (d. *c.* 1522), who in 1505 established a Hebrew printing-office in Constantinople.

Abraham Nahmias: Talmudist, died as a martyr (*c.* 1529). He, as well as **Jacob ibn Nahmias,** is quoted by Jacob Berab and by Joseph Caro.

Abraham ibn Nahmias: Physician; born in Lisbon, lived in Constantinople about 1530. He was the author of the medical works known as "Sifre Refu'ah," two of which, respectively on the method of treating hematemesis and on the use of cold water in inflammatory fevers, were translated from Hebrew into Latin (Venice, 1591, 1604). Another medical work, still in manuscript, has been ascribed to him, but the authorship is doubtful.

A third **Abraham ibn Nahmias** lived about 1600 in Salonica, being a contemporary of Aaron Shulam; while a fourth **Abraham ibn Nahmias,** famous for his piety, was a pupil of Abraham Motal and lived about 1640 at Constantinople, in which city he died.

BIBLIOGRAPHY: De Rossi-Hamberger, *Hist. Wörterb.* p. 209; Carmoly, *Les Médecins Juifs,* p. 161; Zunz, *Z. G.* p. 429; Fürst, *Bibl. Jud.* iii. 1; Conforte, *Kore ha-Dorot,* pp. [illegible], 41a, 45b, 52b.
J. M. K.

Isaac Nahmias: Burned at the stake in Ancona in 1556.

David Nahmias, lived in Salonica (mentioned by Hayyim Shabbethai in "Torat Hayyim," Salonica, 1715), and **Eliezer ben Hadriel Nahmias** in Constantinople; both of them prominent rabbis in 1573.

Isaac Nahmias and his son **David,** who were prosperous merchants in Salonica in 1611. The father is perhaps identical with Isaac ben David, praised for his bounty by Lonzano ("Shete Yadot").

Joseph ibn Nahmias: Lived in 1625. Leon of Modena dedicated to him his "'En Ya'akob."

Immanuel Nahmias: Poet; was born in Amsterdam in 1632.

Between 1630 and 1660 lived **Abraham, Israel,** and **Jacob Nahmias** (the last-named was perhaps Delmedigo's teacher in Cabala in Constantinople); **Levi Nahmias** (of Sidon?) in Hebron; and **David Nahmias** (of Salonica) in Jerusalem (*c.* 1652).

Solomon ben Moses ibn Nahmias: Judge in Monastir in 1643.

Samuel ben David ibn Nahmias: Born in Salonica; went to Venice, where, together with his son **David** and his brother **Joseph,** he turned Catholic (1649), and became known as "Giulio Morosini." He was made librarian of the Vatican and, later, lecturer in the College de Propaganda Fide. He was the author of the voluminous work (2 vols., containing 103 chapters and 1,453 pages) "Derek Emunah: Via Della Fede Demonstrata" (Rome, 1683), attacking the Jews.

The latest members of the Nahmias family met with are **Samuel Nahmias** of Ipsala, **R. Joseph Nahmias** of Rhodes (1660), and the latter's son, who was living in 1695.

BIBLIOGRAPHY: Zunz, *Z. G.* [illegible]; Steinschneider, *Hebr. Uebers.* [illegible]; *J. Q. R.* [illegible] v. 290, 709-713; Fürst, *Bibl. Jud.* [illegible] 172, 179, 188.
S. J. S. R.

NAHMOLI, JOSEPH: Talmudist and rabbi of Larissa in the eighteenth century; father-in-law of Isaac ibn Shangi (author of "Be'er Yiẓḥaḳ," on the Pentateuch), and pupil of Hayyim Abulafia.

He wrote "Eshel la Nehalim" (Smyrna, n.d.), containing homilies for Sabbaths and holy days; "Ashlag ha-Pisgah," published together with Hayyim Abulafia's "Middot la-Mizbeah" (ib. n.d.).

Bibliography: Fürst, *Bibl. Jud.* iii. 8.

E. C. J. S. R.

NAHOR: 1. Son of Serug; father of Terah and, consequently, grandfather of Abraham. He is said to have lived one hundred and forty-eight years (Gen. xi. 22–25; I Chron. i. 26).

2. Son of Terah and brother of Abraham and Haran. He married the latter's daughter Milcah (Gen. xi. 26–27, 29). Joseph Halévy ("Recherches Bibliques," i. 328) derives the name of Nahor from the Assyrian "Nahara" (= "cachalot"); a king of this name occurs in the prism inscription of Esarhaddon (col. iv., line 21). Although it is not stated that Nahor emigrated with his father and brother from Ur of the Chaldees (comp. Gen. xi. 31), yet from the fact that Haran is called "the city of Nahor" (comp. Gen. xxiv. 10, xxvii. 43) it may be inferred that Nahor took part in the emigration and settled at Haran (comp. Halevy, *l.c.* p. 303; see also Haran). Nahor was the progenitor of twelve Aramean tribes through his twelve sons, of whom eight were born to him by his wife Milcah and four by his concubine Reumah (Gen. xxii. 20–24). Nahor is mentioned on two other occasions. "The God of Abraham and the God of Nahor" (Gen. xxxi. 53) was invoked by Jacob at his meeting with Laban; and "Terah the father of Abraham and Nahor," is referred to in Josh. xxiv. 2. Both passages show that Nahor was an idolater and that his cult was followed by his descendants, the Arameans.

E. G. H. M. Sel.

NAHSHON (נחשון).—**Biblical Data**: Son of Amminadab; descendant in the fifth generation from Judah and brother-in-law of Aaron (Ex. vi. 23; I Chron. ii. 4–10). Nahshon was appointed by Moses, upon God's command, as prince of the tribe of Judah, and though his tribe was fourth in the order of the Patriarchs, yet at the dedication of the Tabernacle he was the first to bring his dedicatory offering (Num. i. 7, ii. 3; vii. 12, 17; x. 14). Nahshon was, through Boaz, the ancestor of David (Ruth iv. 20–22; I Chron. ii. 10 *et seq.*).

E. G. H. M. Sel.

In Rabbinical Literature: Owing to his direct descent from Judah and to his being the progenitor of so many kings, Nahshon is extolled by the Rabbis as a most noble man. Nahshon's sister Elisheba married Aaron (Ex. vi. 23), and this is especially mentioned as a hint that one should take care to select a wife whose brothers are noble (B. B. 110a). At the crossing of the Red Sea Nahshon was the first to spring into the water (whence his name נחשון = נחשול = "stormy sea-waves"), and it is in virtue of this that he was chosen to be the first to bring the dedicatory offering (Soṭah 37a; Num. R. xiii. 9). Nahshon was a model prince (Hor. 11a; Zeb. 9b, 101b), and was called "king" (Sifre, Num. 47). When the princes of the different tribes were required to bring their offerings, each on a separate day, Moses was embarrassed, not knowing who should be the first; but all Israel pointed at Nahshon, saying, "He sanctified the name of God by springing first into the Red Sea; he is worthy to bring down the Shekinah; therefore he shall be the first to bring the offering" (Num. R. xii. 26). The offering brought by Nahshon is pointed out as having been his own and not that of his tribe (Sifre, Num. 48). In the account of the offering the words עתודים and וקרבנו each have a ו, while the same words in the accounts of the other princes' offerings have no ו. This letter, the numerical value of which is six, indicates that Nahshon was the ancestor of six men—David, the Messiah, Daniel, Hananiah, Mishael, and Azariah—each of whom was distinguished for six praiseworthy qualities (Num. R. xiii. 11).

W. B. M. Sel.

NAHSHON BEN ZADOK: Gaon; head of the Academy of Sura from 874 to 882, in succession to Mar Amram ben Sheshna. He wrote explanations to difficult words in the Talmud, not in alphabetical order, as did his contemporary Gaon Ẓemaḥ ben Paltoi of Pumbedita, but in the order of the tractates. The "Re'umah," on ritual slaughtering (Constantinople, 1566), is ascribed to him, but his authorship is doubtful. He devoted much attention to the study of the Jewish calendar. He found that the order of the week-days on which any particular festival occurs in successive years repeats itself after a cycle of 247 years, and that the years with regard to their characteristic dates can be arranged in fourteen tables. This discovery is known as, and is contained in, the "'Iggul [Cycle] di R. Nahshon," which work was printed with the "She'erit Yosef" of Joseph b. Shem-Ṭob b. Joshua (1521). Nahshon and his son Hai did not approve of saying the "Kol Nidre" on the eve of Yom Kippur. Most of his responsa, contained in the collection "Sha'are Ẓedeḳ," are written in Aramaic in a curt, difficult style; but the responsa ascribed to him in "Teshubot Ge'onim Ḳadmonim" are written in mixed Hebrew in a plain, easy diction. Some of his decisions conflict with the Talmud, and in his haggadic interpretations he did not always agree with the older haggadists. He was greatly respected by his contemporaries.

Bibliography: Grätz, *Gesch.* v. 280; Heilprin, *Seder ha-Dorot*, i. 181, Warsaw, 1883; Weiss, *Dor*, iv. 109, 122–124; Zacuto, *Yuḥasin*, ed. Filipowski, p. 206, London, 1857.

E. C. S. Man.

NAHUM (נחום = "full of comfort," "comforter"; probably a contraction of נחומיה = "Yhwh is a comforter"): One of the so-called Minor Prophets. He is called, in the title of his book, "Nahum the Elkoshite." Where Elkosh was is not definitely known. The supposition that Nahum was a native of Judah agrees well with his keen sense of Judah's affliction under Assyrian domination and with his intense hatred of her oppressor.

E. G. H. J. F. McL.

NAHUM, BOOK OF: One of the Minor Prophetical works which centers about the overflow of Nineveh. The dispirited people of Judah are aroused and encouraged by the announcement of the downfall of the oppressive empire seated on the upper Tigris. The book consists of three chapters, of which the following is a summary:

Ch. i.: After the superscription (verse 1), the prophet describes (2–6) a superb theophany in judgment, with the awful results to nature. The apparent universality of this destruction leads the writer to point out (7) a real refuge for those who trust in YHWH. The Assyrian power (8–12a) shall be completely overthrown, and its yoke broken from off the neck of Judah (12b–14). The prophetic eye even now (15) sees the welcome messenger heralding the good news to his hitherto oppressed people.

Ch. ii.: In brilliant colors and in rapid succession are shown the enemies of Nineveh assaulting its battlements (1–5), the gates of the river yielding to the foe, the palace dissolving in fierce flames (6), the consternation reigning among the city's population (7–8), the abundance of booty, and the effect of Nineveh's fall upon all who considered it (9–10); the question asked about "the old lion," and answered by the desolation (11–13).

Contents.

Ch. iii.: The reason for Nineveh's swift downfall is in part recited: she has been a city of blood, always cruel and rapacious (1); her streets are now full of the slain, cut down by the victors because she has been the seducer of the nations (2–6); her destruction will not be lamented (7); resistance is as fruitless as was that of the impregnable No-amon (Thebes), and the vengeance of the victors no less terrible (8–12); all attempts at resistance are futile (13–15); the multitude of merchants and scribes shall disappear as grasshoppers on a warm day (16–17); the rulers are at rest, and the people scattered upon the mountains; the destruction is complete and a cause of rejoicing among all the nations (18–19).

The book furnishes few data for a settlement of the time and place of writing. It is evident from iii. 8–10 that its "terminus a quo" is the fall of No-amon (Thebes) in Upper Egypt before the successful arms of Assurbanipal (668–626 B.C.) just after 664 B.C. In i. 9 it is foretold that the destruction of Assyria will be complete. This was accomplished about 606; and it constitutes the "terminus ad quem" of Nahum. Somewhere between these two points the date of the book is to be sought for. The two prevailing dates selected are (1) about 650 and (2) about 608. The reference to the fall of Thebes does not argue for the earlier date, as that disastrous battle would long remain in the memories of the adjoining peoples. Neither, on the other hand, does the vividness of descriptive detail fix absolutely the later time as the true date. The probabilities, however, are in favor of about 608 as the time of composition.

Time and Place of Writing.

"Nahum the Elkoshite" is the designation of the prophet. His vivid description of Nineveh and his definiteness of detail have led scholars to search for his home somewhere within reach of that city. Al-ḳush, a place near Mosul, contains a grave said to be that of Nahum; but the tradition of this place does not seem to be older than the sixteenth century. On the other hand, Eusebius in his "Onomasticon" (ed. Lagarde) mentions an Ἐλκεσέ of Jerome: and Jerome says, in his commentary, "Elcese usque hodie viculus in Galilæa." These statements would seem to locate an Elkosh in Galilee. In answer to the statement that the Northern Kingdom was carried into captivity, it may be said that probably as in the Southern Kingdom (II Kings xxv. 12), the poor were left in the land. The active commercial relations between the peoples of the East and of the West, and the opportunities for acquaintance with each other's customs and habits of life, as well as the few peculiarities of language in this book, make it probable that the prophet Nahum was a Galilean, who had his home at a village called Elkosh. His prophecies were doubtless uttered at Jerusalem, in the presence of Judah.

The prophecy reads quite as if some one had tampered with its original order. It may be that this apparent mixture is due to modern logical literary strictures. But the following order which seems to follow modern methods of thought, may be suggested: (1) ch. i. 1–14; (2) ch. ii. 1–17; (3) ch. ii. 1–5, 13, 6–12; (4) ch. iii. 18, 19; i. 15.

Of all the Minor Prophets the Book of Nahum has received the greatest and strongest light from the discoveries of the last half-century. The exact location of Nineveh, its fortifications, some of its palaces, its means of defense, its invincible kings, its armies, its amusements, its libraries, and its indescribable cruelty are now known. "The den of the lions" was an appalling reality, which let loose its terrors to the sorrow of every surrounding nation. The character of the Assyrians, as depicted here, is true to the picture preserved in their own documents.

Historical Character.

This compact, pointed, dramatic prophecy has no superior in vivid and rapid movement. Its quick succession of statement and thought give it a peculiar power over the reader. It delineates the swift and unerring execution of YHWH's laws upon His merciless foes and those of His people, and also points to Him as the sure refuge and security of those who obey and trust Him.

BIBLIOGRAPHY: Otto Strauss, *Nahumi de Ninive Vaticinium*, 1853; the commentaries on the Minor Prophets of Orelli, G. A. Smith, and Nowack; Billerbeck and Jeremias, *Der Untergang Ninevehs und die Weissagungsschrift des Nahum*, in *Beiträge zur Assyriologie*, iii. 87–188; A. B. Davidson, *Nahum, Habakkuk, and Zephaniah*, in *The Cambridge Bible for Schools*, 1896; Gunkel, in *Zeitschrift für die Alttestamentliche Wissenschaft*, 1893, pp. 223 *et seq.*; Idem, in *Sitzungsberichte der K. K. Akademie der Wissenschaften zu Wien (Philos. Hist. Cl.*, vol. cxxxi., 1894, v. pp. 1 *et seq.*; Gunkel, *Schöpfung und Chaos*, p. 172, note 1.

E. G. H. I. M. P.

NAHUM: Liturgical poet; lived about 1150, probably in southern Spain. He possessed poetical talent. Some of his poems have been translated into German and printed by Michael Sachs, while others are preserved only in manuscript.

This Nahum must not be confounded with another liturgical poet of the same name who seems to have lived in the twelfth century and whose home was probably in Italy.

BIBLIOGRAPHY: Dukes, *Zur Kenntniss der Neuhebräischen Religiösen Poesie*, pp. 102 *et seq.*, Frankfort-on-the-Main, 1842; Sachs, *Die Religiöse Poesie*, pp. 137 *et seq.*, Berlin, *Literaturgesch.* pp. 135, 192.

M. K. D.

NAHUM ELIEZER BEN JACOB Rabbi of the second half of the seventeenth and the first half of the eighteenth century, born about 1660, died

about 1746; pupil of R. Jacob Stricmer. He was one of the leading rabbis of his time, and held the rabbinate of Adrianople, in which city he also directed a yeshibah having numerous pupils. At an advanced age he went to Jerusalem, where he was elected chief rabbi and officiated for about ten years. There he devoted himself to the study of the Law, wrote legal decisions and responsa, and disputed, even in his last days, on learned questions with Rabbis Isaac Zerahiah Azulai and Me'ir Mizrahi of Jerusalem.

Nahum was the author of the following works, of which only the first has been printed: "Ḥazon Nahum" (Constantinople, 1745), commentary on the mishnaic orders Kodashim and Ṭohorot; commentaries on the order Zera'im, on Sifre, and on Sifra, the last being entitled "Midrash Eli'ezer"; "Otiyyot Eli'ezer," critical notes to many passages in the Talmud, to the works of Maimonides, and in the Ṭurim of Jacob b. Asher; "Mi-Lebad 'Olat," notes to the "Ittur" and responsa, and "Ḳab we-Naḳi."

Bibliography: Azulai, *Shem ha-Gedolim*, s.v.; Fürst, *Bibl. Jud.* iii. 11; Benjacob, *Oẓar ha-Sefarim*, p. 32, No. 625; p. 172, No. 27; Michael, *Or ha-Ḥayyim*, No. 434.

E. C. J. Z. L.

NAHUM OF GIMZO: Tanna of the second generation (first century). In the Talmud (Ta'an. 21a, Yer. Shek. v. 1ᵇ) he is called "ish gam zu" (the man of "gam zu"); and this name is explained as referring to Nahum's motto. It is said that on every occasion, no matter how unpleasant the circumstance, he exclaimed "Gam zu le-ṭobah" (This, too, will be for the best). The correct reading in the passages in question, however, is "ish Gimzo" (the man of Gimzo), the error being due to a confusion of the place-name with the motto. In another Talmudic passage (Pes. 22b; comp. Ḳid. 57a), owing to a confusion of ג and ע, he is called "Nehemiah the 'Inosni" (= "Gimsoni"; comp. Grätz in "Monatsschrift," 1870, p. 527).

Nahum was the teacher of Akiba, and taught him the exegetical principles of inclusion and exclusion ("ribbui u-mi'ut"). Only one halakah of his has been preserved (Ber. 22a); but it is known that he interpreted the whole Torah according to the rule of "ribbui u-mi'ut" (Shebu. 26a). He used to explain the accusative particle את by saying that it implied the inclusion in the object of something besides that which is explicitly mentioned. In the sentence "Thou shalt fear the Lord thy God" (Deut. x. 20), however, he did not explain the word את before יהוה (= "the Lord"), since he did not wish to cause any one to share in the reverence due to God; and he justified his inconsistency with the explanation that the omission in this passage was as virtuous as was the interpretation in all the other passages (Pes. 22b).

It is related that in later years Nahum's hands and feet became paralyzed, and he was afflicted with other bodily ailments. He bore his troubles patiently, however, and even rejoiced over them. In answer to a question of his pupils as to why, since he was such a perfectly just man, he had to endure so many ills, he declared that he had brought them on himself because once when he was on the way to his father-in-law's and was carrying many things to eat and drink, he met a poor man who asked him for food. As he was about to open the bundle the man died before his eyes. In deepest grief, and reproaching himself with having perhaps caused by his delay the man's death, he cursed himself and wished himself all the troubles to which his pupils referred (Ta'an. 21a). Various other stories are told of miracles that happened to him (*ib.*).

Bibliography: J. Brüll, *Einleitung in die Mischna*, i. 94-95; Bacher, *Ag. Tan.* i. 61-64.

W. B. J. Z. L.

NAHUM THE MEDE: Tanna of the first generation (first century); lived in Jerusalem. According to R. Nathan, he was one of the three most renowned "dayyane gezelot" (criminal judges) in Jerusalem (Ket. 105a; Yer. Ket. xiii. 1; Frankel, "Darke ha-Mishnah," p. 63). He was one of the seven great contemporaries of Johanan b. Zakkai who had survived the destruction of Jerusalem by the Romans (Grätz, "Gesch." iv. 20) and who probably became members of the Sanhedrin at Jabneh.

Only six halakot of Nahum's have been preserved in the Talmud, three of which were said not to have been recognized ("nishtaḳa' ha-dabor"; 'Ab. Zarah 7). Some, however, attribute to him four other and anonymous halakot (Weiss, "Dor," i. 182).

The opposition to the decisions of Nahum, according to the view of a later amora, seems to have been due to the dislike of the Palestinians to scholars of other countries.

Bibliography: Grätz, *Gesch.* iv. 22; Frankel, *Darke ha-Mishna*, p. 63, Leipsic, 1859.

E. C. A. S. W.

NAHUM, MENAHEM, OF CHERNOBYL: Ḥasidic leader in the last part of the eighteenth century. He was a pupil of Baer of Meseritz, by whom he was sent to Galicia to disseminate the teachings of Ḥasidism. In 1772, when Ḥasidism was endangered by the death of Baer of Meseritz and by the violent attacks of Elijah of Wilna, Nahum came forward with other leaders and established the dynasties of the miracle-workers, the Ẓaddiḳim. He himself was the founder of a dynasty in Little Russia, in which he was succeeded by his son Mordecai. The various Ẓaddiḳim were tributary to a chief Ẓaddiḳ, a son of Baer of Meseritz. Nahum was the author of "Me'or 'Enayim," cabalistic homilies on the Pentateuch (Slobuta, 1798; often reprinted), and of "Yismaḥ Leb," cabalistic expositions of the Talmudic haggadot (*ib.* 1798; Zolkiev, 1800; Lemberg, 1848).

Bibliography: Grätz, *Gesch.* xi. 102, 112; Fürst, *Bibl. Jud.* ii. 352; Walden, *Shem ha-Gedolim he-Ḥadash*, i. 106; Benjacob, *Oẓar ha-Sefarim*, p. 275, No. 33; p. 233, No. 476.

D. S. J. L.

NAHUM BEN SIMAI: Palestinian amora of the third century; a son of the tanna Simai. He is cited as "Menahem" in Pes. 104a and in M. Ḳ. 25b. Nahum was called "the most holy man" (Yer. Meg. i. 72b; Yer. 'Ab. Zarah iii. 42c) and "the son of the saints" (Pes. 104a), the reason given for these designations being that during his whole life he never looked at the portrait on a coin. At his funeral all the statues were covered up so that even in death he might not see the likeness of any person (Yer.

'Ab. Zarah iii. 42c, above). A few of his halakic sayings have been preserved (Yer. Ber. viii. 7; Yer. Ma'as. i. 2, 48d; Pes. 104a). He is said to have preached a sermon at Tarsus in which he gave an allegorical explanation of Ex. xii. 3 (Pesik. R. 15 [ed. Friedmann, p. 78b]). Nothing further is known concerning the circumstances of his life.

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 616; Frankel, *Mebo*, pp. 116a, b.

W. B. J. Z. L.

NAHUM B. UZZIEL KAPLAN (Reb Nahum Grodner): Preacher and philanthropist; born 1811; died at Grodno Oct. 25, 1879. Though he was a great Talmudist, he preferred to hold the humble position of "shammash" (sexton) in the synagogue Ḥebrah Shas and to pass his life in poverty. But his untiring energy in behalf of the distressed of all classes and the implicit confidence reposed in him made him famous throughout Russian Jewry. He spent a great part of his time in going from house to house, collecting from residents of Grodno and from visitors money or articles of necessity and bestowing them wherever they were most needed. He exercised much influence also by his great piety and simplicity of life. He was a preacher of much force and was adored by the Jewish masses, to whom he spoke, usually on Sabbath afternoons, on plain moral truths in a language and manner suited to their feeling and understanding. Numberless anecdotes about his kindness and liberality, and about the esteem in which he was held by high personages, are still current in Grodno, where his memory is revered. His funeral is said to have been the most imposing ever seen in Grodno.

Bibliography: Gurvich, in *Razsvyet*, 1879, No. 7; Lipshitz, *Nekrolog Rabbi Nokhim iz Grodno* (reprinted from *Russki Yevrei*, 1879, No. 9), St. Petersburg, 1879; *Ha-Zefirah*, 1879, No. 42; *Ha-Meliz*, 1879, No. 43; Friedenstein, *'Ir Gibborim*, pp. 95–96, Wilna, 1880.

H. R. P. Wi.

NAIL: 1. The finger nail. In Hebrew the corresponding word occurs only in the plural, צִפָּרְנַיִם (Deut. xxi. 12), the singular of which denotes the point of a stylus (Jer. xvii. 1). In the passage in question צִפָּרְנַיִם occurs in connection with the verb עָשָׂה (= "to make"), and the meaning of the phrase has been the subject of controversy among commentators. According to the Haggadah, Adam's entire body, before he had sinned, was covered with a horny substance like the finger nail; but after he had sinned this disappeared, remaining only on the ends of his fingers and toes (Pirḳe R. El. xiv.; Gen. R. xx. 12). The later cabalists find in this haggadah the origin of the law requiring the paring of the nails before Sabbaths and holy days. They explain that the impurity ("zuhama") of the serpent which caused the first man to sin was under the nails, and that every pious Jew must purify himself and honor the coming holy day by trimming and cleaning the nails beforehand (see "Ḥemdat Yamim," i. 23a, Leghorn, 1762). The Rabbis are not agreed as to when they should be pared; some prefer Thursday, for if cut on Friday they begin to grow on the Sabbath; others prefer Friday, as it will then appear that it is done in honor of the Sabbath. It has, however, become the practise to cut them on Friday (Shulḥan 'Aruk, Oraḥ Ḥayyim, 260, 1), and certain "peskim" even prohibit the paring of the nails on Thursday (comp. Jacob Zausmer, "Bet Ya'akob," No. 48).

According to a German superstition the nails must be pared on Friday, as otherwise they would not grow again (Krause, in "Zeitschrift für Ethnologie," xv. 84 *et seq.*). The "Keneset ha-Gedolah" asserts that one may not pare his nails even on Friday when it happens to be the first day of the month ("Be'er Heṭeb," on Shulḥan 'Aruk, *l.c.*). On Hol ha-Mo'ed though it is lawful to pare the nails, it is customary to avoid doing so, except under certain circumstances (Oraḥ Ḥayyim, 532, 1; comp. "Nahalat Shib'ah," No. 56). While mourning one is forbidden to pare the nails with any instrument, they must be either bitten off or left to grow. A woman, however, under certain circumstances may cut her nails after the first seven days of her mourning (M. K. 17b; Shulḥan 'Aruk, Yoreh De'ah, 390, 7). The ancient Persian belief that misfortune will follow the cutting of the nails in the order of the fingers (comp. Schorr in "He-Ḥaluz," vii. 42; Geiger, "Jüd. Zeit." ix. 259) has spread among the Jews. Cutting the nails in this order is supposed, according to French rabbis, to cause poverty, loss of memory, and loss of children. The order 4, 2, 5, 3, 1 of the Zoroastrians (comp. Anquetil du Perron's French translation of the "Zend-Avesta," ii. 117, Paris, 1771) has been accepted by all the Rabbis only for the left hand; with the right hand, according to some authorities, including Elijah de Vidas ("Reshit Ḥokmah," end) and Isaac Arama ("'Akedat Yiẓḥaḳ," gate xcvii.), the order should be 2, 4, 1, 3, 5; and the nails of the left hand should be cut first; but Abudarham's opinion is that one should begin with the right hand and observe the order 1, 3, 5, 2, 4 (Isserles, in Shulḥan 'Aruk, Oraḥ Ḥayyim, 260, 1).

According to one authority (quoted in the "Be'er Heṭeb" on Shulḥan 'Aruk, *l.c.*), one should not cut toe nails and finger nails on the same day. The parings must not be thrown away, the Rabbis declare that he who burns them is a pious man ("ḥasid"), he who buries them is a righteous man ("zaddik"), and he who throws them away is a wicked one (M. K. 18a; Niddah 17a). The reason for this is that if a pregnant woman steps on them the impurity attached to them will cause a premature birth (comp. "Be'er Heṭeb," *l.c.*). The Persian custom of washing the hands after cutting the nails (comp. Schorr, *l.c.*) has been adopted by the Jews and explained cabalistically (Zohar, ii. 172b, 208b, iii. 79a, b). In Habdalah. Saturday evening at the Habdalah benediction it is customary to look at the outer side of the nails, but not at the inside (Oraḥ Ḥayyim, 298, 3, quoting the Zohar).

The modern belief that white spots on the nails are a sign of good luck is found in the Zohar (ii. 76a). "Sometimes there are on the nails brilliant white spots of the size of lentils; if these spots are not concave they do not mean anything; but if they are concave they are a good omen: the person having them will be successful in his affairs, or will escape a fatal decree" (comp. also Grünbaum, "Gesch." i. 208). The nails occupy a certain place in the moral

cycle, for instance, as the nails must not be cut on a Sabbath there are certain regulations about a broken nail (Orah Hayyim, 328, 31). Certain of the regulations with regard to the ritual bath likewise concern the nails (Yoreh De'ah, 198, 18–21).

2. A metal pin (in the Old Testament plural only, מסמרים or מסמרות, and once, Eccl. xii. 11, משמרות). David "prepared" iron for the nails of the Temple (I Chron. xxii. 3), but Solomon made the nails of the Temple of gold, the weight of which amounted to fifty shekels (II Chron. iii. 9). The nails mentioned in Isaiah (xli. 7) and Jeremiah (x. 4), and used by the artisan in making idols, are not described. The "nail" of Judges xiv. 21–22, v. 26 was a tent-peg which Jael drove through the temples of Sisera. The word "nail" is metaphorically used to denote a prince on whom the welfare of the state depends (Zech. x. 4). A proverbial application of the word is found in Eccl. xii. 11. In the Mishnah the nail (מסמר) is mentioned as having been used for various purposes: the "nail" (= "lancet") of the bleeder is spoken of; the "nail" of the weaver (that is, the "nail" by which he winds the thread upon the bobbin); the "nail" with which the money-changer secures his money-chest; the "nail" of the dial-plate; the "nail" which is used to open or lock; the "nail" that fastens the bolt in the door; and the "nail" for opening a barrel (Kelim xii. 4–5). Nails were fastened in one end of a stick to be used as a weapon, and sticks were ornamented by being studded with small nails (*ib.* xiv. 2). Nails, probably small ones, were used in making sandals; and merchants hung their wares upon nails driven into a pillar (Shab. 60a). The nail from which a man had been hanged had curative powers and was accordingly sought after and worn (*ib.* vi. 10–67a).

The word "nail" is used also figuratively by the Rabbis. Eleazar says, "My son, drive nails into it [the Halakah]" (B. B. 7b). In the story of Daniel and the dragon it is narrated that Nebuchadnezzar asked Daniel why the power of the dragon, which swallowed everything thrown before it, was so great. Daniel thereupon, with Nebuchadnezzar's permission, put nails in the straw which the dragon ate, and the nails pierced the dragon's entrails (Gen. R. lxviii. 20).

Bibliography: Lampronti, *Paḥad Yiẓḥak*, s.v. צפרנים; Levy, *Neuhebr. Wörterb.* s.v. כסכר and נְצִירָן; Löw, in *Kaufmann Gedenkbuch*, pp. 81–85.

J. M. Sel.

NAIOTH: Place in which David and Samuel took refuge when the former was pursued by Saul (I Sam. xix. 18 *et seq.*, xx. 1). The meaning of the name as well as the nature of the place is doubtful: the "ketib" is נוית, of disputed vocalization; the "kere" is נִיּוֹת, giving "of Naioth" (A. V.). Further, this name is, except in I Sam. xix. 18, always followed by ברמה (= "in Ramah"); and the Septuagint supplies the *iv 'Paμά* in this instance. It is evident therefore that Naioth was not a city, since it was in the city Ramah, although this objection has been refuted by Ewald ("Gesch." iii. 49), who explains ברמה as "near Ramah." It may be that the name is a plural form meaning "habitations"; this view seems to have been taken by the Targum of Jonathan, which renders it בית אולפנא (= "house of instruction"). Thus, Naioth was a kind of cenobium, containing several apartments.

E. G. H. M. Sel.

NAJARA (NAJAR, NIJAR, NAGAR, NAGARA): Oriental Jewish family, originally from Najera, a Spanish city of Navarre, on the River Najerilla. In the history of rabbinical literature Najaras are found at Algiers, Tunis, Damascus, Gaza, etc.

David Najar: Rabbinical writer of Tunis; died there at the beginning of the nineteenth century. He was the author of "Zemaḥ Dawid," which was published after his death, together with the "Admat Yehudah" of Judah Cohen Tanugi (Leghorn, 1828), and which contains novellæ to some tractates of the Talmud and to some parts of Maimonides' "Yad."

Bibliography: D. Cazès, *Notes Bibliographiques*, p. 260.

D. M. Fr.

Israel ben Moses Najara: Poet, liturgist, cabalist, preacher, and Biblical commentator; born at Damascus about the middle of the sixteenth century; died at Gaza, where he had officiated as rabbi. According to Franco ("Histoire des Israélites de l'Empire Ottoman," p. 79, Paris, 1897), there is another account which declares that Najara was born about 1530 and that he lived for some years at Adrianople. From his secular poems, which he wrote in the meters of various Turkish, Spanish, and modern Greek songs, it is evident that he knew well several foreign languages. As may be seen from his works, he was a versatile scholar; and he corresponded with many contemporary rabbis, among others with Bezalel Ashkenazi, Yom-Ṭob Zahalon, Moses Ḥamon, and Menahem Ḥefeẓ. His poetic effusions were exceptionally numerous, and many of them were translated into Persian. While still young he composed many religious hymns, to Arabic and Turkish tunes, with the intention, as he says in the preface to his "Zemirot Yisrael," of turning the Jewish youth from profane songs. He wrote piyyuṭim, pizmonim, seliḥot, widduyim, and dirges for all the week-days and for Sabbaths, holy days, and occasional ceremonies, these piyyuṭim being collected in his "Zemirot Yisrael." Many of the piyyuṭim are in Aramaic.

For his hymns on the marriage of God and Israel, Najara was severely blamed by Menahem de Lonzano ("Shete Yadot," p. 142) when the latter was at Damascus. The "Shibḥe Ḥayyim Wiṭal" (p. 7b) contains a violent attack by Ḥayyim Vital upon a poet whose name is not mentioned, but who is supposed to be Israel Najara. Nevertheless, Isaac Luria, Vital's teacher, declared that Najara's hymns were listened to with delight in heaven. His piyyuṭim were praised also by Leon of Modena, who composed a song in his honor, which was printed at the beginning of the "'Olat Shabbat," the second part of the "Zemirot Yisrael."

Najara's letters, secular poems, epigrams, and rimed prose form the work entitled "Meme Yisrael" (published at the end of the second edition of the "Zemirot Yisrael"). Najara's other works are as follows: "Mesaḥeḳet ha-Tebel" (Safed, 1587), an ethical poem on the nothingness of the world·

"Shoḥaṭe ha-Yeladim" (printed with Moses Ventura's "Yemin Mosheh," Amsterdam, 1718), Hebrew verse on the laws of slaughtering and porging, composed at the request of his son Moses; "Ketubbat Yisrael" (with Joseph Jaabez's "Ma'amar ha-Aḥdut," n.p., 1794), a hymn which, in the cabalistic fashion, represents the relationship between God and Israel as one between man and wife (it was composed for the Feast of Pentecost); a collection of hymns published by M. H. Friedländer (Vienna, 1858) under the title "Pizmonim." His unpublished works are: "She'eret Yisrael," poems (see below); "Ma'arkot Yisrael," a commentary on the Pentateuch; "Miḳweh Yisrael," sermons; "Piẓ'e Oheb," a commentary on Job.

The "Zemirot Yisrael," originally entitled "Zemirot Yisrael Najara," was first published at Safed (1587) and contained 108 piyyuṭim and hymns. Many additional songs were printed in the second edition (Venice, 1599). This edition contains also the "Meme Yisrael" and the "Mesaḥeḳet ha-Tebel," and is divided into three parts: (1) "'Olot Tamid," containing 225 piyyuṭim for the week-days; (2) "'Olot Shabbot," containing 54 piyyuṭim for the Sabbaths of the whole year; (3) "'Olot Ḥodesh," containing 160 piyyuṭim and dirges for the holy days, Purim, the Ninth of Ab, and occasional ceremonies. It was published a third time at Belgrade (1837), but with the omission of many songs and of the two works just mentioned. Extracts from the "Zemirot Yisrael" were published under the title of "Tefillot Nora'ot" (Frankfort-on-the-Main, 1712).

Many of Najara's piyyuṭim and hymns have been taken into the rituals and maḥzorim in use among the Jews in different countries, especially in Italy and Palestine. Benjamin II. ("Mas'e Yisra'el," p. 15) states that the Jews of Aleppo sing on Sabbath eve many beautiful hymns and recite many prayers, most of which are by Najara. The best known of his Aramaic hymns is the one beginning "Yah Ribbon 'Olam," recited on Sabbath by the Jews of all countries and printed in all the rituals. The "She'erit Yisra'el" contains sixty poems and is, according to its heading, the second part of the "Zemirot Yisrael"; it is found in the bet ha-midrash of the German community in Amsterdam. From it Dukes published one poem in "Orient, Lit." (iv. 526; comp. 540). M. Sachs attempted to render some of Najara's piyyuṭim into German (Busch, "Jahrbücher," 1847, pp. 236–238). After the ruins of the house inhabited by R. Judah he-Ḥasid at Jerusalem were cleared away in 1836, some writings of Israel Najara of the year 1579 were found; these writings are now preserved in the archives of the synagogue of Jerusalem.

Bibliography: Azulai, *Shem ha-Gedolim*, ii., s.v. *Zemirot Yisrael*; Bernfeld, in *Ha-Asif*, iv., section 4, pp. 18 *et seq.*; Conforte, *Kore ha-Dorot*, pp. 37a, 41a, 49b; Dukes, *Zur Kenntniss*, pp. 9, 138, No. 8; Fuenn, *Keneset Yisrael*, p. 699; Fürst, *Bibl. Jud.* iii. 12; Grätz, *Gesch.* 3d ed., ix. 395; Landshuth, *'Ammude ha-'Abodah*, pp. 135 *et seq.*; *Orient, Lit.* iv. 649 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 1170–1171; idem, *Jewish Literature*, pp. 155, 243; Zunz, *Literaturgesch.* p. 419.

W. B. M. Sel.

Judah ben Jacob Najar: Talmudic scholar, author, dayyan, and member of the rabbinate in Tunis; died there at an advanced age in 1830; nephew of Judah Cohen Tanugi. He was the author of the following works: "Limmude Adonai" (Leghorn, 1787), containing 204 hermeneutic rules bearing on Talmudical subjects, together with some funeral orations; "Alfe Yehudah" (*ib.* 1794), commentary on Shebu'ot, with an appendix; "Shebet Yehudah" (*ib.* 1801), commentary on the Mekilta with text; "Mo'ade Adonai" (*ib.* 1808), commentary on parts of the "SeMaG," published together with the commentaries of Elijah Mizraḥi, Solomon Luria, and Isaac Stein (to this work has been added "Kettres Sheni" to the work "Shewut Yehudah," with separate pagination); "Simḥat Yehudah" (Pisa, 1816), commentary on Keritot, Soferim, Semaḥot, Kallah, Derek Erez, and Abot de Rabbi Natan; "Ḥayye Yehudah" (*ib.* 1816), commentary on Gerim, 'Abodim, and Kuttim; "Ohole Yehudah" (Leghorn, 1823), commentary on Sifre, with text and some decisions.

Bibliography: Cazès, *Notes Bibliographiques*, pp. 261 *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 64; Fürst, *Bibl. Jud.* iii. 11.

S. S. M. K.

Levi Najara: Spanish rabbi, who emigrated in 1492 to Palestine, probably to Safed. He was the father of Moses Najara I. M. Fr.

Maimun Najar: Rabbi at Constantine, Algeria, in the first half of the fifteenth century. Like his contemporaries and countrymen Isaac ben Sheshet and Simon ben Zemaḥ Duran, he left Spain in consequence of the persecutions and fled (1395) to Algeria. In his responsa "Tashbaẓ" (part i., No. 86, Amsterdam, 1738) Duran calls Najar "Maimun ben David," but Conforte, in "Kore ha-Dorot," p. 26b, designates him as "Maimun ben Saadia." Najar's correspondence with Duran on religious questions is found in "Tashbaẓ" (part i., Nos. 94–96, 131–134, 154–157; part ii., Nos. 4, 68–73, 86, 89, 145, 164–168). See Jew. Encyc. v. 17, *s.v.* Simon b. Zemaḥ Duran.

Bibliography: Azulai, *Shem ha-Gedolim*, i. 88, No. 89, Warsaw, 1876; Fürst, *Bibl. Jud.* iii. 12.

Mordecai Najar: Rabbi at Majorca in the first half of the fifteenth century, a contemporary of Simon ben Zemaḥ Duran, who answered some of his questions in "Tashbaẓ" (part i., Nos. 119, 173–174; part ii., Nos. 141, 225–232).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 91, No. 88; Fürst, *Bibl. Jud.* iii. 12.

S. Mar.

Moses Najara I.: Turkish rabbinical writer; son of Levi Najara; born probably at Safed; lived at Damascus, where he was rabbi and died there in 1581. He wrote a work entitled "Lekah Ṭob" (Constantinople, 1571). He was father of the poet Israel Najara. M. Fr.

Moses Najara II.: Poet, son of Israel Najara, whom he succeeded as rabbi of Gaza. His poetry is praised by his contemporaries, but none of his poems is now extant.

Bibliography: S. Landshuth, *'Ammude ha-'Abodah*; Conforte, *Kore ha-Dorot*; Dukes, *Gesch. der Neuhebräischen Poesie*; Steinschneider, *Polemische Literatur*, 1865, p. 250; *Magyar Zsidó Szemle*, 1885.

B. V.

Nathan Najar: Rabbi at Constantine, Algeria, in the fifteenth century; son of Maimun Najar, and

a contemporary of Solomon ben Simon Duran. The latter addressed to him a letter, which, together with Najar's answer, is found in Israel Akrish's "Kobez Wikkuḥim" (see JEW. ENCYC. i. 313, *s.v.* Akrish) and is reprinted, with corrections and index of passages, in "Kerem Ḥemed," ix. 110 *et seq.* (JEW. ENCYC. v. 18, *s.v.* Solomon ben Simon DURAN).

Bibliography: Aaron Najara, *Shem ha-Gedolim*, i. 104, No. 32, Warsaw, 1876; First *Bibl. Jud.* iii. 12; Grätz, *Gesch.* vii. 502.

D. S. MAN.

NAJERA, NAGERA (Latin, **Nagara**): City in Spain, situated between Logroño and Burgos. In the tenth century it had a prosperous Jewish community. In the fuero, or municipal privileges, conferred upon the city by Don Sancho el Mayor, and confirmed by Alfonso VI. in 1076, the Jews were granted the rights of noblemen and benefit of clergy. Whoever struck a Jew had to pay a fine in proportion to the gravity of the wound, the same as if the blow had been dealt to an infanta. This equality of treatment showed itself also in the fact that the guarding of the fort was entrusted to Jews and Christians alike. Any infringement of the ancient "Fuero de Najera" was attended with a penalty of 1,000 pounds in gold.

The Jews, who engaged in commerce and industry, lived in peace with the inhabitants of the city for several centuries; in the war between Don Pedro of Castile and Henry of Trastamara in 1360, the Jews were massacred by the starving soldiers of the latter. The once flourishing community, which in 1290 had paid taxes to the amount of 24,106 maravedis, was almost completely wiped out by the year 1474, when its taxes amounted to only 300 maravedis.

Bibliography: Hefferich, *Gesch. des Westgothen-Rechts*, pp. 325 *et seq.* (contains the "Fuero de Najera" printed entire); Ayala, *Crónica del Rey D. Pedro*, 11th year, ch. vii., p. 301; Rios, *Hist.* i. 331, ii. 242 *et seq.* (where "Najera" should be read for "Navarra"); Idem, *Estudios*, pp. 41 *et seq.*

S. M. K.

NAḲDANIM: Punctuators or Masoretic annotators, the successors of the Masorites proper. Their activity consisted in collecting and conserving Masoretic material, revising the consonantal text produced by professional scribes, and furnishing them with vowel signs and accents as well as with Masoretic glosses. For this purpose each distinguished nakdan provided himself with a copy of the Bible, which was generally written by himself in accordance with Masoretic rules and which became a model codex. They also produced separate Masoretic compilations or Masoretic treatises designed as manuals, and wrote works on the vowel-points and accents as well as explanations of the Masorah itself, which frequently found their way into the body of the old Masorah.

The period of the nakdanim properly begins with the introduction of PUNCTUATION. In a narrower sense the name is applied to those nakdanim who flourished from the twelfth century to the invention of printing. The following is a list, arranged in alphabetical order, of the nakdanim whose names have been handed down:

1. Abraham ha-Levi (see Zunz, "Z. G." p. 111).
2. Abraham Nakdan (*ib.* p. 115).
3. Asher Naḳdan (*ib.* p. 111).
4. Benjamin b. Joab, called in an epigraph of 1293 (Ginsburg, "Introduction," p. 574) "Degli Mansi."
5. BERECHIAH B. NATRONAI KRESPIA HA-NAḲDAN.
6. Brodmark (Zunz, *l.c.* p. 121).
7. Eliakim b. Asher (*ib.* p. 120).
8. Eliezer b. Isaiah (*ib.* p. 114).
9. Elijah Naḳdan, son or grandson of No. 5 in this list (*ib.* p. 118).
10. Gershom b. Judah, in epigraph of 1396 (Ginsburg, *l.c.* p. 624).
11. Ḥayyim b. Isaac, in La Rochelle, 1215-16 (Zunz, *l.c.* p. 110).
12. Ḥayyim b. Shneor Naḳdan, 1292 (*ib.* p. p. 117).
13. Hezekiah Naḳdan, the priest, second half of thirteenth century (Ginsburg, *l.c.* p. 480).
14. Isaac b. Menahem Naḳdan, 1291 (Zunz, *l.c.* p. 117).
15. Isaac Naḳdan (*ib.* p. 113).
16. Isaac b. Solomon Naḳdan, 1281 (*ib.* p. 117).
17. Isaiah, pupil of No. 28 in this list (*ib.* p. 113).
18. Jacob ha-Levi b. Meïr (*ib.* p. 114).
19. JACOB B. MEIR TAM (Rabbenu Tam).
20. Jacob Naḳdan (*ib.* p. 113).
21. Jekuthiel b. Isaac, the priest (*ib.* p. 116).
22. JEKUTHIEL B. JUDAH HA-KOHEN, the priest, or Zalman ha-Naḳdan, author of "En ha-Ḳore."
23. Joseph, 1338; son of No. 13 in this list (*ib.* p. 117; Ginsburg, *l.c.* p. 480).
24. Joseph Ḥazzan of Troyes, author of the grammatical work "Sefer Yedidut" (Zunz, *l.c.* p. 112).
25. Joseph b. Isaac of Arkiash (?) (*ib.* p. 114).
26. Joseph b. Jehozadak, author of "Ba'al ha-Lashon" (*ib.* p. 113).
27. Joseph b. Kalonymus, a German, 1238 (*ib.* p. 111).
28. Joseph Naḳdan, *c.* 1230–50 (*ib.* p. 111).
29. Joseph Naḳdan b. Menahem (*ib.* p. 114).
30. Joseph of Xanthen, son of Kalonymus of Neuss, 1294 (*ib.* p. 117).
31. Judah ben Isaac, or Sir Leon, of Paris, *c.* 1200 (Ginsburg, *l.c.* p. 615).
32. KRESPIA NAḲDAN.
33. Liepkind Naḳdan (Zunz, *l.c.* p. 114).
34. Mordecai Naḳdan Amandanti, *c.* 1300–50 (Ginsburg, *l.c.* p. 715).
35. Moses b. Yom-Tob ha-Naḳdan, *c.* 1200 (comp. Zunz, *l.c.* p. 114; Frensdorff, Preface to "Kelale ha-Niḳḳud weha-Neginot"; J. Jacobs, in "J. Q. R." i. 182).
36. Naḥman Naḳdan b. Schneor, 1295 (Zunz, *l.c.* p. 118).
37. Perigoros Naḳdan b. Kalonymus (*ib.* p. 113).
38. Samson b. Naḥman (*ib.* p. 115).
39. Samson of יצית, 1343 (*ib.* p. 120).
40. Samson Naḳdan, grandfather of No. 30 in this list; author of "Ḥibbur ha-Ḳonim" or "Shimshoni" (*ib.* p. 113).
41. Samuel b. Abraham of Muldstadt (?), 1396 (Ginsburg, *l.c.* p. 624).
42. SAMUEL HA-NAḲDAN (Zunz, *l.c.* p. 109).
43. Shemaiah, thirteenth century (*ib.* p. 115).
44. Solomon Naḳdan (*ib.* p. 113).
45. Zadok Naḳdan (*ib.* p. 110).

Bibliography: Ginsburg, *Introduction to the Massoretico-Critical Text of the Hebrew Bible*, Index, *s.v. Naḳdan*, London, 1897; Zunz, *Z. G.* pp. 107–122, Berlin, 1845.

T. C. L.

NAMES (PERSONAL): The conferring of a name upon a person was in early Biblical times generally connected with some circumstance of birth; several of Jacob's sons are recorded as having received their names in this manner (Gen. xxx.). Generally, it was the mother who chose the name, as in the instances referred to; but here sometimes the father chose it (Gen. xvi. 15, xvii. 19, xxi. 2); while occasionally other persons than the parents were the name-givers, as in the cases of Moses (Ex. ii. 10) and Solomon (II Sam. xii. 25). In early times it appears to have been the custom to confer the name immediately upon birth, as among modern Arabs, but later on it was given to the boy at circumcision (comp. Luke i. 59, ii. 21). Before the Exile children seem never to have been named after their relatives, not even in the royal family. None of the twenty-one kings of Judah was named after

a predecessor, or after David, the founder of the family. On the other hand, Jonathan's son and Saul's natural son were both named Meribaal (II Sam. xxi. 7 *et seq.*). Instead of repeating the same name, however, it seems to have been the custom to make use of one of the elements of the family name; thus Ahitub has two sons, Ahijah and Ahimelech. Three of Saul's family have the element *ba'al* (changed to "bosheth") in their names. As a consequence of this avoidance of repetition a single name was as a rule sufficient to identify a person, and it is only in the later stages of Hebrew tradition that it was found necessary to give the name of the father in order to identify the son, as, for instance, in the case of Jaazaniah ben Shaphan (Ezek. viii. 11).

It is probable that, as among other primitive races, a certain magical importance was attributed to the name (comp. Frazer, "Golden Bough," 2d ed., i. 404 *et seq.*; E. Clodd, "Tom Tit Tot," London, 1899). A very large majority of the 2,800 personal names (referring to about 15,000 persons) contained in the Old Testament convey a special meaning, apart from their personal application, while the meanings of the remainder probably have merely been obscured by textual corruption or the insufficient resources of comparative philology. A considerable number of these names are, however, mere eponyms. There is little doubt that this applies to the names of the Israelite clans assumed to be descended from descendants of Jacob, given in Num. xxvi.

Significance.

Names may be derived from the order of birth, as in the cases of Akkub and Jacob, whose names probably mean "posthumous." Jephthah implies "first-born," as does also Becher, while names like Manasseh, Nahum, and Nehemiah refer probably to children who have come to take the place of others that have died in childhood. The idea of relationship is expressed in Ahab, probably Ahiab (Jer. xxix. 21). Personal peculiarities may give rise to a name, as Laban ("white," or "blond"), Gideon ("maimed"), or Harim ("with pierced nose"). Mental qualities may be referred to, as in the names Job ("assailant") and Barak ("lightning"). Owing to the want of specialization in Jewish social life there are no trade-names in the Bible corresponding to the Smith and Müller of England and Germany; but names taken from objects are found, especially among females. The name Rebekah seems to be derived from a sheep-rope, Peninnah from coral, and Keren-happuch from a box of face-paint. Abstract names seem to be applied especially to women, as Manoah ("rest") and Michal ("power").

Jacobs gives eighty-four names (applied to 120 different persons) derived from animals and plants ("Studies in Biblical Archeology," pp. 94–100). Leah is probably the name for gazel, Rachel for ewe (see Matriarchy). Oreb ("raven") and Zeeb ("wolf") were princes of the Midianites; and Caleb ("the dog") was the founder of the chief Judean tribe. Achbor ("mouse") and Shaphan ("cony") also occur. Jonah is the equivalent of "dove," Zipporah of "bird," and Deborah of "bee." Esther's Jewish name, Hadassah, means "myrtle." An attempt has been made by Robertson Smith and others to find in these and other names traces of totemism among the ancient Hebrews (see Totemism).

A distinctive characteristic of Bible onomatology is the frequency of composite names, which form at times even complete sentences, as in the case of Isaiah's son Shear-jashub (= "the remnant shall return"). Hephzibah means "my pleasure is in her."

Compound Names.

Sometimes these composite names have a preposition as their first element, as Bishlam (= "with peace"; Ezra iv. 7) and Lemuel (= "belonging to God"; Prov. xxxi. 4); but in the majority of cases these composite names are theophorous, referring to, or actually mentioning, the Deity, either by the name of Yhwh or by the name of El. The specific name of the Jewish God appears at the beginning as *Jo* and at the end as *-iah*; thus, Jonathan is a doublet of Elnathan, and Joezer ("Yhwh is help") is the same as Joazar ("Yhwh has helped"). A whole theology may be deduced from the large number of Biblical names referring to acts, powers, and attributes of the deity; thus, God "gives" (Elnathan, Jonathan); "increases the family" (Elisaph); "is gracious" (Elhanan, Hananeel); "has mercy" (Jerahmeel); "blesses" (Barachel, Berechiah); "loves" (Jedidiah, Eldad); "helps" (Eleazar, Azareel, Azariah); "benefits" (Gamaliel); "holds fast" (Jehoahaz); "is strong" (Uzziel, Azaziah); "delivers" (Elpalet, Eliphalet); "comforts" (Nehemiah); "heals" (Rephael); "conceals" (Elzaphan, Zephaniah); "establishes" (Ehakim); "knows" (Eliada); "remembers" (Zechariah); "sees" (Hazael, Jahaziel); "hears" (Elishama); "answers" (Anaiah); "speaks" (Amariah); "is praised" (Jehalel); "is asked" (Shealtiel); "comes" (Eliathah); "lives" (Jehiel); "shoots" (Jeremiah); "thunders" (Raamiah; Neh. vii. 7); "gladdens" (Jahdiel, Jehdeiah); "judges" (Elishaphat, Jehoshaphat, Shephatiah); "is just" (Jehozadak); "is king" (Elimelech, Malchiel); "is lord" (Baalis); "is great" (Gedaliah); "is perfect" (Jotham); "is high" (Jehoram); "is glorious" (Jechebed); "is incomparable" (Michael).

Besides these distinct names of God other divine names are used, as *Adoni* in Adoniram and *Melek* in Nathan-melech and Ebed-melech, and *Baal* in Esh-baal (changed for special reasons to Ish-bosheth). In some cases names of relationship seem to be used as applied to the Deity (compare Abiel, Abijah, and Abimelech, signifying in each case the fatherhood of God); and in this way Abiadah would correspond to Jehoiadah, Abiezer to Joezer. The same applies to the elements *ab* ("father") and *amm* (= "uncle"). As however some of these words are applied to families and individuals, the whole must be taken as a sentence: Abiel means "my father is glorious" (referring to God). On the same principle it must be assumed that some verbal names are theophorous and refer to the action of the Deity, Nathan being the abbreviation of Elnathan ("God gives"), Shaphat of Jehoshaphat ("God judges"). Thus Ahaz appears in a form corresponding to Jehoahaz in an inscription of Tiglath-pileser III. Many of the theophorous endings are

contracted into *o*, *i*, or *u*, as in Shebna, Hosa, Talti, and Sumai. A few names are adjectival, and may contain references to the Deity: Baruch ("blessed"), Dodi ("beloved"), Amos ("strong"). Some names have grammatical endings which it is difficult to interpret, as *ah* and *ai* in Shelomith and Shelomith; the final *i* in Omri and Barzilai probably refers to a tribal origin. Many names ending in *on* are animal-names, as Ephron ("small deer"). Nahshon ("small serpent"); compare Samson ("small sun"). Perhaps Reuben belongs to this class.

Post-Exilic Names.

After the Exile there appeared a tendency toward the use of foreign names, the literal significance of which was disregarded, and this tendency became more and more prominent. Biblical names ending in *o* (as in the books of Ezra and Nehemiah) are Aramaic. Shamsherai (I Chron. viii. 26) is even said to be Arabic, while Mordecai is derived from the name of a Babylonian god (Marduk), as are Belteshazzar (Dan. x. 1), Shenazar (I Chron. iii. 18), and Sheshbazzar (Ezra i. 8) from other deities. There is in this period a tendency also toward descriptive and adjectival names with the definite article prefixed, which easily gave rise to such surnames as Hakkaz, Hakkatan, and Hallohesh (Ezra ii. 61; viii. 12, Neh. iii. 12; comp. the form "ha-Kohelet" (Eccl. xii. 8, Hebr.). In the Hellenistic period Greek names became quite usual among the Jews, especially those of Alexander, Jason, and Antigonus. Even the name of a god like Apollo occurs (Acts xviii. 24). Other names are Apollonius, Hyrcanus, Lysimachus, Demetrius, Dosa, Nicanor, Pappus, Patroclus, Philo, Sosa, Symmachus, Tryphon, Zeno. The same occurs among women, as Alexandra and Priscilla. Roman names also occur, as Antonius, Apella, Drusus, Justinus, Justus, Marcus, Rufus, Tiberius, and Titus. It was during this period that the practice arose of giving a son the name of his grandfather, as was done in the high-priestly family, the members of which were named alternately Onias and Simon from 332 to 165 B.C. Similarly, a little later, in the family of the Hillelites, the names Gamaliel and Judah succeed each other with only an occasional occurrence of Simon and Hillel. Toward the end of the period, owing to the intermixture of foreign languages, the use of double names for the same person began to be adopted as in the instances of Simon Peter, John Mark, Thomas Didymus, Herodes Agrippa, and Salome Alexandra.

Talmudic Period.

Among the names in the Talmud there is a considerable proportion of Greek ones. A large number also are Aramaic, ending in *a* or *ai*: Abba, Huna, and Papa are instances of the former. Even Bible names were transformed in this direction—Hanina instead of Hananiah, Abuya instead of Abijah; while others were shortened, as Lazar (for Eleazar). Many Biblical names received renewed popularity owing to the distinction of their bearers, as those of Gamaliel, Hillel, and Ulla. The tendency toward double names existed here, as Sarah Miriam, Johanan Joseph (Git. 34b), and Mahaliel Judah (Yoma 52b). Converts to Judaism, like Aquila, Monabaz, and Helena, retained their pagan names (as was the custom also in the early Christian Church). There was some objection to foreign names among the Jews of this period (Num. R.), yet legend declares that the high priest Simon promised Alexander the Great that all the children of priestly families born in the year following his visit to Jerusalem would be named Alexander, after him ("Yosippon," folio 87).

In the adoption of double names during this early period an attempt was made to translate the Hebrew terms into corresponding Greek, as Ariston for Tobi, Boethus for Ezra, Justus for Zadok, Philo for Jedidah, Theodorus for Nethaneel, and Zosimus for Ḥayyim. It was somewhat rare for the same name to be used by both sexes. In Biblical times this occurs with regard to the names Abigail, Abijah, Athaliah, Chushan, Ephah, Micha, Nahash, Shelomith, Zibiah; in Talmudic times, with regard to Ibu, Johanan, Nehorai, Pasi, Shalom; the only later instances that may be cited are Jeroham, Mazal-Ṭob, Neḥamah, Menuḥah, Simḥah, Tamar, Bongodas, and Bien-li-Viengue. To wear a man's name seemed as objectionable as wearing men's clothes. It was already noticed in Talmudic times that the use of family names had died out (Giṭ. 88a). The name of Rabbi Meïr was said to be derived from an experience at school which was regarded as being of good omen ('Er. 13b). It is recommended not to name a child after enemies of the Jews, like Sisera and Pharaoh, but to use the names of the Patriarchs (as Abraham, Isaac, Jacob; Yoma 36b).

Post-Talmudic Period.

As the Jews spread throughout the lands bordering the Mediterranean they drew upon other languages for their personal names while still retaining Biblical ones, and they were especially prone to adopt names ending in *el*. These new names became exceptionally popular in Italy. To this source must be traced the new name Ḥushiel, composed on the same plan as the Biblical ones ending in *el*. The kings of the Chazars, so far as their names are known, wavered between pure Biblical names, like Obadiah, and local names, like Bulan. The Karaites in the same neighborhood adopted Tatar names, one of them being known as Toktamish; but elsewhere Karaite names are mostly Arabic and Persian.

The custom of calling one of the sons, generally the eldest, after the paternal (sometimes the maternal) grandfather, of which only nine instances are known during the Talmudic period, became more popular, especially in European states. Maimonides' grandfather was Joseph b. Isaac b. Joseph b. Obadiah b. Solomon b. Obadiah, and certain families seem to have confined themselves to a few chosen names. Thus, in the Kalonymus family there occurs Meshullam b. Moses b. Ithiel b. Moses b. Kalonymus b. Meshullam b. Kalonymus b. Moses b. Kalonymus b. Jekuthiel b. Moses b. Meshullam b. Ithiel b. Meshullam—only five names among fourteen persons throughout three centuries. As a consequence certain names became characteristic of certain districts: Japheth and Caleb in Greece, and hence among the Karaites; Kalonymus in south Italy; Sheshet and Joab in Rome; Sinai and Pesaḥ in Ger-

many. Some of the older names were revived—Meïr, for example, of which only two previous instances had been known, the tanna Meïr and the Meïr mentioned by Josephus ("B. J." vi. 5, § 1). Samson was never used by Jews before the eleventh century. But the most striking tendency of the post-Talmudic period is the general choice of local names by the Jews for their civic relations. This led to the adoption of two names, one for civic purposes, known as the "kinnuy" (probably from the Arabic "kunyah"), the other ("shem ha-ḳodesh") for use in the synagogue and in all Hebrew documents. The latter, the "sacred" name, was as far as possible associated with the former, and was often a translation of a civic one, *e.g.*, Asael for Diofatto, Manoah for Tranquillo, Ḥayyim for Vita; at times the civic name was merely a contraction of the sacred one, *e.g.*, Leser for Eliezer, Sender for Alexander. In other cases mere similarity in sound was sufficient to determine the sacred name, as Mann for Menahem, Kalman for Kalonymus, and the like. Especially noteworthy was the use made of Jacob's blessing to transfer a personal name from the civic to the sacred sphere. Judah being compared to a lion's whelp in Jacob's blessing, Judah became Leo, or Löwe, in lay relationship, and Fischlin became Ephraim. Later on these name-equations became so usual that they formed doublets, which were almost invariably found together, as Dob Bär, Naphtali Hirsch, Judah or Aryeh Löb, and these again gave currency to similar correlative names, as Uri Phoebus.

It was during the Middle Ages that the somewhat curious custom arose of combining the abbreviation of a title with the initials of a name to form a single personal name. This almost invariably implies frequency of mention, and, therefore, celebrity. The best-known examples are those of RaSHI and RaMBaM, who are hardly ever quoted in rabbinical texts except by these names; but there exists a large number of similar contractions, of which the following are the best known:

Titular Abbreviations.

ADaM	Abraham Dob Michaelischker (Lebensohn).
ARI	Rabbi Isaac (Luria) Ashkenazi. Rabbi Isaac Ash.
BeSHT	Ba'al Shem-Ṭob.
HaGRA	Ha-Gaon R. Elijah (of Wilna).
HIDA	Ḥayyim Joseph David Azulai.
MaBIT	Moses b. Joseph Trani.
MaHaRaL	Morenu Ha-rab Rabbi Liwa (ben Bezaleel).
MaHaRaM	Morenu Ha-rab Rabbi Meïr.
MaHaRḤaSH	Morenu Ha-rab Rabbi Ḥayyim Shabbethai.
MaHaRIL	Morenu Ha-rab Rabbi Jacob Levi (Mölln).
MaHaRIT	Morenu Ha-rab R. Joseph Trani.
MaHaRSHA	Morenu Ha-rab Rabbi Samuel Edels.
MaHaRSHaḲ	Morenu Ha-rab Rabbi Solomon Kluger.
MaHaRSHaL	Morenu Ha-rab Rabbi Solomon Luria.
MaLBIM	Meïr Löb ben Jehiel Michel.
MISHOB	Mordecai Jonah Shob.
RABaD	Rabbi Abraham ben David.
RABaN	Rabbi Ebezer ben Nathan.
RABḤI	Rabbi Eleazar ben Joel ha-Levi.
RaDBaZ	Rabbi David ibn Zimra.
RaLBaG	Rabbi Levi ben Gershom.
RaMaK	Rabbi Moses Kohen.
RaMaK	Rabbi Moses Cordovero.
RaMBaM	Rabbi Moses ben Maimon.
RaMBaN	Rabbi Moses ben Nahman.
RaMBeMaN	Moses ben Menachem Mendel.
RaN	Rabbi Nissim.
RaSH	Rabbi Shimshon.
RaSHBA	Rabbi Solomon ibn Adret.
RaSHBaM	Rabbi Samuel ben Meïr
RaSHBaZ	Rabbi Simeon ben Zemah (Duran).
RaSHDaM	Rabbi Samuel da Medina
RaSHI	Rabbi Solomon ben Isaac (Yizhaki).
RaZaH	Rabbi Zalman Hanau. Rabbi Zerahiah ha-Levi.
ReDaḲ	Rabbi David Kimhi.
ReDaK	Rabbi David Kohen (of Corfu).
ReMA	Rabbi Moses Isserles.
ReMaH	Rabbi Moses ha-Kohen.
RI	Rabbi Isaac (tosafist).
RI'AZ	Rabbi Isaac Or Zarua'.
RIBA	Rabbi Isaac ben Asher.
RIBaḲ	Rabbi Judah ben Kalonymus.
RIBaM	Rabbi Isaac ben Meïr (tosafist).
RIBaN	Rabbi Judah ben Nathan.
RIBaSH	Rabbi Isaac ben Sheshet.
RIF	Rabbi Isaac Alfasi.
RIḲ	Rabbi Joseph Kolon (Colon).
RIṬBA	Rabbi Yom-Ṭob ben Abraham (Ishbili).
RIZBA	Rabbi Isaac ben Abraham.
ROSH	Rabbi Asher.
SHaK	Shabbethai ha-Kohen.
SHeDaL	Samuel David Luzzatto.
SHeReZ	Samuel Raphael Zebi (Hirsch).
Ya'ABeZ	Jacob Emden ben Zebi.
YaSHaR	(of Candia) Joseph Solomon (Delmedigo).
YaSHaR	(of Göritz) Isaac Samuel Reggio.

For a fuller list see Händler's list of abbreviations in Dalman's "Talmudisches Wörterbuch."

A somewhat similar use of a title is the combination with Messer, as in the Italian Messer Leon, while in Provence the honorary prefixes *en*, for men, and *na*, for women, are combined with the name to form Engusek (En-Joseph), Nahona, etc.

Apart from these tendencies, the general trend of nomenclature among Jews in the Middle Ages was to adopt that of the countries in which they lived, the given names being often identical with those of the surrounding peoples, and other means of identification being derived mainly from localities or offices. Certain peculiarities of various countries may be taken separately.

Among the Arabic-speaking Jews the local Arabic names were adopted, such as Hassan Abdallah Sahl; or Hebrew names were translated into the corresponding Arabic, as Eleazar into Mansur, Mazliah into Maimun. A peculiarity of the Arabic onomatology is the "kunyah," the by-name given to a father after the birth of his son, by which he is

named after the latter (see Anu). It may be added here that Abu al-Walid is a "kunyah" or by-name for Jonah. Akin to this is the use of Ibn to form a family name, the first of this kind among Jews.

Arabic Names.

Among the best known of this formation are Ibn Aknin, Ibn Danan (hence Abendana), Ibn Laṭif, Ibn Migas, Ibn Verga. Anu also forms family names as in the case of Abudarham, or Aboab. The Arabic article *al* appears in quite a number of names as in Al-Ḥarisi. Other names of interest given by Steinschneider in a long list of eight hundred Arabic names in the "Jewish Quarterly Review" (ix.–xiii.), are Ghayyat (in Spanish "Gayet"), Ibn Danan and Ibn al-Dayyal, Al-Haruni ("the Aaronide," the same as "Cohen"), Ibn Wakar, Ibn Zabara and Ibn Zimra, Ḥaji (applied to Karaites who had performed the pilgrimage to Jerusalem), Yahya (equivalent to John or Judah). Morel is said to be derived from Samuel; Molko means "royal"; Mas'ud is equivalent to Baruch; Mokattil ("champion") would be a proper origin for the family name Mocatta; Najar and Najara refer to carpentry; Sasun is merely a transcript of Sason ("lily"). The proper names Sa'id, Sa'ad, and Sa'dun are equally popular among Jews and Arabs. 'Abbas ("lion") corresponds to Judah, as Leo and the like in Europe. Very many Judæo-Arabic names are compounded of *'abd* ("servant"), as Abdallah and 'Abd al-Walid. Al-Faraj occurs as the name of the translator at Girgenti, and it is possibly the remote origin of the curious name of Admiral Farragut, whose grandfather came from Minorca. It is considered doubtful whether the name of the Ḳimḥis is Hebrew in that form, or whether it should be pronounced as an Arabic word, Ḳamḥi ("formed of wheat")

The use of surnames thus became common among the Arabic-speaking Jews, who naturally carried the custom into Spain. Among Spanish Jews are found such names as Abeldano, corresponding to Ibn el-Danan; Abencabre, corresponding to Ibn Zabara; Avinbruch, corresponding to Ibn Baruch; and the like. Biblical names often take curious forms in the Spanish records, Isaac appearing as Acaz, Cohen as Coffen or Coffe, Yom-Ṭob as Bondia, Ẓemaḥ as Crescas or Cresquez. The Ḥen family appears to have adopted a translation of the name of their home-village, Gracia, near Barcelona (Loeb, in "R. E. J." iv. 73). Indeed, among the Spaniards the tendency to adopt family names from localities is largely developed; hence were derived such names as Spinoza, Gerondi, Cavalleria, Delmonti, Lousada, and Villa Real. The name Susportas deserves special attention, as it is really the Balearic dialectal form of La Porta.

In Spain, France, and England.

In France the use of Biblical names appears to have been more extended, judging by the elaborate lists at the end of Gross's "Gallia Judaica." True surnames occurred, especially in the south, like Abigdor Farissol Bonet; but as a rule local distinctions were popular, as Samson of Sens, etc. The early Jews of England, who spoke French throughout their stay, also used Biblical names; the most popular name, in the twelfth century at least, being Isaac, next to which came Joseph. On both sides of the British Channel there was a tendency to translate Biblical names into French, as Deulesalt for Isaiah, Serfdeu for Obadiah, Deudone for Elhanan, but the ordinary popular names were adopted also, as Beleasez, Fleurdelis, and Muriel for Jewesses, or Amiot, Bonevie, Bonenfaund, Bonfil, among men. Deulacres and Crescas both occur (probably corresponding to Solomon or Gedaliah). In Germany the tendency to adopt Christian names was perhaps most marked, such names as Bernhard, Bero, Eberhard, Falk, Gumprecht, Knoblauch, Liebreich, Süsskind, Weiss, and Wolf being among those noticed in the early Middle Ages. Especially popular were compounds with *mann* or *man*, as Feldmann, Kaufmann, Lieberman, Lipman, and Seligman.

As has been seen, surnames were not unknown among the Jews of the Middle Ages, and as Jews began to mingle more with their fellow citizens the practise of using or adopting civic surnames in addition to the "sacred" name, used only in religious connections, grew commensurately. Of course, among the Sephardim this practise was common almost from the time of the exile from Spain, and probably became still more common as a result of the example of the Maranos, who on adopting Christianity accepted in most cases the family names of their godfathers. Among the Ashkenazim, whose isolation from their fellow citizens was more complete, the use of surnames became at all general only in the eighteenth century.

Surnames.

In the Austrian empire an order was issued in 1787 which compelled the Jews to adopt surnames, though their choice of given names was restricted mainly to Biblical ones; a list of permitted first names is given in Kropatschat's "Gesetzsammlung" (xiv. 539–567), the names marked in black letters being those reserved for Jews. Commissions of officers were appointed to register all the Jewish inhabitants under such names. If a Jew refused to select a name the commission was empowered to force one upon him. This led to a wholesale creation of artificial surnames, of which Jewish nomenclature bears the traces to the present day. Among the latter class are the following, mentioned by Karl Emil Franzos: Drachenblut, Ochsenschwanz, Nachtkäfer, Ladstockschwinger, Pulverbestandtheil, Temperaturwechsel, Eselskopf, Rindskopf, Gottlos, Wohlgeruch, Singmirwas, Veilchenduft, Stinker, Bettelarm, Nothleider, Geldschrank, Diamant, Smaragd, Karfunkel, Edelstein, Goldader, Galgenvogel, Galgenstrick, Todtschläger, Lumpe, Taschengreifer, Durst, Hunger, Fresser, Säuger, Trinker, Weinglas, Schmapser, Schmetterling, Elephant, Nashorn, Pferd, Maulthier, Maulwurf, Wanzenknicker, Saumagen, Küssemich, Groberklotz. Napoleon also, in a decree of July 20, 1808, insisted upon the Jews adopting fixed names ("L'Univers Israélite," lvii. 472). While various governments thus forced the Jews to adopt surnames, they were at the same time inclined to limit their freedom in the selection of given names. In Bohemia the provisions of the law which was passed in 1787 restricting them to Biblical names were not re-

scinded until Aug. 11, 1836. The Prussian government in the same year attempted to introduce a similar restriction in that state, which led to Zunz producing his classical monograph, "Die Namen der Juden," in which he showed, from examples taken from all periods, that the Jews had freely adopted the current and popular names of their neighbors in all parts of the globe. Owing mainly to this "tour de force" the enactment was not pressed. Similar rules have been passed by the Russian government from time to time, but without producing much effect; though even at the present day a Jewess must not bear such a name as Clara.

A recent investigation into Berlin prænomens shows that modern Jews of that city adopt the ordinary given names of their neighbors, but that they tend to keep a certain number of names, though not of Biblical origin, popular among themselves. Thus Harry is mainly Jewish, and the same may be said of Isidore, Jacques, James, and Sigbert. Almost all the Moritzes are Jewish, as well as the majority of Ludwigs, and Julius is almost equally popular among the Berlin Jews. The following popular names in most places represent the accompanying Biblical names: Isidore, Isaac; Jacques and James, Jacob; Ludwig, Levi; Moritz, Moses. Benno is used for Benjamin, and in one case Dagobert for David. Among Jewish girls Regina and Rosa are popular names (N. Pulvermacher, "Berliner Vornamen," Berlin, 1902).

But notwithstanding this permission to adopt arbitrary surnames, there was still a tendency, at any rate among German-speaking Jews, to adapt these from Biblical names in one or other of their variant forms. Thus among the 5,000 names of patrons connected with Anglo-Jewish charitable institutions in 1878 Jacobs found the most popular names to be the following:

Name.	*Proportion.*	*Name.*	*Proportion.*
Cohen	1 in 26	Abraham and Abrahams	1 in 84
Davis	1 " 32	Harris	1 " 84
Levy	1 " 35	Moses	1 " 96
Joseph	1 " 47	Nathan	1 " 107
Isaac and Isaacs	1 " 52	Woolf and Wolff	1 " 115
Myer and Myers	1 " 64	Barnet and Barnett	1 " 127
Phillips	1 " 65	Benjamin	1 " 131
Samuel	1 " 66	Emanuel	1 " 131
Solomon and Solomons	1 " 66	Hyam and Hyams	1 " 135
Jacob and Jacobs	1 " 78	Marks	1 " 135
Hart	1 " 81	Hyman and Hymans	1 " 149

It is accordingly of interest to study the different forms which Biblical names assume in various countries when used as Jewish surnames. The following is a list of the more usual forms, the original Biblical name being given first:

Aaron = Aarons, Aaronson, Aronoff, Aronson, Aronovich. Abraham = Aberke, Aberl, Aberlein, Aberlieb, Aberlin, Abers, Aberzuss, Abraham, Abrahams, Abrahamson, Abram, Abrams, Abramovitch, Abramovitz, Abreska, Abromovitch, Afroemche, Afrom, Afromle, Babrahams, Braham, Ebermann, Ebril. Alexander = Alexander, Saunders, Sender. Asher = Anschel, Anseli, Archer, Ascher, Asher, Asherson, Assur, Maschel.

Baruch = Bendit, Bendict, Benedict, Beniton, Berthold, Borach, Boruch. Benjamin = Lopes, Lopez, Seef, Seff, Wolf, Wolff, Wulf.

David = Bendavid, David [illegible], Davies, Davis, Davison, Tewel [illegible].

Elchanan = Elkan, Elkin. Eleazar = [illegible], Eleazar, Ellosor, Lasar, Lazan, Lazar, [illegible]. Eliezer = Leeser, Leser, Lewis, [illegible]. Elijah = Elias, Eliasaf, Eliassof, [illegible], Ellis, Ellison. Emanuel = [illegible]. Ephraim = Fischl, Fischlin, [illegible]. Ezekiel = [illegible], Eheskel, Ezekiel, Heskel, Kaskel.

Gabriel = Gafril, Gefril. [illegible]. Gershon = Geronymus. Gideon = [illegible].

Isaac = Eisech, Eissig, Gitzek, [illegible], Isaacs, Itzig, Izaaks, Hickman, [illegible], man, Sachs, Sack, Sacks, [illegible], Zeclin. Israel = Israel, Israels, [illegible], Isserlein, Isserles. Issachar = [illegible], Barell, Barnard, Barnett, Berusch, [illegible], Bernard, Berthold, Schulter.

Jacob = Benjacob, Jackson, Jacob, [illegible], Jacobson, Jacobus, Jacoby, Jacof, [illegible], Kaplin, Kaplowitch, Kautman, Kaufmann, [illegible], ski, Koppel, Koppelmann, [illegible], Marchant, Merchant, Scobeleff, [illegible]. Joel = Jool, Jolchen, Julius. Jonah = [illegible], Jones. Joseph = Jees, Jessel, Jessep, [illegible], Joseph, Josephi, Josephs, Josephson, [illegible], Jossel, Josselson, Yoish, Yosl. Judah = [illegible], Ben-Löb, Judah, Jewell, [illegible], Leo, Leon, Leoni, Leonte, Leontin, [illegible], Lionel, Löbel, Löblin, Leubusch, Löbusch, [illegible], Löwel, Lyon, Lyons.

Levi = Aleuy, Elvy, Halevy, Ha Levi, [illegible], Lebel, Leblin, Levay, Leib, Leopold, [illegible], Levenson, Levi, Levie, Levien, [illegible], Levinsohn, Levison, Levy, [illegible], Lewinsky, Lewinson, Lewis, [illegible], Loewi, Louissohn, Lovy, Low, Löwy, [illegible].

Manasseh = Manasse, [illegible]. Marcus = Marx, Mordchen. Menahem = [illegible], Mandl, Manin, Mann, Mendel, [illegible], sohn, Mendl, Menke, [illegible], Menzel, Monitz, Monnish. Moses = [illegible], Moritz, Mosche, Mosely, [illegible], son, Moskin, Moss, Mosse, [illegible].

Naphtali = Cerf, Harris, [illegible], schell, Hershkovitz, Hertz, [illegible], Herzl, Hirsch, Hirschel, [illegible], Zewi.

Samson = Sampson. Samuel = [illegible], son, Sanvel, Sanville, Sanwil, [illegible], Zangwill. Simeon = Simeon, [illegible], Schimme, Schimm, Schimchen. Solomon = [illegible], man, Salman, Salmen, [illegible], Salome, Salomon, Salomone, [illegible], Schlome, Sloman, Slowman, [illegible], man.

Zachariah = Zacharias.

Next to Biblical surnames [illegible] greatest popularity among Jews, as [illegible] from the following list of the most popular names among Alsatian Jews in 1784:

Abraham	[illegible]	[illegible]	[illegible]
Ach	[illegible]	[illegible]	[illegible]
Alexandre	[illegible]	[illegible]	[illegible]
Aron	[illegible]	[illegible]	[illegible]
Bähr and variants	[illegible]	[illegible]	[illegible]
Barach and variants	[illegible]	[illegible]	[illegible]

Braunschweig and variants ... 65
Cohen and variants ... 55
Israel ... 54
Dreyfus ... 24
Elias or Isaac ... 36
Emanuel ... 12
Franco ... 24
Gerson ... 18
Gershwind ... 12
Gerson or Gershom ... 10
Gottschal ... 16
Grunebaum ... 62
Guggenheim ... 17
Gutenberg and variants ... 16
Haas ... 12
Hamer ... 15
Hanau and variants ... 17
Hayyim ... 19
Hirsch or Hersch ... 40
Horn and variants ... 10
Horowitz, Horwitz ... 48
Isaac ... 8
Israel ... 30
Jacob ... 63
Jonas ... 19
Joseph ... 40
Judah and variants ... 18
Katz and variants ... 90
Katz ... 19
Lamb ... 15
Lazare or Lazarus ... 45
Lehmann ... 23
Levy ... 618
Levyser ... 33
Lippmann and variants ... 26
Low ... 28
Lowe ... 58
Marx ... 37
Mayer or Meyer ... 90
Moïses and variants ... 86
Nathan ... 25
Netter ... 40
Nordemann and variants ... 16
Picard ... 27
Pisquer and variants ... 17
Raphael ... 42
Rueff ... 72
Salomon ... 50
Samson ... 12
Samuel and variants ... 81
Schnerb ... 10
Schwob ... 35
Seeligman ... 20
Simon ... 18
Ulman ... 34
Ulmo ... 15
Wahl ... 11
Weyl ... 187
Wolff ... 37
Woog, Wogue ... 16
Wormser ... 50

Local names form, perhaps, the larger number of surnames among modern Jews, though no one locally derived name occurs so frequently as the least common Biblical one. Besides general names like Hollander, Deutsch, Frank, Franco, Frankel, almost every European country has contributed its quota. Holland has contributed Lleuwarden, Neumegen, Limburg, Van Thal, and various other Vans, as Van Ryn (= Rhine), etc.

Germany, of course, has contributed the largest number. Besides such well-known cities as Posen (hence Posner), Berlin (hence Berliner and Berlinsky), Bingen, Cassel, Treves (whence, according to some authorities, originated the very popular Alsatian name of Dreyfus), Dresden, Fulda (hence Feuld), and Oppenheim, less familiar towns, like Flatau, Hildesheim, Bischoffsheim, Auerbach, Behrendt, Landshuth, Sulzberg, have contributed their share.

Local Names.

A certain number of names which might at first sight seem to be derived artificially are merely names of towns, like Birnbaum (translated into "Peartree"), Rosenberg, Sommerfeld, Granberg (hence Greenberg), Goldberg, and Rubenstein. The English Crawcour comes from Cracow, while Van Praagh is obviously the name of a Prague family that settled in Holland before going over to England. The name Gordon is said to be from the Russian Grodno. From Poland have come various general names, as Polano, Pollock, Polack, Pelak, Pollak, Poole, Pool. Sephardic surnames, as already mentioned are almost invariably local, as Almanzi Castro Carvajal, Leon, Navarro, Robles (Spanish) and Almeida Carvallo, Miranda, and Pieba (Portuguese). Many Italian names are also of this class, as Ahtino, Genese (from Genoa), Meldola, Montefiore, Mortara, Pisa, and Romanelli (with its variants Romanin, Romain, Romayne, and Romanel). Even in the East there are names of these last two classes, Behar (from Bejar), Galante, Veneziani, though there are a few Arabic names like Alfandari and Haggis; Greek, as Galipapa and Pappo; and a few Turkish, as Jamila, Bilbil, and Sabad (Franco, "Histoire des Israélites de l'Empire Ottoman," pp. 284–285).

Going still farther east, the curious custom which prevails among the Bene Israel may be mentioned of changing Biblical names to similar Hindu names with the addition of *jee*, thus Benjamin into Benmajee, Abraham into Abrajee, David into Dawoodjee, Jacob into Akkoobjee. Before dismissing the local names, the names Altschul or Altschuler, derived from the Altschul of Prague, should be mentioned. To the signs of the Frankfort Judengasse are due the names of some of the best known of Jewish families: Rothschild ("red shield"), Schwarzschild, Adler, Ganz or Gans ("goose"), Schiff ("ship"), Strauss ("ostrich"), and Ochs. Schudt gives a list of these signs ("Jüdische Merckwürdigkeiten," iii. 151–154).

Turning to the next great source from which have been derived the surnames used in ordinary nomenclature — trades and occupations — such names as Kaufmann and Marchant ("merchant") become prominent. Others of the same kind are: Spielmann ("player"); Steinschneider ("engraver"); Schuster, Schneider, Schneiders, and Snyders ("tailor"; in Hebrew Ḥayyat; hence Chayet); Wechsler ("money-changer"). But there are others that are more distinctively Jewish: Parnass and Gabbay, from the synagogue officials who were so called; Singer, Cantor, Voorsanger, Chazan, Cantarini, from the singers of Israel; Shochet, Schaechter, Schechter, from the ritual slaughterer; Ballin, a bath-keeper; Shadkun, a marriage-broker; Moreno, Rabe, Rabinowitz, and Rabbinovitz, rabbis; Benmohel, one who performed the sacred rite of Abraham. A number of Arabic names are of similar origin: Al-Fakhkhar, a potter; Mocatta, a mason or possibly a soldier (Al-Muḳatil). For the various forms of Cohen see Jew. Encyc. iv. 144.

Official Names and Nicknames.

Descriptive titles, again, are mainly derived from modern languages, and are sometimes translated into Hebrew: thus, Azariah dei Rossi is known as Azariah Min ha-Adummim; or sometimes the Hebrew name is translated into the current languages: thus Jafeh ("beautiful") is translated into Schön, Schöndel, Schandel, Bonfet.

Nicknames seem not to be so frequently adopted as surnames among Jews, though so usual among them in the ordinary life of the ghetto. Yom-Ṭob and Purim are possibly to be included in this class, and it is said that the various forms of Kaiser and King are derived from players of that part in the Purim plays. Instead of nicknames, modern Jews use contractions of Hebrew descriptive names: thus, Shön represents Sheliaḥ Ne'eman, and Schatz, Sheliaḥ Ẓibbur; Katz ("cat") represents Kohn Ẓedeḳ; Goetz (in English, Yates) equals Ger Ẓedeḳ; Sack is used for a member of the Zera' Ḳodesh, or "holy posterity," and it is said that when an "s" is attached this reference is to the fraternity of that name at Speyer. Bran, Braun, or Brown is said to represent Ben Rabbi Naḥman; while Bril represents Ben Rabbi Judah Löb.

A few miscellaneous names may be referred to:

Speranza, which is used as a woman's name, occurs in the form of Sprinzer in Russia; Margolious and Margolioth are variations of Margaret; and Marguerite ("pearl") finds equivalents in Perel and Perles. The Wahls claim to descend from Saul Wahl, who was king of Poland for one day. Schöntheil is supposed to be a translation of Bonaparte, and Stiebel is derived from the little room kept for the "baḥur" in rich Jews' houses.

Change of name was not an unusual occurrence in Biblical times, if one may judge by the instances occurring among the Patriarchs, and it seems to have been not altogether unknown in later times.

Change of Name.

Thus, Moses Benveniste mentions a certain Obadiah who wandered from Germany to Turkey in 1654 and changed his name to Moses because the former name was unusual (Responsa, i. 40). Later in the Middle Ages a person who was dangerously sick would change his name in the hope that the Angel of Death, who summons persons by name, would be baffled thereby. This custom, known as "meshanneh shem," is given in the Talmud (R. H. 17a) and is mentioned by Judah Ḥasid ("Sefer Ḥasidim," No. 245). One of the names thus adopted was the appropriate one of Ḥayyim, for the various forms of which see Jew. Encyc. vi. 271. In order to prevent any misunderstanding at the resurrection the cabalists later recommended persons to learn a psalm the first and last verses of which began and ended with the first and last letters of their names. Particular care is to be taken in the writing of names in legal documents, the slightest error in which invalidates them. Hence there are quite a number of monographs on names, both personal and geographical, the first of which was that written by Simḥah Cohen; the best known is that of Samuel ben Phoebus and Ephraim Zalman Margulies entitled "Ṭib Giṭṭin."

It was thought that Jews of the same name should not live in the same town or permit their children to marry into each others' families ("Sefer Ḥasidim," Nos. 24–34); this seems to have some reference to exogamy.

Superstitions.

It is even urged that one should not marry a woman of the same name as one's mother; or that she should be required to change it (*ib.* No. 23). Even to the present day it is considered unlucky in Russia for a father-in-law to have the same name as the bridegroom. When several children have died in a family the next that is born has no name given to it, but is referred to as "Alter," or "Alterke," the view being that the Angel of Death, not knowing the name of the child, will not be able to seize it. When such a child attains the marriageable age, a new name, generally that of one of the Patriarchs, is given to it. For a somewhat similar reason it is considered unlucky in Lithuania to call an only child by his right name. For geographical names see Place-Names.

Finally, it may perhaps be desirable to refer to the frequent practise among Jewish authors of adopting pen-names. It was, indeed, customary for well-known authors of medieval times to be known by the titles of their works rather than by their own names. Thus, Jacob ben Asher is referred to as the "Ṭur" or the "Ba'al ha-Ṭurim", Joseph Caro is known as the "Bet Yosef"; and Ezekiel Landau as "Noda' bi-Yehudah"; while even more frequently were authors known by contracted forms of their names, with the addition of some honorary prefix, as given above.

Pen-Names.

Among contemporary Hebrew writers this practise is still more widely observed, though no honorary title is prefixed. A list is given by M. Schwab in his "Repertoire" (Supplement, pp. 200–207). Most Yiddish writers, indeed, appear to prefer to write under some pen name or pseudonym, and their example is at times followed by modern writers of Hebrew, though these as a rule, prefer to give a name composed of their initials. Following is a list of the most prominent pen names adopted in recent years by contemporary writers. Many of these print their Hebrew names in Latin characters, and their transliteration is followed here:

Pseudonyms.	Authors.
Adam	Andermann, D. M.
Adir	Deinard, E.
Aḥad ha-'Am	Ginzberg
Aus Kapelusmacher	Selikowitsh
Bas-Malke	Samostshin, Mrs.
Ben Dawid	Davidovich
Ben Efraim	Baranow, M.
Ben Nez	Winchevsky, M.
Ben Omi	Rabinovich, M. J.
Ben Pores	Bukanski
Ben-Tomar	Perez, J. L.
Benyemini	Katzenelson, I. B.
Bernstein, Dawid	Cahan, Abraham
Bücherfresser	Rabinowitsch, S.
Buki ben Jogli	Katzenellenbogen
Chaim Barburim	Winchevsky, M.
Chaim Bolbetun	Winchevsky, M.
Dawid	Pinsk, D.
Debkin, T. E.	Winchevsky, M.
Der Dasiger	Winchevsky, M.
Dofek	Pinski, D.
Elifeelet mi-Sastschim	Samostschin, P.
Eli Koẓin Hazhakueli	Linetzki, I. J.
Emes	Spektor, M.
Essbücher	Rabinowitsch, S.
Esther	Rabinowitsch, S.
Finkel, L.	Perez, J. L.
Fremder	Frind, M.
Gam-Su	Perez, J. L.
Genosse Cervera	Kobrin, L.
Goldberg, A.	Frischmann, D.
Gorin	Goldo, J.
Graf M. I. Kweetl	Cantor
Haggai	Haimin, G.
Ha Jossem mi Nimirow	Perez, J. L.
Herdner	Lermon, J. J.
Hoido, J.	Goldo, J.
Isabella	Spektor, Mrs.
Ish	Shapiro, E. I.
Ish Nomi	Wechsler, M.
Jainkele Chochem	Rosebro, J.
Jaknehuz	Goldberg, I. Ch.
Jankele Traschke	Winchevsky, M.
Jehalel	Lewin, I.

Kehoseghm, A.	Gordin, J.
Krantz, Ph.	Rombro, J.
Lamedvovnik	Spektor, M.
Lampenputzer	Perez, J. L.
Lezter fun der Redakzie	Perez, J. L.
Libin, Z.	Gurewitsh
Litwisher Philosoph	Selikowitsh
Lutziper	Perez, J. L.
Matsen	Graunstein, M.
Magid von Ewjonistok	Feigenbaum, B.
Moschele Mocher Storim	Abramowitsch, S. J.
Meshugener Philosoph	Winchevsky, M.
Moshe Glazer	Cantor
Nachman ben Wowsi	Lewner, J. B.
Palie	Perez, J. L.
Prager Maggid Magid	Cahan, Ab.
Pais, D.	Pinski, D.
P. Z.	Samostshin, P.
Rabbinowitsh, Sh.	Kobrin, L.
Reb Jokel	Feigenbaum, B.
Reb Kosin	Rabnizki
Sambation	Selikowitsh
Selikowitsh, M.	Schatzkes, M. A.
Shadler	Vielstein
Sha Peshes	Feigenbaum, B.
Shelumiel	Rabinowitsh, S.
Sholem Alechem	Rabinowitsh, S.
Shomer	Shaikewitsh, N. M.
Sholamis	Rabinowitsh, S.
Ssar-schel-Jam	Meisach, J.
Sstochessessen	Fried, M.
Stizer, Dr	Perez, J. L.
Washtakikes	Selikowitsh
Welwel Zbarzerik	Cantor
Wittelmann, L.	Kobrin, L.
Yachin	Rittenburg, I.
Yahir	Rabbinowicz, J. E.
Yazhir	Mohilewer, Samuel
Zelig behal bar Chuschim	Lilienblum

Of course, other Jewish litterateurs besides the above have adopted pen names. I. Zangwill has written under the names "J. Freeman Bell" (in collaboration), "Countess von S.," and "Marshallik"; Mrs. Frankau is known as "Frank Danby"; and so on; but there is nothing specifically Jewish about this adoption of a pen name.

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J.

NAMES OF GOD.—Biblical Data: Like other Hebrew proper names the name of God is more than a mere distinguishing title. It represents the Hebrew conception of the divine nature or character and of the relation of God to His people. It represents the Deity as He is known to His worshipers and stands for all those attributes which He bears in relation to them and which are revealed to them through His activity on their behalf. A new manifestation of His interest or care may give rise to a new name. So, also, an old name may acquire new content and significance through new and varied experience of these sacred relations.

It can readily be understood, therefore, how the divine name is often spoken of as equivalent to the divine presence or power or glory. In Ex. xxiii. 20-23 it is promised that Yhwh's angel will lead and give victory to His people, who must yield reverent obedience, for, the Lord says, "my name is in him." The devout Israelite will not take the name of a false god upon his lips (Ex. xxiii. 13; Josh. xxiii. 7; Hosea ii. 16-17; Ps. xvi. 4). To make mention of Yhwh's name is to asse. confidence in His strength and present and efficient aid. The name excites emotions of love, joy, and praise (Ps. v. 11; vii. 17; ix. 2; xx. 1, 7). That name is, therefore, especially connected with the altar or sanctuary, the place where God records His name (Ex. xx. 24), or "the place which the Lord your God shall choose out of all your tribes to put His name there" (Deut. xii. 5; comp. I Kings viii. 16, 29; ix. 3; Jer. vii. 12). The Temple is "the place of the name of the Lord of hosts, the mount Zion" (Isa. xviii. 7). In one or two comparatively late passages "the Name" (השם) is used absolutely, doubtless as an equivalent for "the name of Yhwh" (Lev. xxiv. 11, 16; comp. Deut. xxviii. 58).

Of the names of God in the Old Testament, that which occurs most frequently (6,823 times) is the so-called Tetragrammaton, Yhwh (יהוה), the distinctive personal name of the God of Israel. This name is commonly represented in modern translations by the form "Jehovah," which, however, is a philological impossibility (see Jehovah). This form has arisen through attempting to pronounce the consonants of the name with the vowels of Adonai (אדני = "Lord"), which the Masorites have inserted in the text, indicating thereby that Adonai was to be read (as a "ḳeri perpetuum") instead of Yhwh. When the name Adonai itself precedes, to avoid repetition of this name, Yhwh is written by the Masorites with the vowels of Elohim, in which case Elohim is read instead of Yhwh. In consequence of this Masoretic reading the authorized and revised English versions (though not the American edition of the revised version) render Yhwh by the word "Lord" in the great majority of cases.

YHWH.

This name, according to the narrative in Ex. iii. (E), was made known to Moses in a vision at Horeb. In another, parallel narrative (Ex. vi. 2, 3, P) it is stated that the name was not known to the Patriarchs. It is used by one of the documentary sources of Genesis (J), but scarcely if at all by the others. Its use is avoided by some later writers also. It does not occur in Ecclesiastes, and in Daniel is found only in ch. ix. The writer of Chronicles shows a preference for the form Elohim, and in Ps. xlii.-lxxxiii. Elohim occurs much more frequently than Yhwh, probably having been substituted in some places for the latter name, as in Ps. liii. (comp. Ps. xiv.).

In appearance, Yhwh (יהוה) is the third person singular imperfect "ḳal" of the verb הוה ("to be"), meaning, therefore, "He is," or "He will be," or, perhaps, "He lives," the root idea of the word being,

probably, "to blow," "to breathe," and hence, "to live." With this explanation agrees the meaning of the name given in Ex. iii. 14, where God is represented as speaking, and hence as using the first person—"I am" (אהיה, from היה, the later equivalent of the archaic stem הוה). The meaning would, therefore, be "He who is self-existing, self-sufficient," or, more concretely, "He who lives," the abstract conception of pure existence being foreign to Hebrew thought. There is no doubt that the idea of life was intimately connected with the name Yhwh from early times. He is the living God, as contrasted with the lifeless gods of the heathen, and He is the source and author of life (comp. I Kings xviii.; Isa. xli. 26–29, xliv. 6–20; Jer. x. 10, 14; Gen. ii. 7; etc.). So familiar is this conception of God to the Hebrew mind that it appears in the common formula of an oath, "ḥai Yhwh" (= "as Yhwh lives"; Ruth iii. 13; I Sam. xiv. 45; etc.).

If the explanation of the form above given be the true one, the original pronunciation must have been Yahweh (יַהְוֶה) or Yahaweh (יַהֲוֶה). From this the contracted form Jah or Yah (יָהּ) is most readily explained, and also the forms Jeho or Yeho (יְהוֹ = יְהוֹ), and Jo or Yo (יוֹ, contracted from יְהוֹ), which the word assumes in combination in the first part of compound proper names, and Yahu or Yah (יָהוּ = יְהוּ) in the second part of such names. The fact may also be mentioned that in Samaritan poetry יהוה rimes with words similar in ending to Yahweh, and Theodoret ("Quæst. 15 in Exodum") states that the Samaritans pronounced the name Ἰαβέ. Epiphanius ascribes the same pronunciation to an early Christian sect. Clement of Alexandria, still more exactly, pronounces Ἰαουέ or Ἰαουαί, and Origen, Ἰαῆ. Aquila wrote the name in archaic Hebrew letters. In the Jewish-Egyptian magic-papyri it appears as Ιαωουηε. At least as early as the third century B.C. the name seems to have been regarded by the Jews as a "nomen ineffabile," on the basis of a somewhat extreme interpretation of Ex. xx. 7 and Lev. xxiv. 11 (see Philo, "De Vita Mosis," iii. 519, 529). Written only in consonants, the true pronunciation was forgotten by them. The Septuagint, and after it the New Testament, invariably render δκύριος ("the Lord").

Various conjectures have been made in recent times respecting a possible foreign origin of this name. Some derive it from the Kenites, with whom Moses sojourned, Sinai, the ancient dwelling-place of Yhwh, having been, according to the oldest tradition, in the Kenite country. A Canaanite, and, again, a Babylonian, origin have been proposed, but upon grounds which are still uncertain. Various explanations of the meaning of the name, differing from that given above, have been proposed: *e.g.*, (1) that it is derived from הוה ("to fall"), and originally designated some sacred object, such as a stone, possibly an aerolite, which was believed to have fallen from heaven; (2) or from הוה ("to blow"), a name for the god of wind and storm; (3) or from the "hif'il" form of הוה ("to be"), meaning, "He who causes to be," "the Creator"; (4) or from the same root, with the meaning "to fall," "He who causes to fall" the rain and the thunderbolt—"the storm-god." The first explanation, following Ex. iii. 14, is, on the whole, to be preferred.

The most common of the originally appellative names of God is Elohim (אלהים), plural in form though commonly construed with a singular verb or adjective. This is, most probably, to be explained as the plural of majesty or excellence.

Elohim. expressing high dignity or greatness; comp. the similar use of plurals of "ba'al" (master) and "adon" (lord). In Hebrew Adhak ("lords") is the common name for God. The singular, Eloah (אלוה), is comparatively rare, occurring only in poetry and late prose (in Job 41 times). The same divine name is found in Arabic (ilah) and in Aramaic (elah). The singular is used in six places for heathen deities (II Chron. xxxii. 15, Dan. xi. 37, 38; etc.), and the plural also, a few times, either for gods or images (Ex. ix. 1, xii. 12, xx. 3; etc.) or for one god (Ex. xxxii. 1, Gen. xxxi. 30, 32; etc.). In the great majority of cases both are used as names of the one God of Israel.

The root-meaning of the word is unknown. The most probable theory is that it may be connected with the old Arabic verb "alih" (to be perplexed, afraid; to seek refuge because of fear). Elohah Elohim, would, therefore, be "He who is the object of fear or reverence," or "He with whom one who is afraid takes refuge" (comp. the name "fear of Isaac" in Gen. xxxi. 42, 53; see also Isa. viii. 13, Ps. lxxvi. 12). The predominance of this name in the later writings, as compared with the more distinctively Hebrew national name Yhwh, may have been due to the broadening idea of God as the transcendent and universal Lord.

The word El (אל) appears in Assyrian (ilu) and Phenician, as well as in Hebrew, as an ordinary name of God. It is found also in the

El. South-Arabian dialects, and in Aramaic, Arabic, and Ethiopic, as also in Hebrew, as an element in proper names. It is used in both the singular and plural, both for other gods and for the God of Israel. As a name of God, however, it is used chiefly in poetry and prophetic discourse, rarely in prose, and then usually with some epithet attached, as "a jealous God." Other examples of its use with some attribute or epithet are: El 'Elyon ("most high God"), El Shaddai ("God Almighty"), El 'Olam ("everlasting God"), El Ḥai ("living God"), El Ro'i ("God of seeing"), El Elohe Israel ("God, the God of Israel"), El Gibbor ("Hero God").

The commonly accepted derivation of this name from the Hebrew root אול "to be strong" is extremely doubtful. A similar root has been explained from the Arabic as meaning "to be in front," "to be foremost," "to lead," "to rule," which would give the meaning "leader," "lord." But the fact that the *e* in El was originally short, as seen in such proper names as Elkanah (אלקנה), Eldad (אלידד), and in the Assyrian "ilu," is strong evidence against this derivation. As in the case of Elohim, it is necessary to admit that the original meaning is not certainly known.

The word Shaddai (שדי), which occurs along with El, is also used independently as a name of God,

chiefly in the Book of Job. It is commonly rendered "the Almighty" (in LXX., sometimes παντοκράτωρ).

Shaddai and 'Elyon.

The Hebrew root "shadad," from which it has been supposed to be derived, means however, "to overpower," "to treat with violence," "to lay waste." This would give Shaddai the meaning "devastator," or "destroyer," which can hardly be right. It is possible, however, that the original significance was that of "overmastering" or "overpowering strength," and that this meaning persists in the divine name. Another interesting suggestion is that it may be connected with the Assyrian "shadu" (mountain), an epithet sometimes attached to the names of Assyrian deities. It is conjectured also that the pointing of שַׁדַּי may be due to an improbable rabbinical explanation of the word as שַׁי־דַּי ("He who is sufficient"), and that the word originally may have been without the doubling of the middle letter. According to Ex. vi. 2, 3, this is the name by which God was known to Abraham, Isaac, and Jacob.

The name 'Elyon (עֶלְיוֹן) occurs with El, with Yhwh, with Elohim, and also alone, chiefly in poetic and late passages. According to Philo Byblius (Eusebius, "Præparatio Evangelica," i. 10), the Phenicians used what appears to be the same name for God. E. C.

Adonai and Ba'al.

Adonai (אֲדֹנָי) occurs as a name of God apart from its use by the Masorites as a substituted reading for Yhwh. It was, probably, at first Adoni ("my Lord") or Adonai ("my Lord," plural of majesty), and later assumed this form, as a proper name, to distinguish it from other uses of the same word. The simple form Adon, with and without the article, also occurs as a divine name. The name Ba'al (בַּעַל), apparently as an equivalent for Yhwh, occurs as an element in a number of compound proper names, such as Jerubbaal, Ishbaal, Meribaal, etc. Some of these names, probably at a time when the name of Baal had fallen into disrepute (comp. Hosea ii. 16, 17), seem to have been changed by the substitution of El or Bosheth for Baal (comp. II Sam. ii. 8, iv. 4, v. 16; I Chron. viii. 33, 34; ix. 39, 40; xiv. 7).

Other titles applied to the God of Israel, but which can scarcely be called names, are the following: Abir ("Strong One" of Jacob or Israel; Gen. xlix. 24; Isa. i. 24, etc.); Ḳedosh Yisrael ("Holy One of Israel"; Isa. i. 4, xxxi. 1; etc.); Ẓur ("Rock") and Ẓur Yisrael ("Rock of Israel"; II Sam. xxiii. 3; Isa. xxx. 29; Deut. xxxii. 4, 18, 30); Eben Yisrael ("Stone of Israel"; Gen. xlix. 24 [text doubtful]).

Ẓeba'ot.

The names Yhwh and Elohim frequently occur with the word Ẓeba'ot ("hosts"), as Yhwh Elohe Ẓeba'ot ("Yhwh God of Hosts") or "God of Hosts"; or, most frequently, "Yhwh of Hosts." To this last Adonai is often prefixed, making the title "Lord Yhwh of Hosts." This compound divine name occurs chiefly in the prophetic literature and does not appear at all in the Pentateuch or in Joshua or Judges. The original meaning of Ẓeba'ot is probably to be found in I Sam. xvii. 45, where "Yhwh Ẓeba'ot" is interpreted as denoting "the God of the armies of Israel" (comp. Josh. v. 13–15; Isa. xiii. 4). The word, apart from this special use, always means armies or hosts of men, as, for example, in Ex. vi. 26, vii. 4, xii. 41, while the singular "ẓaba" is used to designate the heavenly host. It is noteworthy also that the name Yhwh Ẓeba'ot is more than once directly associated with the Ark, which was the symbol of God's presence in the midst of the hosts of His people (Num. x. 35, 36; I Sam. iv. 4; II Sam. vi. 2). Later, and especially in prophetic usage, the word was transferred to the heavenly hosts, or rather the heavenly were added to the earthly hosts. For this idea of heavenly hosts joining their forces with those of God's people, or fighting on behalf of God's servants, compare Judges v. 20; II Kings vi. 16, 17; Ps. xxxiv. 7, lxviii. 17.

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E. C. J. F. McL.

—In Rabbinical Literature: The Rabbis as well as the cabalists steadfastly maintained their belief in monotheism. Hence they recognized only one proper name for the Deity, considering the other names as appellations or titles signifying divinity, perfection, and power, or as characterizing His acts as observed and appreciated by mankind in the various stages of their development. The cabalists illustrate this by the instance of one who looks at the sun through various-colored glasses, which change the impressions produced upon the observer, but do not affect the sun.

The Name.

The name Yhwh is considered as the Name proper; it was known in the earliest rabbinical works simply as the Name; also as Shem ha-Meyuḥad ("the Extraordinary Name"; Sifre, Num. 143); as Shem ha-Meforash ("the Distinguished Name"; Yoma vi. 2); as Shem ben Arba' Otiyyot ("the Tetragrammaton" or "the Quadriliteral Name"; Ḳid. 71a); and as Yod He Waw He (spelling the letters of Yhwh). The pronunciation of the written Name was used only by the priests in the Temple when blessing the people (Num. vi. 22–27); outside the Temple they used the title "Adonai" (Soṭah vii. 6; p. 38a). The high priest mentioned the Name on Yom Kippur ten times (Tosef., Yoma, ii.; 39b). R. Johanan said the sages delivered to their disciples the key to the Name once in every Sabbatical year. The sages quoted, "This is my name for ever, and this is my memorial unto all generations" (Ex. iii. 15). Here the word "le-'olam" (forever) is written defectively, being without the "waw" for the vowel "o," which renders the reading "le-'allem" (to conceal; Ḳid. 71a). See Shem ha-Meforash.

The restriction upon communicating the Name proper probably originated in Oriental etiquette; in the East even a teacher was not called by name. For naming his master Elisha, Gehazi was punished with leprosy (II Kings viii. 5; Sanh. 100a). After the death of the high priest Simeon the Righteous, forty years prior to the destruction of the Temple, the priests ceased to pronounce the Name (Yoma

39b). From that time the pronunciation of the Name was prohibited. "Whoever pronounces the Name forfeits his portion in the future world" (Sanh. xi. 1). Hananiah ben Ṭeradion was punished for teaching his disciples the pronunciation of the Name ('Ab. Zarah 17b). It appears that a majority of the priests in the last days of the Temple were unworthy to pronounce the Name, and a combination of the letters or of the equivalents of the letters constituting the Name was employed by the priests in the Temple. Thus the Twelve-Lettered Name was substituted, which, a baraita says, was at first taught to every priest; but with the increase of the number of licentious priests the Name was revealed only to the pious ones, who "swallowed" its pronunciation while the other priests were chanting. Another combination, the Forty-two-Lettered Name, Rab says, was taught only to whomever was known to be of good character and disposition, temperate, and in the prime of life (Ḳid. 71a; comp. Rashi to 'Ab. Zarah 17b). Maimonides, in his "Moreh," thinks that these names were perhaps composed of several other divine names.

The Incommunicable Name was pronounced "Adonai," and where Adonai and YHWH occur together the latter was pronounced "Elohim." After the destruction of the Second Temple there remained no trace of knowledge as to the pronunciation of the Name (see JEHOVAH). The commentators, however, agree as to its interpretation, that it denotes the eternal and everlasting existence of God, and that it is a composition of היה הוה יהיה (meaning "a Being of the Past, the Present, and the Future"). The name Ehyeh (אהיה) denotes His potency in the immediate future, and is part of YHWH. The phrase "ehyeh-asher-ehyeh" (Ex. iii. 14) is interpreted by some authorities as "I will be because I will be," using the second part as a gloss and referring to God's promise, "Certainly I will be [ehyeh] with thee" (Ex. iii. 12). Other authorities claim that the whole phrase forms one name. The Targum Onḳelos leaves the phrase untranslated and is so quoted in the Talmud (B. B. 73a). The "I AM THAT I AM" of the Authorized Version is based on this view.

Ehyeh-Asher-Ehyeh.

The name Yah (יה) is composed of the first letters of YHWH. There is a difference of opinion between Rab and R. Samuel as to whether or not "hallelujah" is a compound word or two separate words meaning "praise ye Yah" (Yer. Meg. i. 9; Pes. 117a). The name Ho (הו) is declared to be the middle part of YHWH and an abridged form of the Name (Shab. 104a; Suk. iv. 5).

Elohim denotes multiplied power, that is, the Almighty, and describes God as the Creator of nature. R. Jacob Asheri, the author of the "Ṭurim," in his annotations to the Pentateuch, says the numerical value of the letters in אלהים ("Elohim") equals the value (86) of those in הטבע ("nature"). Elohim represents the force of "din" (fixed laws), while YHWH is the modification of the natural laws and the elements of "raḥamim" (mercy and leniency) as reflected in the developed state of mankind. In the Zohar, R. Simeon says the Divine Name (YHWH) was mentioned only when the world was perfected, and quotes Gen. ii. 4 (Hebr.)—"in the day that YHWH made the earth and the heavens." The word "'asot" is interpreted as "perfected," after the Creation (Zohar, Yitro, 88a ed. Wilna, 1882). El is part of Elohim, meaning simply "power" (= "mighty"). "Shaddai" is explained as "the self-sufficient" ("she dai hu lo").

The sacredness of the divine names must be recognized by the professional scribe who writes the Scriptures, or the chapters for the phylacteries and the mezuzah. Before transcribing any of the divine names he prepares mentally to sanctify them. Once he begins a name he does not stop until it is finished, and he must not be interrupted while writing it, even to greet a king. If an error is made in writing it, it may not be erased but a line must be drawn round it to show that it is canceled, and the whole page must be put in a genizah and a new page begun.

The number of divine names that require the scribe's special care is seven: El, Elohim, Adonai, YHWH, Ehyeh-Asher Ehyeh, Shaddai, and Zeba'ot. R. Jose, however, considered Zeba'ot a common name (Soferim iv. 1; Yer. R. H. i. 1, Ab. R. N. xxxiv.; "Sefer Yezirah" ix.). R. Ishmael held that even Elohim is common (Sanh. 66a). All other names, such as Merciful, Gracious, and Faithful, merely represent attributes that are common also to human beings (Sheb. 35a). The prohibition of blasphemy, for which capital punishment is prescribed, refers only to the Name proper—YHWH (Soferim iv., end; comp. Sanh. 66a). In many of the passages in which "elohim" occurs in the Bible it refers to Gentile deities, or in some instances to powerful or learned men (comp. Gen. iii. 5 והייתם כאלהים), to judges (Ex. xxi. 6), or to Israel (Ps. lxxxi. 9, lxxxii. 6; see Tan., Ḳedoshim). Adonai sometimes refers to a distinguished person (comp. Gen. xviii. 3). Even the name YHWH, misused in the narrative of Micah (Judges xvii. 2, 3, 13; xviii. 6), is not a divine name, according to the decisive authority (Sheb. 35b). A list of all the doubtful divine names found in the Scriptures is given in Soferim and in the codes.

The Seven Names.

The Talmud says Shalom ("Peace"—Judges vi. 23) is the name of God, consequently one is not permitted to greet another with the word "shalom" in unholy places (Shab. 10b). The name Shelomoh (from shalom) refers to the God of Peace, and the Rabbis assert that the Song of Solomon is a dramatization of the love of God: "Shalom" to His people Israel = "Shulamite." "King of kings" to Dan. ii. 37 refers to God. "'Attik Yamin" (Dan. vii. 9) refers to the Ancient One of the universe (see Yalk., Chron. 1076). The pronoun "Ani" (I) is a name of God (Suk. iv. 5). The first verse in Ezekiel ("we-Ani") refers to God (Tos. Suk. 47a). Hillel's epigram "If I [am] here everything is here" (Suk. 53a) is interpreted as referring to God. The divine names are called in the Talmud "Azkarot," or "Akkarata" in the Aramaic form. Divine names that occur in the handwriting of minim should be excised and buried in the genizah (Shab. 116a; Cant. R. ii. 4). God is named also Ha-Geburah ("The Majesty"—Sanh. 87a), but generally Ha-Makom ("The Omnipresent"),

accompanied with Baruk ha ("Praised be He"). For other appellations see list below.

It became the custom at an early period to use the name of God in personal greetings, as "The Lord be with thee" or "The Lord bless thee" (Ruth ii. 4; Ber. ix. 1, comp. Mak. 23a). The Greek inquisitors in Judea prohibited the utterance of God's name. But when the Hasmoneans became victorious they decreed that the Name should be mentioned even in notes and documents. The formula began: "On ... in the year of the high priest Johanan, the servant of the Most High God." The sages, however, opposed this innovation, as they thought the Name would be defiled when the notes were canceled and thrown away as useless. Consequently on the third day of Tishri following, the record says, the Rabbis forbade the mention of God's name in documents (Meg. Ta'anit; R. H. 18b).

Cabalistic Use.

The cabalists, in their system of cosmology, explained the significance of the names and added other divine names. The most important name is that of the En Sof ("Infinite" or "Endless"), who is above the Sefirot. The Forty-two-Lettered Name contains the combined names of אדני הויה אלף רלת נון יוד הא ואו אהיה יהוה (spelled in letters יוד הא אלף הא יוד הא יוד הא ואו הא = 42 letters), which is the name of Aẓilut ("Animation"). The cabalists added the Forty-five-Lettered Name as being the equivalent in value of Yhwh (יוד הא ואו הא = 45). The name is derived from Prov. xxx. 4 —"what is his name?" The numerical value of the letters מה ("what") equals 45 (Zohar, Yitro, 79a). The Seventy-two-Lettered Name is derived from three verses in Exodus (xiv. 19–21) beginning with "Wayyissa'," "Wayyabo," "Wayyet," respectively. Each of the verses contains 72 letters, and when combined they form the following names:

והו	ילי	סיט	עלם	מהש	ללה	אבא	כהת
הזי	אלד	לאו	ההע	יזל	מבה	הרי	דקם
לאו	כלי	לוו	פהל	נלך	יי	מלה	ההו
נתה	האא	ירת	שאה	ריי	אים	לכב	חשר
יחו	להח	כוק	מנד	אני	העם	רהע	יין
ההה	מיב	ויל	ילה	כאל	עדי	עשל	מיח
והו	דני	החש	עמם	ננא	נית	מבה	פוי
נמם	ייל	הרח	מיצר	ומב	ירה	ענו	מחי
דמב	מנק	איע	חבו	ראה	יבם	דיי	מים

The first and third verses are to be read forward and the second verse backward, one letter of each word respectively in the above order from right to left. Rashi, also, in his comment to Suk. 45a, mentions this scheme (see Zohar, B-shallah, 52a, and Appendix, 270a, ed. Wilna). A combination of the Seventy-two-Lettered Name appeared on the Urim and Thummim, consisting of the names of the Twelve Tribes (50 letters) of the Patriarchs (13 letters), and of the "Shibṭe Yisrael" (the tribes of Israel; 9 letters). When the Urim and Thummim were consulted in regard to any matter this divine name lit up the letters, which were brought into relief according to R. Johanan, or into such a combination, according to Resh Laḳish, as to make the answer intelligible (Yoma 73b). Ibn Ezra figures the Seventy-two-Lettered Name as the equivalent in value of the name Yhwh spelled with the names of the letters יוד הי ואו הי (= 72).

The divine names of God, the Haggadah says, were used to perform miracles by those who knew their combinations. King David, on making excavations for the Temple, and finding that the deep was moving upward, asked for permission to stop its rising, which threatened to destroy the world, by inscribing the name of God on a potsherd and throwing it into the deep. His minister Ahithophel, who was well versed in the Law, permitted it (Mak. 11a). The manipulation of the sacred letters forming the divine names was the means used to create the world ("Sefer Yeẓirah," ix.). By a similar method some of the Talmudists are credited with having created living animals (Sanh. 65b, 67b); in later times others succeeded by the same means in creating the golem (see Golem).

Awe at the sacredness of the names of God and eagerness to manifest respect and reverence for them made the scribes pause before copying them.

Divine Names in Print.

The text of the Scriptures was of course left unchanged; but in the Targumim the name Yhwh was replaced by two "yods" with a "waw" over them, thus: יי, which letters are equal in value to Yhwh (= 26). In their commentaries the authors substituted Elohim by Eloḳim (אלקים) and Yhwh by Ydwd (ידוד). For other changes see list below. In Ḳimḥi's commentary on the Prophets (ed. Soncino, 1485) the printer apologizes for changing the "he" of Yhwh to a "dalet" and the "he" of Elohim to a "ḳof," "in honor and reverence for His Name, for sometimes copies may be lost and become liable to misuse." In Hebrew literature generally and in Hebrew letter-writing the name of God is represented by the letter "he" or "dalet" with an accent over it, thus: ה׳ or ד׳. Authors of Hebrew theological works begin their introductions generally with four words whose initial letters form the name Yhwh (*e.g.*, יתברך הבורא ויישתבח היוצר).

The following names and transcriptions of the names of God are found in rabbinical writings (the names mentioned in the Bible also are not given):

For the Name of Yhwh.

יו"ד ה"א ואו ה"א	שם (השם)
יו ד ה י ואו ה י	שם הויה
יו ד ה י	שם המיוחד
יו ד ק י	שם המפורש
יד וד	שם קודש
יקו ק	שם שמים
ה׳	שם בן ארבע אותיות
ד׳	יי
	יי
	יי

For Adonai.	For Elohim.
שם אדנות	שם אלהות
אל ף ד לת נו ן י וד	אלדים
אל ף דל ת	אלקים

Cabalistic.

שכינה. ישבינתא	אין סוף (א"ס)
כסא הכבוד	שם אצילות
By transposition of letters (see Mezuzah):	שם י ב אותיות
כוזו במוכסז כוזו	שם מ ב
	שם מ ה
	שם ע ב

Special Appellations.

מלכות	אבינו ישבישמים
מקום (המקום)	בורא (הבורא)
מרא דעלמא	גבורה (הגבורה)
מרן דבשמיא	מלך
קדוש (הקדוש) ברוך הוא (הקב"ה)	מלך העולם
קודשא ברוך הוא	מלך מלכי המלכים
רבון עולם	מלך מלכיא
רבונו של עולם (רבש"ע)	מלכא קדישא
רחמנא	מלכו של עולם

Bibliography: Maimonides, *Yad, Yesode ha-Torah*, vi.; idem, *Morch*, i. 60-62; *Shulhan 'Aruk, Yoreh De'ah*, 276; *Mahzor Vitry*, pp. 692-694; Ibn Ezra, *Sefer ha-Shem*, Fürth, 1834; *Yesod Morch*, § 11 and notes, Prague, 1833; Eleazar Fleckeles, *Mel'eket ha-Kodesh*, Prague, 1812; Zunz, *S. P.* p. 145.

E. C. J. D. E.

NANCY (Hebr. נאנסי, ננסן, נאסוא): Chief town of the department of Meurthe-et-Moselle, France, and the ancient capital of Lorraine; seat of a consistory whose district comprises 4,500 souls. When Jews first settled there is unknown; but they were expelled toward the end of the fourteenth century and were authorized to return at the beginning of the seventeenth. In 1721 Duke Leopold permitted 180 Jewish families to continue to reside in Lorraine and to engage in commerce, but seven years later he issued a decree under his privy seal in which he annulled all measures and acts passed for the benefit of the Jews, excepting those with regard to bills of exchange. A Jew who was found guilty of dishonest or usurious dealings with a Christian was punished by the cancelation of the debt due and by being compelled to pay double the amount to the debtor, in addition to a fine of 500 francs to the prince. In 1736 Leopold ordered all Jews living in houses adjacent to those of Christians to remove to a special quarter which he assigned to them, under penalty of confiscation of their property in the case of such as were owners of the houses in which they lived and who did not dispose of them, or of a fine of 2,000 francs in the case of those who were merely tenants of real estate situated outside the ghetto.

King Stanislaus was more friendly toward the Jews. On Jan. 25, 1753, he suspended the edict of 1728; but he maintained all the old laws, and appointed Solomon Alcan, Isaac Berr, and Michael Goudchaux of Nancy syndics of the Jews of Lorraine. This decree was sanctioned in 1762 by the parliament of Lorraine; but the number of Jews authorized to reside in Lorraine was still limited to 180 families, and all others were ordered to leave within a month, under penalty of expulsion and the confiscation of their goods by the king.

In 1789 the Jewish community of Nancy was very prosperous, and Bishop la Fare himself, although strongly opposing their eligibility, was obliged to admit before the National Assembly (Dec. 23, 1789) that the Jews had rendered great services to the state, and especially to the city of Nancy. In 1790 the Jews of the city addressed a petition to the Legislative Assembly, requesting that their names be omitted from the list of those assessed for the liquidation of the debts of the ancient Jewish community of Metz. The petition was granted.

The congregation has several charitable institutions, and it maintains a home for the aged. Among the rabbis of Nancy are to be mentioned Jacob Switzenach (at the end of the eighteenth century), Baruch Guguenheim, Marchand Emery, D. Marx, S. Lemann, and Liebermann (nineteenth century). Among its principal Jews special mention should be made of the physician Berr Isaac Berr of Turique, who took a prominent part in the emancipation of the Jews. On Oct. 14, 1789, he appeared on the floor of the National Assembly and delivered an eloquent discourse, in which he demanded the rights of citizens for his coreligionists. With his son Michel Berr, Moïse Levy Gumpel, and Baruch Guguenheim he took part in the Assembly of Notables and in the Great Sanhedrin.

Bibliography: Bédarride, *Les Juifs en France*, p. 387; Depping, *Les Juifs dans le Moyen Âge*, p. 211; Carmoly, *Histoire des Médecins Juifs*, p. 246; idem, *Biographies des Israélites de France*, p. 54; Gross, *Gallia Judaica*, p. 400; Halphen, *Législation*, pp. 169, 181, Paris, 1851.

G. S. K.

NANTES: Chief town of the department of the Loire-Inférieure, France. According to Camille Mellinet ("La Commune et la Milice de Nantes," i. 37), there were Jews in Nantes in the tenth century. Other historians, however, date the first settlement of them there as late as the thirteenth century. That Jews were there then is shown by a receipt, in Hebrew and Latin, given in 1234 to Jofri, prior of Donge in the arrondissement of Saint-Nazaire, by Phinehas ben Yom Tob, called "Croisson," and by Judah ben Samuel, called "Bonotru," and signed by Jacob ben Judah of Nantes and Harane (Aaron) ben David of Segré, chief city of the arrondissement of the department of Maine-et-Loire. After Pope Gregory IX. had preached a crusade in 1235, the crusaders, before their departure for the Holy Land, put to death several Jews of Nantes and those who escaped the massacre were soon driven from the city. In 1239 Duke Jean of Brittany, in an edict issued at Ploërmel, declared that he would expel all the Jews from Brittany, and not suffer them to remain longer on his own lands or on those of his subjects; that all debts due them should be considered annulled; that all articles, movable or immovable, which they held in pawn should be restored to their owners; and that no one should be punished for the death of a Jew slain before the date of the edict. The duke furthermore pledged himself and his successors, under oath, to enforce this decree under penalty of excommunication for its violation.

In the sixteenth century some Spanish Jews who

had made a pretense of abjuring Judaism took refuge in Nantes and were favorably received. Henry IV. protected them against the Christian merchants; but Louis XIII expelled them in 1615. In 1744, despite the protests of Christian competitors, Israel Dalpuget and Moïse Petit Jewish merchants of Bordeaux were authorized by the intendant of Brittany, Pontcarré de Viarmes, to exhibit and sell their wares at the public fair. They were followed in 1766 and 1773 by other Hebrew merchants from Bordeaux namely, Jacob Lisbonne, the Rodrigues brothers, Abraham Mendes, Abraham Cozales, Isaac Rodrigues, and Moïse Juarez Cardoza; but on the petition of the merchants of Nantes they were expelled from the city by an order of the court (Aug. 21, 1773).

The Jewish community of Nantes, which in 1808 numbered but thirty-five souls, now (1904) contains between thirty and forty families.

BIBLIOGRAPHY: Dom Pierre Hyacinthe Morice, *Mémoires pour Servir de Preuves a l'Hist. Ecclésiastique et Civile de Bretagne*, Paris, 1742–46; idem, *Hist. Ecclésiastique et Civile de Bretagne*, t. 174, *ib.* 1750–56; A. Guépin, *Hist. de Nantes*, pp. 88, 226; Depping, *Les Juifs dans le Moyen Age*, p. 130; Gross, *Gallia Judaica*, pp. 128, 140; Michel Guimar, *Annales Nantaises*, p. 140; *R. E. J.* xiv. 80, xvii. 125, xix. 294, xxxiii. 88; L'Abbé Travers, *Hist. Civile, Politique, et Religieuse de la Ville et du Comté de Nantes*, iii. 145 *et seq.*

S. K.

NAOMI: Wife of Elimelech and mother-in-law of Ruth. Naomi accompanied her husband and two sons into the land of Moab; but after the death of her husband and sons she returned to Bethlehem with her daughter-in-law Ruth, whom she vainly endeavored to dissuade from following her. Naomi was so much changed by poverty and affliction that those who had known her there exclaimed, "Is this Naomi?" She answered that instead of Naomi ("pleasant") she should be called rather Mara ("bitter"), for the Almighty had dealt bitterly with her. Naomi contributed to bring about the marriage of Boaz and Ruth and became the nurse of their child (Ruth i. 1 *et seq.*; iii. 1 *et seq.*; iv. 16, 17). See Ruth.

E. G. H. M. SEL.

NAPHTALI (נפתלי; Greek, Νεφθαλείμ): Second son of Jacob and Bilhah, and younger full brother of Dan. According to Gen. xxx. 8, the name means "my wrestling," and has reference to the jealous rivalry of the sisters Rachel and Leah. According to Gen. xlvi. 24, he had four sons when Israel went down into Egypt. In the Blessing of Jacob (*ib.* xlix. 21) the passage which concerns Naphtali has reference to the qualities of the tribe, rather than to those of the individual. "Naphtali is a hind let loose: he giveth goodly words"; *i.e.*, "He is alert, nimble, free-spirited, and has poetical or oratorical gifts" (Driver, Commentary on Genesis, *ad loc.*). According to the Targums (pseudo-Jonathan and Jerusalem), Naphtali was a swift runner and came first to Jacob with the good news that Joseph was alive. This may be only an inference from the passage in the Blessing of Jacob quoted above. The Targums say also that he was one of the five brethren presented by Joseph to Pharaoh (*ib.* xlvii. 2).

E. C. J. F. McL.

NAPHTALI, TRIBE OF: According to the two enumerations of the Israelites given in the Book of Numbers (i.–iii., xxvi.), the adult males of Naphtali, when at Sinai, numbered 53,400. In the march from Sinai the place of Naphtali was with Dan and Asher on the north side of the tent of meeting, as the rear-guard of the host (*ib.* ii. 25–31).

In the division of the land, according to Josh. xix., the lot of this tribe fell near the last, but it received, nevertheless, one of the fairest portions of Canaan. Bounded on the east by the Jordan and its lakes, on the south by Zebulun, and on the west by Asher, its country extended indefinitely northward toward the valley of Lebanon. It had nineteen fenced cities, of which only sixteen are named. The most famous of these in the early history was Hazor, chief city of that region in pre-Israelitish times (*ib.* xi. 10).

Territory.

Fully justified are the words of the blessing of Moses (Deut. xxxiii.): "O Naphtali, satisfied with favor, and full with the blessing of the Lord, possess thou the west [or rather "the lake"] and the south." The last clause has reference to the parts bordering on the Lake of Gennesaret. Josephus eulogizes this region as the very "ambition of nature," an earthly paradise ("B. J." iii. 10, § 8). It is probably significant of its wealth and productiveness that the prefect of Naphtali under Solomon was the king's son-in-law (I Kings iv. 15). The district fell naturally into two main divisions: the upper or highland plateau, covering by far the larger portion and known as the "hill country of Naphtali" (Josh. xx. 7), and the lower or southern region, including the plain of Gennesaret, bordering on the lake. It would seem as if the expression "land of Naphtali" was used also in a broader sense for the whole of northern Galilee (see I Kings xv. 20; II Kings xv. 29). Through this country ran several great roads leading from Damascus and the east to Tyre and Acre, Philistia and Egypt (see G. A. Smith, "The Historical Geography of the Holy Land," 2d ed., pp. 425–431).

Its Fertility.

The proximity of Naphtali to Phenicia led to constant intercourse with the people of that country. Hiram, the famous worker in brass whom Solomon brought from Tyre, was the son of a woman of Naphtali and a man of Tyre (I Kings vii. 13–14; comp. II Chron. ii. 14; there may have been a fusion of the northern Danites with the Naphtalites). Josephus describes the country in his time as very populous and the people as hardy, diligent, and courageous. The history of the tribe is not without thrilling and heroic incidents. Barak, son of Abinoam, of Kedesh-naphtali, was the chosen leader of Israel in the war against Jabin (apparently the second king of that name) of Hazor and his captain Sisera. Urged by the prophetess Deborah, he assembled 10,000 men of Naphtali and Zebulun at Kedesh and marched to Mount Tabor (Judges iv. 10 *et seq.*). Of their conduct in the battle that followed, the Song of Deborah says: "Zebulun was a people that jeoparded their lives unto the death, and Naphtali upon the high places of the field" (*ib.* v. 18). Equally ready were they to rally at the call of Gideon and do valiant service against the Midian-

Historic Incidents.

ites (*ib.* vi. 35, vii. 23). According to I Chron. xii. 34, Naphtali sent "a thousand captains, and with them with shield and spear thirty and seven thousand" to David at Hebron.

During the war between Asa of Judah and Baasha of Israel, Ben-hadad of Syria, at the instigation of Asa, invaded and laid waste this district. Again, in the reign of Pekah this tribe was among the first to feel the iron hand of Assyria and to suffer the deportation of many captives (I Kings xv. 20; II Kings xv. 20). In a reference to this incident (Isa. ix. 2–3) the prophet Isaiah anticipates that the same region will see the dawn of the Messianic deliverance. One of the famous battles of the Maccabean war was fought near Kedesh-naphtali about B.C. 150, when Jonathan defeated Demetrius, King of Syria (I Macc. xi. 63–73; Josephus, "Ant." xiii. 5, § 6).

E. C. J. F. McL.

NAPHTALI BEN DAVID: Hebrew author; born at Witzenhausen, Germany; lived in Amsterdam at the beginning of the eighteenth century. He belonged to the family of R. Moses Isserles. Naphtali was a distinguished Talmudical scholar and enjoyed great fame as a cabalist. He published one book, "Ben Dawid" (Amsterdam, 1729), strictures on the cabalistic work "'Omer Man" by Menahem Lonzano.

Bibliography: Steinschneider, *Cat. Bodl.* col. 2023; Azulai, *Shem ha-Gedolim*, ii. 17, Wilna, 1852; Roest, *Cat. Rosenthal. Bibl.* Appendix, p. 50, Amsterdam, 1875.

S. S. A. S. W.

NAPHTALI HIRZ BEN ISSACHAR. See Wessely.

NAPHTALI HERZ BEN JACOB ELHANAN: German cabalist; born at Frankfort-on-the-Main in the second half of the sixteenth century. He lived in Palestine and was a disciple of Isaac Luria. He was the author of: "'Emek ha-Melek," an introduction to the Cabala and a commentary on parts of the Zohar and on the writings of Isaac Luria (Amsterdam, 1648). The second part of this work, under the title "Gan ha-Melek," is a commentary on passages of the Zohar; it is still in manuscript.

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 444, No. 452; Fürst, *Bibl. Jud.* i. 401, iii. 331; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1856; Steinschneider, *Cat. Bodl.* col 2024; Wolf, *Bibl. Hebr.* iii. 844.

K. S. Man.

NAPHTALI HERZ BEN ẒEBI HIRSCH HALBERSTADT: Rabbi at Dubno, Russia, in the eighteenth century. Responsa of his in regard to the Cleve divorce case are found in Israel Lipschütz's collection "Or Israel" (1770). In the same collection are some responsa by his brother Solomon Dob Baer, rabbi of Glogau; another brother, Simḥah, was rabbi of Dessau.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1167, No. 5467; Walden, *Shem ha-Gedolim he-Ḥadash*, part i., pp. 60a (No. 31), 69a (No. 28), 72b (No. 120); part ii., p. 6 (No. 73); Zedner, *Cat. Hebr. Books Brit. Mus.* p. 501.

D. S. Man.

NAPHTALI HIRSCH BEN MENAHEM: President of the community of Lemberg in the sixteenth century. He was the author of "Perush ha-Millot," explanations of difficult words in the Midrash Rabbah (Cracow, 1569).

Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 468, Nos. 382 and 402; Fürst, *Bibl. Jud.* i. 401; Steinschneider, *Cat. Bodl.* col. 2027; Wolf, *Bibl. Hebr.* iii. 844.

E. C. S. Man.

NAPHTALI HIRZ BEN JACOB GOSLAR: German rabbi and philosopher of the eighteenth century. After acting as dayyan at Halberstadt for some time, he settled at Amsterdam where he began the study of philosophy. He wrote "Merome Sadeh," novellæ on the Talmud (Amsterdam, 1762), and "Ma'amar Etsharuth ha-Tib'it" an apologetic work in which he attacked the belief in primeval matter and natural religion (*ib.* 1762).

Bibliography: Jellinek, in *Orient. Lit.* vii., col. 266; Auerbach, *Gesch. der Israelitischen Gemeinde in Halberstadt*, pp. 100, 199–203.

D. M. Sel.

NAPHTALI HIRZ TREVES. See Treves.

NAPHTALI B. ISAAC HA-KOHEN: Polish-German rabbi; born in Ostrov, Poland, 1649; died at Constantinople 1719. His father was rabbi of Ostrov. In 1663 Naphtali was taken prisoner by the Tatars when they invaded Poland, but he managed to effect his escape. Soon afterward he took the place of his father as rabbi of Ostrov, and in 1690 he was invited to the rabbinate of Posen. Here he devoted himself to the study of Cabala, he attained such wide celebrity as a cabalist that many rich communities in Germany competed with one another for the distinction of having Naphtali as their rabbi. In 1704 he entered the rabbinate of Frankfort-on-the-Main. In 1711 the entire "Judengasse" was destroyed by a fire which broke out in his house, and Naphtali was accused of having set it on fire himself in order to test the validity of an amulet which he was said to have made and which was supposed to have the property of rendering objects inflammable. He was consequently imprisoned, and was released only after he had resigned his rabbinate. Naphtali then went to Prague. In 1714 he returned to his native town, and in 1715 went to Dresden to the court of the Polish king Augustus II., where he remained for some time. In 1719 he started, with his wife, for Palestine, but death overtook him in Constantinople.

Naphtali wrote: "Selihot," with commentary (Frankfort-on-the-Main and Prague, 1702–13); "Pi Yesharim," on Biblical exposition (Frankfort-on-the-Main, 1704); "Birkat Adonai," commentary on Berakot (*ib.* 1704–6); "Ketab," a letter (1709); "Zemer," a hymn (Prague, 1713 ?); "Zawwa'ah," a testament (Berlin, 1729); "Tefillat Bet Rahel," prayer book with commentary (Amsterdam, 1741).

Bibliography: Steinschneider, *Cat. Bodl.* No. 6[illegible]; Grätz, *Gesch.* x. 314 *et seq.*; Carmoly, in *Revue Orientale*, ii. [illegible] *et seq.*; Horovitz, *Frankfurter Rabbinen*, ii. [illegible] *et seq.*; Kaufmann, in *Jahrb. für Jüdische Gesch. und Lit.* ii. 12 *et seq.*, Berlin, 1899.

H. H. A. S. W.

NAPHTALI HA-KOHEN. See Cohen, Naphtali.

NAPOLEON BONAPARTE: Emperor of the French; born in Ajaccio, Corsica, Aug. 15, 1769, died at St. Helena in 1821. Only those incidents in his career need be noticed here that have direct bearing upon the history of the Jews. His first recorded utterances on this subject were in connec-

tion with the question of the treatment of the Alsace Jews and their debts raised in the Imperial Council on April 29, 1806. He declared it dangerous to allow so large a preponderance of the Jews, who constituted a state within a state, in a part of the French empire bordering upon the territories of its enemies. A week later, however, he had reached a milder view, and in the same assembly declared against any persecution of them. Meanwhile he decreed as a moratorium of a year for all debts incurred to the Jews in the Rhine provinces of the empire. By the same decree issued May 30, 1806, he summoned an Assembly of Notables which should consult with him as to the best means of opening to the Jews honorable means of livelihood. This Assembly of Notables was held, and led to the establishment of the French Sanhedrin in 1807, for the proceedings of which see SANHEDRIN.

It would appear that one of Napoleon's main objects in his Jewish policy was to promote assimilation by intermarriage (see "Arch. Isr." 1841, p. 40). Napoleon throughout made a great distinction between Jews of the Rhine provinces and the "New Christians" of Bordeaux and southern France, and it was considered a special privilege to the Jews of Paris that they were declared to belong to the latter class. For the purpose of his policy he divided the Jews of the empire into consistories, each of which should have its representative (see CONSISTORY). The arrangement made by Napoleon in the celebrated Madrid decree of 1812 is still effective in the lands which at that time constituted the French empire.

But Napoleon's indirect influence on the fate of the Jews was even more powerful than any of the decrees recorded in his name. By breaking up the feudal trammels of mid-Europe and introducing the equality of the French Revolution he effected more for Jewish emancipation than had been accomplished during the three preceding centuries. The consistory of Westphalia became a model for other German provinces until after the fall of Napoleon, and the condition of the Jews in the Rhine provinces was permanently improved as a consequence of their subjection to Napoleon or his representatives. Heine and Börne both record their sense of obligation to the liberality of Napoleon's principles of action, and the German Jews in particular have always regarded Napoleon as one of the chief forerunners of emancipation in Germany. When Jews were selecting surnames, some of them are said to have expressed their gratitude by taking the name of "Schönthell," a translation of "Bonaparte," and legends grew up about Napoleon's activity in the Jewish ghetto (see "Sippurim," ii. 193–196).

BIBLIOGRAPHY: Jost, *Gesch.* x. 108 *et passim*; Grätz, *Gesch.* xi. 241 *et seq.*, and note 6; J. Reiner, in *Ost und West*, ii. 403–408; W. De Senarc, *Napoleon Bonaparte, a History*, iii. 62–64, New York, 1856; *Requête Adressée au Roi Par le Consistoire Central des Israélites*, Paris, 1807.

I. J.

NAQUET, ALFRED JOSEPH: French chemist and politician; born at Carpentras, Vaucluse, Oct. 6, 1834. After studying in Paris he graduated as M.D. in 1859, and became in 1862 assistant professor at Paris University. In 1863 he was called to Palermo as assistant professor at the polytechnic institute, which position he resigned in 1865. In the latter year he returned to Paris and took an active part in French politics. In 1867 he attended the Peace Conference at Geneva, and, showing himself to be in opposition to the French empire, he was sent to prison for fifteen months, and lost his civil rights for five years.

In 1869 appeared his "Religion, Propriété, Famille," for the publication of which he was again sentenced to imprisonment (four months) with the entire loss of his civic rights. Escaping to Spain, he became correspondent for the "Réveil" and "Rappel." In Spain he became involved in the Andalusian insurrection.

Returning to France after the promulgation of the amnesty of Sept. 4, 1870, he was employed by the republican government in Tours, later in Bordeaux. In 1871 he was elected to the Assembly, where he joined the Extreme Left. He was reelected in 1873, 1876, 1877, and 1881. In 1882 he was elected to the Senate, and was reelected in 1893. He became a follower of Boulanger, and even when the latter was overwhelmingly defeated in 1888 he still remained one of the general's adherents.

Naquet took an active part in the deliberations of the Assembly and the Senate, and fought from 1876 onward for legislation on divorce. His proposed law, after being repeatedly defeated, was adopted in 1884 and became known as the "Loi Naquet." During the following two years he proposed several amendments to it, which were accepted.

Having been denounced as a participator in the Panama scandal, he escaped in 1889 to England. Upon his return to France in 1893 he was acquitted. He did not offer himself for reelection to the Senate in 1898.

Naquet is a contributor to several chemical journals, to the "Grande Encyclopédie," the "Dictionnaire de Chimie," etc. He founded two political papers, which, however, did not exist for even a year, "La Révolution" (1876) and "L'Indépendant" (1880).

Among his numerous works may be mentioned: "De l'Allotropie et l'Isométrie," 1860; "Des Sucres," 1863; "Principes de Chimie Fondés sur les Théories Modernes," 1863; "De l'Atomicite," 1868; "La République Radicale," 1873; "Le Divorce," 1877; "Questions Constitutionnelles," 1883; "Socialisme Collectioniste et Socialisme Libéral," 1890; and "L'Humanité et la Patrie," 1901.

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S. F. T. H.

NARBONI, DAVID BEN JOSEPH: Rabbi; lived at Narbonne, France, in the first half of the twelfth century. He was probably the son of Joseph Gaon of Narbonne, who is mentioned by Abraham ben Nathan of Lunel in his "Sefer ha-Manhig" (p. 86). Narboni corresponded with Abraham ibn Ezra, to whom he addressed in 1139 three questions concerning chronology. These questions have been edited, with Ibn Ezra's answers, by Steinschneider (Berlin, 1847). The first question was: "How did it happen that in 1139 the difference in time between the Jewish Passover and the Christian Easter amounted to four weeks?"

Bibliography: Grätz, *Gesch.* 2d ed., vi. 419; Steinschneider, *Abraham ibn Ezra*, p. 68; Gross, *Gallia Judaica*, p. 412.

E. C. S. K.

NARBONNE (Hebr. נרבונה or נרבונא): Chief town in the department of Aude, France. Jews were settled here as early as the fifth century. They lived on the whole amicably with their Christian neighbors, although in 589 the council of Narbonne forbade them to sing psalms at interments, on pain of a fine of six ounces of gold. In 673 the Narbonne Jews took an active part in the revolt of Count Hilderic of Nimes and Duke Paul against King Wamba. The king was victorious, and the Jews were expelled from the town. In 768 Pope Stephen III. complained bitterly to Archbishop Aribert of the privileges granted to the Jews—among others, of the right to own real estate, to live in the same house with Christians, and to employ Christians in the cultivation of their fields and vineyards.

Legendary Siege.

It is related in the Provençal romance of "Philomena" ("Histoire Générale du Languedoc," iii., Addenda, p. 29) that after the legendary siege of Narbonne, Charlemagne, or, according to others, Charles Martel or Pepin the Short, granted numerous privileges to the Jews of the town in reward for the part they had taken in its surrender, and presented them with one-third of the city. This story is confirmed by two Hebrew writers: Meïr ben Simeon of Narbonne and Abraham ibn Daud of Toledo. Meïr, in his work entitled "Milḥemet Miẓwah," refers to the privileges which King Charles granted to the Jews of Narbonne; and Abraham ibn Daud says, in his "Sefer ha-Ḳabbalah," that the calif Harun al-Rashid, at the request of Charlemagne, sent to Narbonne Machir, a learned Jew of Babylon, to whom the emperor gave numerous prerogatives and whom he appointed head of the community. This is evidently a legend; but there is no doubt that Machir settled at Narbonne, where he soon acquired great influence over his coreligionists. It is not certain, however, whether he himself bore the title of Nasi ("prince" or "king" of the Jews) as his descendants did, who continued to direct the affairs of the Jewish community.

In the twelfth century the community numbered about 2,000 souls; but in consequence of a war between the city and the Count of Toulouse, after the death of Don Emeric IV., Viscount of Narbonne, in 1137, the community dwindled so much that in 1165 Benjamin of Tudela found it to consist of only 300 Jews, the rest having emigrated to Anjou, Poitou, and other French provinces. In 1236 the lives and property of the Jews were put in jeopardy. In consequence of a quarrel between a Jew and a Christian the populace fell upon the Jews and pillaged their houses; but fortunately the governor of the city, Don Emeric, and the city authorities succeeded in establishing order and in restoring to the owners the property that had been carried off. Meïr b. Isaac, one of the victims of the riot, instituted the Purim of Narbonne in commemoration of the event.

The Archbishop of Narbonne protected the Jews so carefully that in 1241 the chapter reproached him with favoring them at the expense of the Christians. In 1245 R. Meïr ben Simeon engaged in a public religious disputation before Archbishop Ez. Guilhem de la Broa and the Jewish notables of Narbonne and Capestang. He pleaded in behalf of his coreligionists, and pointed to their fidelity to the Christian sovereigns as well as to their loyalty in the struggle with the Saracens. In 1276 the archbishop, in accordance with an agreement between him and the viscount, regulated the legal status of the Jews favorably to them, and in 1284 he granted them special privileges. When Philip the Fair expelled them in 1306 and confiscated their property the archbishop and the viscount defended their respective interests and obliged the king to draw up an inventory of the property seized, in order to bring about a partition. For this purpose the king and the viscount made an agreement (1309) by which the viscount accepted 5,000 Tours livres and various parcels of real estate that had not yet been sold.

The Ghetto.

The Jews were under the jurisdiction of the archbishop and of the viscount, each of whom had his own Jewry. That of the archbishop was in the suburb of Belvèze, near the Mont Jinhaque, where the Jewish cemetery was also situated. Some tombstones from this cemetery bearing Hebrew inscriptions are preserved in the museum of Narbonne. In the viscount's district were the Grandes Juiveries, including the Hôpital de l'Ammône, the baths, the shops, the ovens, and the stores. The "Old Schools," or synagogues, were also in this district. In 1218 Viscount Amery and his wife Marguerite de Montmorency ceded to the Jews the territory of the Grandes Juiveries and of the Old Schools in consideration of a yearly payment of ten sous Narbonne currency. In this gift the rights of the "Jewish king" were reserved, and he continued to enjoy his prerogatives as a freeholder. The Jewries were governed by consuls elected by the Jews themselves. These consuls exercised a general supervision over the Jewries, which were, however, subject to the municipal ordinances issued by the consuls of the city.

Scholars.

In the twelfth century Narbonne was one of the chief centers of Jewish science. The scholars and "great ones" of Narbonne are often mentioned in Talmudic works. According to Abraham ibn Daud of Toledo, they occupied a position similar to that of the exilarchs of Babylon. They were the highest authorities in the rendering of decisions, and they governed the Israelites justly. Benjamin of Tudela says: "This city is one of the most famous as regards the Law; it is a center from which the Law has spread throughout all these regions. Famous sages and princes are found here." The most noteworthy scholars of Narbonne were the following:

Machir, who became the progenitor of a family which occupied a leading position down to the fourteenth century, the principal members being: Todros Kalonymus the Great; Kalonymus ben Todros (13th cent.); Nasi Levi, who presided in 1215 at Saint-Gilles over the reunion of the delegates of the communities of southern France; Meshullam b. Nathan, who settled subsequently at Melun; Meshullam b. Kalonymus b. Todros; Nathan

of Babylon, Jacob Gaon, Moses ha-Darshan, David b. Joseph Marwan ha-Levi, Abraham b. Isaac, the Kimḥi or Kanḥi family, Solomon Benveniste, Isaac ha-Kohen, and David b. Joseph Narboni.

Bibliography: Saige, *Les Juifs du Languedoc*, pp. 5-119, 510-534; Depping, *Les Juifs dans le Moyen Âge*, pp. 49, 78, 151; Scriptores Agrimensores, *Epistola*, book iii., ep. 8, p. 252; iv. 8, p. 277; De Brussl, *Dissertationes*, ii. 14; *Gallia Christiana*, vi. 12, 14, 142; Gross, in *Monatsschrift*, 1898, p. 243; 1881, pp. 225, 445 *et seq.*; Renan-Neubauer, *Les Rabbins Français*, pp. 500 *et seq.*; idem, *Les Ecrivains Juifs Français*, pp. 606 *et seq.*; *R. E. J.* x. 160-163; xix. 75, 318; xxxii. 120; xxxiv. 182; xxxv. 262; xxxvi. 111; Abraham ibn Daud, *Sefer ha-Kabbalah*; Menaḥem Me'iri, *Kiryat Sefer*, pp. 185 *et seq.*; Monk, *Mélanges*, pp. 502-505; Abraham b. Nathan, *Sefer ha-Manhig*, pp. 100 *et seq.*; Dom Vaissète, *Hist. Générale du Languedoc*, i. 243; ii. 214, 250; Addenda, pp. 30 *et seq.*; Port, *Hist. du Commerce Maritime de Narbonne*, pp. 12, 13, 15, 175 *et seq.*; Mouynès, *Inventaire des Archives de la Ville de Narbonne*, Series AA, pp. 31, 90, 98, and Annexes, pp. 151, 251; *Arch. Isr.* 1861, p. 449; Gross, *Gallia Judaica*, pp. 461-470.

S. K.

NARD: A species of *Valeriana spica* Vahl = *Nardostachys Jatamansi* De Candolle, growing in eastern Asia. It was well known to the ancients as a perfume because of the pungent but pleasant odor of its root, and it formed, under the name of "spica nardi" or "nardus Indica" the chief component of spikenard oil and ointment.

In the Bible it occurs only in Cant. i. 12; iv. 13, 14. The nard does not grow in Palestine, being merely a plant of the poet's imaginary garden (see Horticulture). Costly spikenard ointment is mentioned in the New Testament also (Mark xiv. 3; John xii. 3). In the Mishnah nard, which is a constituent of the sacred incense, is called "shibbolet nerd." This is explained by Hai Gaon as the "sunbul al-nardin" of the pharmacologists. The same rendering is given by Maimonides ("Yad," Kele ha-Mikdash, ii. 3) and by Abudarham (ed. Prague, 38b), who says: "It is so called because it consists of delicate filaments, like an ear of corn"; and Rashi likewise alludes to this resemblance (comp. Ex. xxx. 34).

In the Targum "narda" is used only in Cant. i. 12, where it is retained from the text and is used in a haggadic connection. Elsewhere (iv. 13-14) the Targum has רשק (plural רשקין), which has not yet been explained, notwithstanding the Syriac "reshaka de warda" = "rose-seed" (Löw, "Aramäische Pflanzennamen," p. 21b).

Bibliography: Delitzsch on Cant. i. 12; Fabricius, *Periplus*, p. 151; Gildemeister and Hoffmann, *Die Aetherischen Oele*, p. 701, Berlin, 1899; Lagarde, *Gesammelte Abhandlungen*, p. 67; idem, *Mittheilungen*, ii. 26.

J. I. Lö.

NARESH: City in Babylonia, situated near Sura (Letter of Sherira Gaon, in Neubauer, "M. J. C." i. 32) on a canal (B. M. 93b). It may be identical with the city of Nahras or Nahar Sar on the Tigris (Ritter, "Erdkunde," x. 191), and is mentioned together with Mahuza, Safonia (B. M. 68a), and Pumbedita (Ḥul. 127a), although it must not be inferred that these cities were near one another.

The inhabitants of Naresh generally were notorious thieves and rascals (*ib.*, Yeb. 110a), but there were also some teachers who were called "Narsha'ah," Narsheus (Shab. 60a, 140a; B. K. 115a). A species of beaver is said to have been found near Naresh (Ḥul. *l.c.* Rashi's comment; but comp. Tos. *ad loc.*).

Bibliography: *'Aruk*, s.v. *Naresh* and *Bibre*; Neubauer, *G. T.* p. 365; Bacher, *Ag. Bab. Amor.* p. 141.

W. B. J. Z. L.

NAROL, MOSES: Rabbi of Metz; father of the physician Tobias Cohn; died at Metz in 1659. Narol was rabbi and physician at Narol, Galicia, but fled to Germany during the Cossack uprising of 1648. His father was Eleazar Kohen. Narol was the author of "Sefer Birkot Ṭob," the first part of which is entitled "Keter Torah," comprising sermons on the Pentateuch, and the second part "Keter Shem-Ṭob," sermons on the Five Megillot. He wrote also "Baḳḳashah," a prayer with reference to the misfortunes of 1643 in Poland (with a commentary, Amsterdam, 1699), and a work on medicine and another on mathematics.

Bibliography: Fürst, *Bibl. Jud.* iii. 28; *Ma'aseh Ṭobiyyah*, Venice, 1707.

H. R. I. War.

NASCHER, SINAI SIMON: Hungarian writer; born at Szent Miklos, Liptau, March 16, 1841; died at Baja July 25, 1901. He studied at Baja and Berlin, and in 1866 was chosen preacher in the latter city, but was forced to resign on account of repeated attacks of insanity. Thenceforth he lived in retirement at Baja.

Nascher's works include: "Ueber Jüdische Kanzelexegese," in "Ben Chananja," 1860; "Worte des Dankes" (Baja, 1860), sermon; "Unsere Richtung, Glauben Ist Denken" (Berlin, 1860); "Der Gaon Haja: Zur Gesch. der Semitischen Sprachforschung" (*ib.* 1867); "Die Sentenz bei Juden und Arabern" (*ib.* 1868); "Einfluss der Deutschen Philosophie auf die Volksbildung" (*ib.* 1872); "Wissenschaftliche Vorträge über Kunst und Philosophie" (*ib.* 1875); "Das Judenthum der Aufklärung: Reden für die Gebildeten Aller Confessionen" (Magdeburg, 1876); "Auswahl von Gedichten: Nach dem Ungarischen Texte des Dichters Revitzky Gyula in Metrischer Deutscher Uebertragung" (Budapest and Leipsic, 1876); "Franz Deák" (Berlin, 1877); "Die Jüdische Gemeinde in Ihrer Vergangenheit, Gegenwart und Zukunft" (*ib.* 1877); "Moses Naschér: Eine Exegetische Monographie" (*ib.* 1879).

Bibliography: Szinnyei, *Magyar Irók*.

S. L. V.

NASHIM (= "Women"): Third order of the Talmud, treating of betrothal, marriage, divorce, and in general of all the relations of woman to man. It consists of seven "massektot" in the Mishnah, Tosefta, and Palestinian and Babylonian Gemaras, the order of which is not settled, varying with the views of codifiers and publishers. The several massektot being individually treated in The Jewish Encyclopedia under their respective titles, brief outlines will suffice here.

(1) **Yebamot** ("Levirates") legislates on the status of the widow of a man who has died childless: the different relationships and other impediments which prevent her from entering on a levirate marriage, and when Ḥaliẓah (see Deut. xxv. 5-10) substitutes such marriage; where the "yabam" (brother-in-law of the widow) is a priest, a minor, or an abnormal person, and the evidence required to prove the death of a consort.

(2) **Ketubot** ("Writs") treats of betrothals, mar-

riage pacts, and settlements, and in general of woman's civil rights and duties.

(3) **Nedarim** ("Vows") treats of the several forms of vows by which one binds himself to abstain from anything, and of the dispensation from or annulment of them, especially of the vows of a married woman or of a maiden which may be annulled respectively by the husband or by the father. The Scriptural basis of this treatise is Num. xxx.

(4) **Nazir** ("Separated") is founded on Num. vi., and treats of self-consecration as a Nazarite by abstinence, of the particular expressions that are binding, of the period of duration of such self-consecration, and how the vow may be annulled, and from what the Nazarite must abstain. Incidentally the self-consecration of women and of slaves is discussed.

(5) **Soṭah** ("Faithless Woman") discusses the rules regarding the wife suspected of infidelity to her marriage vows (see Num. v. 12–31): her summons before the Great Sanhedrin, the administration of the "bitter water," and its effects. It treats also of the functions of the war chaplain, and of the occasion of, and procedure at, breaking the neck of the calf (see Deut. xxi. 1–9). Some portents which will precede the advent of the Messiah are enumerated.

(6) **Giṭṭin** ("Documents") is based on Deut. xxiv. 1 *et seq.*, and treats of the annulment of marriages by divorce and of the forms and ceremonies incident thereto. It also legislates on the formalities attending the emancipation of slaves.

(7) **Ḳiddushin** ("Sanctifications") treats of the formalities of betrothals and marriages, of the status of the offspring of a legal and of that of an illegal marriage, of intermarriage between certain classes of people, and of the evidence sufficient to prove marriage contracted beyond the borders of Palestine. It closes with some ethical precepts affecting the general intercourse between the sexes.

Maimonides, Bertinoro, and others attempt to account for the order of sequence of the several masekṭot; but their reasons are not always satisfactory.

W. B. S. M.

NASHVILLE. See Tennessee.

NASI (lit. "prince"): The president of the Sanhedrin. According to the rabbinical tradition (Ḥag. ii. 2; Peah ii. 6), the Sanhedrin was presided over by a duumvirate ("zug" = "zeugos" [couple]), of which the first was the nasi, the second the ab bet din. Jose ben Joezer and Jose ben Johanan in the time of the Maccabees are mentioned in the Mishnah as the first couple; Hillel and Shammai, as the last; while the two titles were conferred upon the two chief men of the Sanhedrin during the following generations, the house of Hillel down to Judah II. in 225 retaining the title of nasi, while as ab bet din, R. Joshua under the presidency of Gamaliel II. (B. Ḳ. 74b) is occasionally mentioned, and R. Nathan under Simon ben Gamaliel (Hor. 13b). The historic character of this duumvirate, and in particular that of the ab bet din alongside of the nasi as head of the Sanhedrin, has been questioned and even denied by modern writers, especially by Kuenen ("Ueber die Zusammensetzung der Sanhedrin," in "Gesammelte Abhandlungen zur Biblischen Wissenschaft," pp. 56–61), Wellhausen ("Pharisäer und Sadducäer," pp. 29–43), and Schürer ("Gesch." ii. 263), but it has been defended by D. Hoffmann ("Oberste Gerichtshof," pp. 31 *et seq.*). The former point to the fact that neither Josephus nor the New Testament bears any witness to the existence of a president of the Sanhedrin other than the high priest, while Hillel and Gamaliel appear only as elders without higher rank. Hoffmann insists on the indisputable historical character of such mishnaic records as Eduy. v. 6. "We shall appoint thee ab bet din if thou wilt recant," the elders said to Akabiah ben Mehalalel (from the report concerning the election of Hillel as nasi in Tosef., Pes. iv. 2; and from the letter of the president of the Sanhedrin decreeing a leap-year, written by Gamaliel I., in Tosef., Sanh. ii. 6).

This contradiction between the rabbinical and the Hellenic sources, however, probably finds its solution in the meaning of the title Ab Bet Din. The title "nasi" (Lev. iv. 22; Ezek. xliv. 2–18, Ezra i. 8; comp. Hor. iii. 2), given to the political ruler of Judea, could scarcely be applied to the spiritual head of a religious body, such as the institution of the synagogue required, and a special name had to be created for it, especially at a time when the high priests had become more worldly in character and unfit to decide the religious questions of the day. The title "ab" = "father" thereupon suggested itself, it being the favorite name given in olden times to the head of a school (I Sam. x. 12; II Kings ii. 11, vi. 21) or of a guild (Gen. iv. 21), or to a spiritual advisor in general (Gen. xlviii. 8; Judges xvii. 10). It was also customary for the sage to address his hearers as sons, as is seen throughout the Proverbs and other books of wisdom. Hence the "mufla" = "the distinguished one" of the court of justice (Hor. i. 4, Tosef., Sanh. vii. 1) received the designation "ab bet din" = "father of the court of justice," also "rosh bet din" = "head of the court of justice" (R. H. ii. 7, iv. 4). The secularization of the priestly rulership embodied in the nasi made the creation of a spiritual head a simple necessity. Jose ben Joezer, leader of the Ḥasidæans, first mentioned as one of the duumvirate, was the man to fill this important position at the time Judas Maccabeus was the high priest; and it is none other than he, called "the father of the Jews," whose martyrdom is related in II Macc. xiv. 32, as was long ago recognized by Frankel (in "Monatsschrift" i. 406). Henceforth it became a necessity for those concerned in the religious life of the Jewish people to have at the head of the court of justice some man who had not the political, but the spiritual, welfare of the nation at heart.

Relation to Ab Bet Din.

The Pharisees, as the successors of the band of Ḥasidæans of the early Maccabean period, persisted in the maintenance of two heads, a secular and a spiritual one; and in times of peace there was hardly any interference of the one with the other. Neither the Maccabean nor the Herodian high priests, not to mention the Sadducees or Boethusians, had any interest in the regulation of the synedrial or similar functions of the president of the Sanhedrin. The high priest, as nasi, had state affairs in his charge; the ab bet din, those of the Synagogue. For this reason Josephus and the New

Testament mentions only the former as president of the Sanhedrin, whereas the rabbinical sources record only the names of the latter while ignoring the high priest's call to the office of nasi. This was all the more easy for the rabbinical schools to do, as the Pharisees formed an ecclesiastical body altogether independent of the political rulers, and in the course of time, when, owing to the destruction of Synagogue and Temple, they had no political hierarchy to contend with, they conferred the title of nasi upon the chiefs of teachers (the Hillelites) they themselves had singled out for their aristocracy of intellect or blood (Yer. Ta'an. iv. 2; Gen. R. xcviii.; Josephus, "Vita," § 38). The rabbinical schools felt the need of reconstructing their own history, which was the history of the synagogal institutions, in the light of these facts; and thus tradition dwelt on the commonwealth of the couples created, as was said, by John Hyrcanus (Yer. Ma'as. Sheni v. 11).

Relation to High Priest.

That the office or rank of ab bet din, or spiritual head, did exist alongside of that of high priest during the Second Temple may be learned from a passage in Josephus which Kuenen, Wellhausen, and Schürer in their opposition to the rabbinical sources have overlooked. While referring institutions of his time to Moses, Josephus gives as one of Moses' ordinances ("Ant." iv. 8, § 14) the following: "If the judges of the various cities are unable to decide a case, let them bring it to the Holy City and there let the high priest, the prophet, and the senate [Sanhedrin] decide it as it seems good to them." This "prophet" is none other than the ab bet din or the mutla shel bet din, the one endowed with the spirit of God and the Law in an eminent degree, so that his words have divine authority. A reminiscence of this prophetic function is still preserved in the Mishnah (Yoma vii. 71b). The Urim we Tummim are consulted on behalf of the king and the ab bet din, and, as the Talmud says, the latter "as representative of the Sanhedrin" (Yoma 73b; comp. Sanh. 16b). His presence was required at every session (Hor. 4b).

"When the nasi enters, the whole assembly rise and remain standing until he has told them to be seated; when the ab bet din enters, they form two lines for him to pass between to take his seat; when the hakam enters, they rise in turn, one after the other, until he has taken his seat" (Tosef., Sanh. viii.; Hor. 10b, where it is maintained that these rules were adopted under the presidency of Simon ben Gamaliel II. in 138).

In regard to signs of mourning, the same gradation is prescribed. When a nasi dies the people lay bare both shoulders; when the ab bet din, the left only; when the hakam, the right. In honor of the nasi all the schools throughout the land are closed; for the ab bet din, the schools of the city; for the hakam, his own school merely (M. K. 22b). Transferring late institutions to olden times, the Rabbis claim that while Saul was king, or nasi, his son Jonathan was ab bet din (*ib.* 26b), and when David was king (nasi), Benaiah ben Jehoiada was ab bet din (Sanh. 16b; Rashi).

Bibliography: Rapoport, *'Erek Millin*, s.v. *Ab Bet Din.*

J. K.

NASI, DAVID. See Nasi, Joseph.

NASI GRACIA MENDESIA. See Mendesia, Gracia.

NASI, JOSEPH, DUKE OF NAXOS (as a Christian, called **João Miguez**): Turkish statesman and financier; born in Portugal at the beginning of the sixteenth century; died at Constantinople Aug. 2, 1579. His father, a younger brother of Francisco and Diogo Nasi-Mendez, and a member of the Marano family Nasi which had fled to Portugal from Spain during the persecutions at the end of the fifteenth century, died at an early age. To escape the religious intolerance in Portugal, Joseph soon emigrated to Antwerp together with his uncle Diogo. There they established, in partnership with their kinsman Abraham Benveniste, an extensive banking-house. Nasi's handsome presence and amiable character, as well as the far-reaching commercial relations of the house, soon won for him the favor of the nobility, and even that of Queen Mary, regent of the Netherlands from 1531 and sister of Charles V. Joseph, however, and his aunt Gracia, who had gone to Antwerp in 1536, felt oppressed by the pretense of Christianity, which they were obliged to feign even here; and they determined to emigrate to Turkey. With much difficulty and at great expense they succeeded in 1549 in reaching as far as Venice.

Banker at Antwerp.

All the Maranos in Venice were banished in the year 1550. It was probably at this time that Joseph asked the republic of Venice for one of the neighboring islands where the exiles might find refuge and whither the heavy emigration of Portuguese Jews might be diverted. His request, however, was refused. When Gracia, in consequence of the incautious statements of her niece (who bore the same name), was imprisoned on the charge of relapse into Judaism and her property was confiscated by the republic, Joseph appealed to Sultan Sulaiman II. (1520–66) at Constantinople, and through the influential court physician Moses Hamon he succeeded in attracting the attention of the sultan to the commercial and financial advantages which Turkey would gain if the Nasi family and other rich Jewish houses should settle in the country. The sultan thereupon sent an ambassador to Venice with the command to release Gracia and her property. Two years, however, elapsed before the negotiations with the republic were completed and Gracia was able to proceed to Constantinople. She was followed the next year (1553) by Joseph. Here at last he could openly profess Judaism. He adopted his family name, Joseph Nasi, instead of his Christian one of João Miguez, and married Reyna, the beautiful, much-courted daughter of Gracia. Through his letters of introduction Joseph soon gained influence at the court of Sultan Sulaiman. In the struggle for the throne between Sulaiman's two sons, Salim, prefect of the province of Kutaya, and Bayazid, the younger but far more talented, Joseph from the first adopted Salim's cause and succeeded in influencing the sultan in his favor. In the decisive battle at Konia between the two rivals, Bayazid was defeated. He escaped to Persia, and was there mur-

In Turkey.

dered with his four sons. After this success Salim made Joseph a member of his guard of honor, while Sulaiman gave him Tiberias in Palestine and seven smaller places in its vicinity as his property, to be used exclusively for Jewish colonization.

Lord of Tiberias.

Joseph sent to Tiberias Joseph ibn Adret, in whom he placed implicit confidence, with a royal firman and well supplied with money (derived principally from Gracia's property) to rebuild the walls. In spite of the opposition of the Arabian workmen, who, partly from envy, partly from superstitions roused by an old sheik, wished to withdraw from the work, the walls were completed in 1565 with the help of the Pasha of Damascus. During the excavations a flight of steps was found leading to an old church vault filled with marble statues; and three bells were also discovered, dating, it was said, from the time of Guido, the last king of Jerusalem. These were recast into cannon.

To promote the industries of Palestine, Joseph planted mulberry-trees for the purpose of raising silkworms, and imported cloth from Venice. At the same time he issued a proclamation to the Jews to the effect that all the persecuted who were willing to labor as farmers or artisans might find refuge in the new Jewish community. His invitation was addressed especially to the Jews of the Roman Campagna, who had much to endure under Pope Paul IV. (1555–59), and who were to be transported from Venice to Tiberias in Joseph's own ships. The little community of Cori in the Campagna, numbering about 200 souls, decided to emigrate to Tiberias in a body; and they sent envoys to their coreligionists in the larger Italian cities asking for money wherewith to defray the expenses of their journey. The longing for this new Tiberias was increased when Pius V. issued his well-known bull (Feb. 26, 1569) banishing the Jews from the Papal States. Thereupon the community of Pesaro also sent a ship from Venice with 102 Jewish emigrants; but it fell into the hands of Maltese pirates, who sold their victims into slavery. The Pesarians in this extremity wrote to Nasi for help, but whether their petition met with any success is not known.

When the pleasure-loving Salim ascended the throne in 1566 on the death of Sulaiman, Joseph's influence reached its zenith. On his return from Belgrade, Salim made Joseph a duke and gave him the islands of Naxos, Andros, Milo, Paros, Santorina, and the other Cyclades, which had hitherto belonged to the regent of Naxos. The latter, Giacomo Crispo, had been deposed on account of the numerous complaints of his Greek subjects. Joseph governed the islands through a Christian Spaniard, Francisco Coronello, probably to avoid any antipathy on the part of the Greek inhabitants, and levied very light taxes, as he himself had to pay to the Turks only the extremely moderate tax of 14,000 ducats per annum. Salim also granted him the tax on wines imported into Turkey by way of the Black Sea.

Duke of Naxos.

Despite the jealousy and intrigues of the grand vizier, Mohammed Sokolli, Nasi was so influential with Salim that the representatives of European powers sometimes found it necessary to interest Joseph in their behalf. When Maximilian II., Emperor of Germany (1564–76), desired to conclude peace with Turkey (1567), he did not fail to charge his ambassador, Verantius, to give presents to Nasi as well as to the other high court officials. Verantius did not do this, however, but borrowed money from Nasi instead. In 1571 the emperor addressed an autograph letter to him.

In 1566 Nasi encouraged the Protestant council of Antwerp to hold out against the Catholic king of Spain, by pointing out Salim's hostile attitude toward the latter country. Thereupon William of Orange (1569) sent a confidential messenger to him asking him, in view of the revolt which the Dutch were planning against Spanish supremacy, to urge the sultan to declare war on Spain so that the latter would be obliged to withdraw her troops from the Netherlands. Joseph, however, did not succeed in obtaining a declaration of war. He carried on an active and friendly correspondence with Sigismund August II., King of Poland, who borrowed a large sum of money from him in 1570, granting him in return extensive commercial privileges, although the council of the city of Lemberg protested against this action.

Political Influence.

In Sept., 1569, a great fire broke out in the arsenal at Venice. Nasi learned of this almost immediately and at once urged Salim to carry out his long-cherished plan for the conquest of Cyprus. Salim finally allowed himself to be involved in a war with the Venetians and deprived them of Cyprus in 1571. There is a story that Salim in a fit of drunkenness promised Joseph the title of King of Cyprus and that Joseph had already placed in his house the armorial bearings of the island, with his own name beneath them. However this may have been, Salim did not fulfil this alleged promise after the conquest of Cyprus.

In 1569, to punish France, which for years had been trying all possible means to escape payment of the 150,000 scudi which it owed the Nasi family, the sultan gave Joseph permission to seize all French ships sailing in Turkish waters and to hold them as security until the debt should be discharged. Joseph succeeded in capturing certain French ships in the harbor of Alexandria and sold their cargoes to the amount of the debt, despite the protests lodged with the Porte by the French ambassador. The French government tried to take revenge for the humiliation, and the French ambassador at Constantinople, De Gontaut-Biron, succeeded in bribing a low fellow named David to charge Nasi with high treason. The latter discovered the enemy's plot in time, however, and easily convinced the sultan of his innocence and loyalty. David and his accomplices were banished to Rhodes, and at Nasi's instance were excommunicated by the rabbis of several communities. When, however, Joseph heard of David's repentance, he tried to have the excommunication removed, but most of the rabbis declined to accede to his request.

Seizes French Ships.

On the death of Salim (Dec. 12, 1574) Nasi lost his political influence, although he retained considerable

and income, and the remainder of his life was passed in quiet seclusion in his castle of Belvedere. Nasi died childless; and his property was seized shortly after his death by the sultan Murad on the advice of Sokolli. The death of Nasi was generally lamented. The poet R. Saadia Longo composed an elegy upon him. Moses Almosnino dedicated to him his ethical work entitled "El Regimento de la Vida" (Salonica, 1564; Venice, 1604), and Eliezer Ashkenazi his commentary on Esther, "Yosif Lekah" (Cremona, 1576).

A Mæcenas.

Although Joseph accomplished nothing great or lasting for Judaism, a certain Jewish interest, both communal and literary, is associated with him. He supported Talmudic scholars and especially the yeshibah founded in Constantinople by Joseph ibn Leb at the instance of Gracia. In his house he had a considerable Hebrew library; and he allowed the public to make use of his manuscripts. He also founded a Hebrew printing-press in Constantinople, which, however, existed only a short time. As the result of conversations with certain dignitaries at his castle of Belvedere, Nasi is said to have composed a small theological work to prove to a Christian that the Torah was superior to the Greek philosophy. It has been supposed that it was written in Spanish, and that Isaac Onkeneira translated it into Hebrew under the title "Ben Porat Yosef" (printed in Constantinople, 1577). According to Steinschneider, however, Onkeneira was the author of the book.

Bibliography: M. Bersohn, *Einige Worte Dom Josef Nasi Betreffend*, in *Monatsschrift*, xviii. 422 *et seq.*; A. Brüll, *Populär-Wissenschaft. Monatsblätter*, i. (1881), 29 *et seq.*; Carmoly, *Dom Joseph, Duc de Naxos*, 1855; S. Cassel, in Ersch and Gruber, *Encyc.* section ii., part 27, pp. 202 *et seq.*; D. Cassel, *ib.* part 31, p. 86; M. Franco, *Essai sur l'Histoire des Israélites de l'Empire Ottoman*, pp. 55 *et seq.*, Paris, 1897; Fuenn, *Keneset Yisrael*, i. 485 *et seq.*; G. Gottheil, *A Hebrew Statesman of the Sixteenth Century*, in *The New Era*, 1875, v., No. 4; Grätz, in Wertheimer's *Wiener Jahrbuch für Israeliten*, 1856; idem, *Gesch.* ix. 346 *et passim*; Hammer-Purgstall, *Gesch. des Osmanischen Reiches*, ii. 401; iii. 304, 520, 561 *et seq.*; iv. 45; D. Kaufmann, in *J. Q. R.* i. 221, iv. 509; S. Kohn, *Oest.-Ungar. Gesandtschaftsbericht über Dom Josef Nasi*, in *Monatsschrift*, xxviii. 113 *et seq.*; M. A. Levy, *Don Joseph Nasi*, 1859; S. R. Rabbinowitz, *Magi'e Goiah*, Index, Warsaw, 1894; M. Schorr, *Zur Gesch. des Don Joseph Nasi*, in *Monatsschrift*, xli. 169 *et seq.*, 288 *et seq.*

S. M. Sc.

NASI, REYNA: Duchess of Naxos; born in Portugal, only daughter of the Marano Francisco Mendes-Nasi and Gracia Mendesia (Beatrice de Luna). She lived with her mother at Antwerp, then at Venice, going with her to Constantinople about 1552, where she was married to her cousin João Miguez, or Joseph Nasi, Duke of Naxos, after he had openly confessed Judaism.

After the death of her husband (Aug. 2, 1579), Reyna, who had no family, devoted her fortune of 90,000 ducats to the interests of Jewish learning. In 1593 she opened a printing-office at Belvedere, near Constantinople, which was under the direction of Joseph b. Isaac Askaloni, and which was transferred in 1597 to Kuru Chesme, a village near Constantinople on the European side of the Bosporus. Several works, now very rare, were issued from this press. Among them were: two works by Isaac Jabez, "Yafek Raẓon" (1593) and "Torat Ḥesed"; Menahem Egozi's "Gal shel Egozim"; Meïr Angel's allegorical drama "Ḳeshet Neḥushah"; several Bible commentaries; and the Talmudic treatise Ketubot. Reyna survived her husband two decades.

Bibliography: M. A. Levy, *Don Joseph Nasi*, p. 29, Breslau, 1859; E. Carmoly, *D. Joseph Nassy*, pp. 11 *et seq.*, Frankfort-on-the-Main, 1865; Steinschneider, *Hebr. Bibl.* i. 67 *et seq.*; Grätz, *Gesch.* ix. 455 *et seq.*

D. M. K.

NASIA, MOSES IBN. See Moses b. Isaac Hanessiah.

NASSAU: Formerly a German dukedom; since 1866 it has formed a part of the Prussian province of Hesse-Nassau. In 1865, immediately before its union with Prussia, it had a total population of 465,636, including 6,995 Jews. Adjacent to the Rhine, upon which the oldest Jewish settlements of Germany are found, it undoubtedly had Jewish inhabitants in early medieval times. But the first positive mention of a Nassau Jew, Levi of Lorch, occurs in a document in the "Judenschreinsbuch" of Cologne, dated 1266 (Aronius, "Regesten," p. 299, No. 719). From some older documents, however, it appears very probable that Jews lived in that country before Henry of Isenburg, in 1213, transferred to two Jews to whom he owed money a claim for 230 marks due him from the Laach Abbey (Aronius, "Regesten," p. 173, No. 391). Archbishop Conrad of Cologne, in 1253, deeded to the counts Walram and Otto of Nassau the sum of 500 marks, which was in part payable from the Jew-taxes of Siegen (*ib.* p. 253, No. 591). Lambert of Lüttich (1169–83), in his life of St. Mathias, speaks of the miraculous cure of a man in Lahnstein who had in vain sought aid from Jewish physicians (*ib.* p. 143, No. 316). During the medieval persecutions the Jews of Nassau had their share of suffering. The memor-books mention Limburg (on the Lahn) as among the places where Jews were massacred during the Rindfleisch riots of 1298; Diez and Montabaur, during the Armleder persecutions in 1337; and all three places, during the persecutions at the time of the Black Death (Salfeld, "Martyrologium," Index).

Earliest Mention.

The German king Adolph of Nassau maintained the policy of extortion begun by his predecessor by not permitting the burial of Meïr of Rothenburg until a ransom had been paid. Another Adolph of Nassau, as Bishop of Cologne, freed the Jews of his diocese from the payment of the Leibzoll (1384), not from humanitarian motives but because he had promised as much to them in return for a special contribution. The various duchies into which Nassau was divided at the beginning of the nineteenth century abolished the Leibzoll (Sept. 1, 1806; "Zeitschrift für die Gesch. der Juden in Deutschland," v. 126–145, 335–347). It was not until June 18, 1841, that the special Jewish taxes ("Schutzgeld") paid to the state were abolished; the special Jewish communal taxes ("Beisassengeld") were abolished on Jan. 18, 1843, and the Jews were allowed to participate in all communal benefits, except the privilege in regard to free wood ("Loosholz"). The law which prohibited the cession to Christians of debts due to Jewish creditors was abolished about the same time.

Restrictions.

In the nineteenth century, like all the smaller states of Germany Nassau endeavored to organize the Jewish communities, of which there were 77 scattered among 222 towns and villages. In 1840 was issued the law which compelled Jews to adopt family names. An edict of Oct. 18, 1842, introduced the Reform services of the Württemberg prayer-book into the synagogues and created four district rabbinates (those of Weilburg, Wiesbaden, Schwalbach, Dietz; later reduced to three, those of Ems, Weilburg, and Wiesbaden); the teachers were appointed for life. A subsidized normal school for Jewish teachers was established in Langenschwalbach by the government, and the sanitary laws in cases of circumcision were enforced (July 2, 1844). Nassau was among the first German states to introduce a constitutional government (1848). Religious freedom was proclaimed March 4, 1848, but petty reactionary measures were introduced here as elsewhere in the "fifties," and not until Sept. 26, 1861, was the oath More Judaico abolished. The annexation agreement with Prussia in 1866 recognized the rights acquired by the Jews of the duchy, including exemption from the oath More Judaico, which was still in force in Prussia, but did not agree to continue the subsidies for the normal school, nor to give state support to congregational institutions. But recently (1904) the Prussian minister of public worship decided that the law declaring that only the district rabbi could solemnize marriages was abolished.

Among the rabbis of Nassau were Abraham Geiger (at Wiesbaden, 1832–38), Benjamin Hochstadter (at Ems), and R. Silberstein (at Wiesbaden). H. Herz, as early as 1820, was appointed "Medizinalrath" (health officer) in Weilburg—one of the first cases of a Jew holding a state office in Germany.

Bibliography: *Zeitschrift für Gesch. der Juden in Deutschland*, ii. 34–35.

D.

NASSAU, ADOLF, RITTER VON: Austrian journalist; born at Pohrlitz, Moravia, Dec. 25, 1834; educated at Vienna. He became stenographer to the Austrian Parliament, and later joined the staff of the "Presse" as parliamentary reporter. When the "Neue Freie Presse" was founded Nassau joined its editorial staff. In 1871 he purchased the "Presse," continuing to be chief editor and proprietor until the Länderbank bought the paper in 1877, when he retired from public life. Nassau has since lived in Vienna.

Bibliography: Eisenberg, *Das Geistige Wien*, i., *s.v.*

S. F. T. H.

NASSY. See Mendes.

NATAF, ISAAC B. SOLOMON: Rabbi at Tunis, Africa, at the end of the eighteenth and in the beginning of the nineteenth century. He was the author of "U-Shebu'ato le-Yiẓḥak" (Leghorn, 1820), a work on twenty different sorts of oaths and their obligations upon man.

Bibliography: Cazès, *Notes Bibliographiques*, Tunis, 1893.

S. S. A. S. W.

NATALITY: Proportionate number of births in a population, generally measured by the number per thousand of population. Since the writing of the article on Births a few additional details have been published which throw some further light on the question of the frequency of births among Jews as compared with the birth rate in the non-Jewish population; the latter is generally lower, owing to fewer deaths in the Jewish population among children under five. For the Bulgarian Jews from 1893 to 1899 details have been published by Nossig ("Jüdische Statistik," p. 317, Berlin, 1903). The average number of births per thousand was as follows: Jews, 45.3; Greek Catholics, 44.09; Mohammedans, 28.82; Armenians, 50.00; total, 40.6. Still-births (per 1,000 births) are greater among the Jews in the following proportions: Jews, 1.8; Greek Catholics, 0.21; Mohammedans, 0.22; Armenians, 2.75. These proportions, however, are exceeded in the towns: Jews, 37; Greek Catholics, 15; Mohammedans, 18; Armenians, 19.

In Poland, in 1889, the births among Jews were only 31.3 per thousand as compared with 44.5 among the Christians (*ib.* p. 295).

Details of Jewish births in Vienna in 1899 are given in the "Statistisches Jahrbuch der Stadt Wien für das Jahr 1899" (Vienna, 1901), as follows: male, 1,370; female 1,343 (legitimate); the total number of illegitimate Jewish births for the year was 204 male and 178 female. In the former class there were 108 male and 60 female still births, and in the latter class 29 male and 12 female still births. This confirms the impression that a greater number of male children fail to reach vitality than female, and that this proportion is greater in the case of illegitimate births.

J

NATANSON, LUDWIK: Polish physician; brother of Henryk Natanson; born 1821; died at Warsaw June 6, 1896. He studied medicine at the universities of Wilna and Dorpat, graduated from the latter in 1847, and in the same year started with Le Brun and Helbich, the Polish medical periodical "Tygodnik Lekarski," which he edited until 1864. During the epidemic of cholera which raged at Warsaw from 1848 to 1852 Natanson was one of the most active physicians. While he was medical adviser to the great families of Warsaw—the Zamoiskis, Zaleskis, and others—he was at the same time visiting physician to many hospitals and asylums, and he always attended the poor gratuitously. In 1863 he was elected president of the Warsaw medical society. Notwithstanding his extensive practise Natanson always found time to take part in the affairs of the Jewish community and most of the Jewish public institutions of Warsaw owe to him either their foundation or their development. The splendid synagogue established in 1878 at Warsaw owes its existence almost exclusively to the energy of Natanson, who was president of its building committee. He was concerned also in the creation of the immense Jewish hospital recently (1902) completed there, and in the establishment of a free loan association and of an elementary and an artisan school; the income of his public lectures went to the fund of the latter school. From 1871 until his death Natanson was president of the Warsaw community, and managed its affairs with great wisdom and energy. Besides his numerous essays in the "Tygodnik," he published: "Nowe Listy Lichiga Chemji"

(transl. from the German). Warsaw, 1854; "Krotki Rys Algebry Celka Laskiego," 1858; "Przyczynek do Fizyologii Djagnostyki Kurczow," 1859; "Uzycia w Kolesji Wychowania," 1861; "Fizjologia Zasady Estetyki," 1862; "Teorja Jestestw Idealistycznych," 1883; "Mechanika Snu," 1884; "La Circulation des Forces dans les Etres Abstraits," 1886; "O Uczuciu Rzemiosl."

Bibliography: *Kłosy*, Warsaw, 1896, No. 38; Orgelbrand, *Encyklopedyja Powszechna*, s.v. Warsaw.

M. R.

NATHALIE, ZAÏRE MARTEL: French actress; born at Tournon, Seine-et-Marne, Sept. 3, 1816; died Nov. 17, 1885. She made her début at the Folies Dramatiques, Paris, in 1837 as *Azurine* in the fairy ballet "La Fille de l'Air." In 1838 she appeared at the Gymnase in "Ange au Sixième Etage." She remained at this house until 1845, playing in the interim in "La Gitana," "Lucrèce à Poitiers," "Jean le Noir," "Le Cadet de Famille," and "Les Filles de Stilberg." Then followed a successful season in London, after which she appeared at the Palais Royal as *Dorothée* in "La Pêche aux Beaux Pères." In 1849 she joined the Comédie Française, becoming a "sociétaire" three years later. She retired from the stage in 1876.

Bibliography: Vapereau, *Dict. des Contemporains*.

E. Ms.

NATHAN (נתן = "the given one"): Prophet; lived in the reign of David. On three occasions he appears as the king's successful adviser. In connection with the building of the Temple, Nathan at first approved David's intention (II Sam. vii. 4). The same night, however, the word of YHWH comes to the prophet saying that not David but his son shall build the Temple, but giving to David a promise of the permanency of his dynasty (*ib.* vii. 12–16). This vision and promise Nathan communicates to David, who accepts it without remonstrance. Again, it is Nathan who rebukes David because of the latter's sin with Bath-sheba. The rebuke takes the form of the parable of a rich man with numerous flocks who seizes a poor man's only lamb to prepare a feast for his guest. Nathan asks for judgment on his hypothetical case, and when David has condemned himself, Nathan hurls at him the stern "Thou art the man" (II Sam. xii. 1–7).

The final appearance of Nathan is in connection with the recognition and anointing of Solomon as David's successor. Adonijah, the son of Haggith, sought to secure the throne by winning over the populace by means of gifts and gracious conduct and many promises. David had promised the succession to Solomon, his son by Bath-sheba. Nathan advises Bath-sheba to remonstrate with the king against the pretensions of Adonijah, promising to give timely confirmation to her words. The plan succeeds, and, by order of David, Nathan and Zadok the priest proclaim and anoint Solomon the successor to the throne (I Kings i. 5–39).

In addition to these passages, Nathan is mentioned in (1) II Sam. xii. 25, as giving to Solomon the name of Jedidiah ("friend of God"); (2) Ps. li. (in the title); (3) I Chron. xvii. 2–15 which is a repetition of II Sam. vii.; (4) I Chron. xxix. 29; and (5) II Chron. ix. 29. In the last two passages Nathan is named as the historian of the reigns of David and Solomon. He is not mentioned in Chronicles in connection with the Bath-sheba episode or with the anointment of Solomon. A grave at Halhul, near Hebron, is pointed out as that of Nathan, but this is doubtful. Two sons of Nathan, Azariah and Zabud, are mentioned as princes and officers under Solomon (I Kings iv. 5).

About Nathan the Rabbis are all silent, saving in but one passage, in which R. Judah remarks that the "threefold cord that is not easily broken" was the joint effort of Bath-sheba, David, and Nathan to save the throne for Solomon against Adonijah (Eccl. R. iv. 12). An echo of Nathan's parable of the rich man with many flocks and the poor man with but one lamb is found in Mohammedan tradition (Koran, sura xxxviii. 20–25). See BATH-SHEBA.

E. G. H. E. N. C.

NATHAN: Palestinian tanna of the third generation (2d cent.); son of a Babylonian exilarch. For some unknown reason he left Babylonia and his bright prospects there for Palestine, where he was made chief of the school at Usha (Hor. 13b; Grätz, "Gesch." iv. 185). Later he was entrusted by the patriarch R. Simon b. Gamaliel III. to secure a reconciliation with R. Hananiah of Babylon, who had declared himself independent of the Sanhedrin of Judea and had established one in Babylon—a mission which Nathan, in company with R. Isaac, successfully executed (Grätz, *l.c.* pp. 188 *et seq.*). According to Halevy (in "Dorot ha-Rishonim," p. 185), however, both Nathan and Isaac were still residents of Babylon.

Soon afterward dissensions occurred between Nathan and R. Meïr, on the one side, and the president, R. Simon, on the other, owing to an attempt by the latter to abolish the equality hitherto existing among all members of the school, by restricting the tokens of esteem shown by the community to other members of the school lower in distinction than the president. Nathan and Meïr conspired to depose Simon and to usurp his authority themselves; but the plot came to his knowledge, and he caused the conspirators to be expelled from the school. The two knew, however, how to make their absence felt. They sent in slips on which were written puzzling halakic questions; so that a member of the school once exclaimed: "We are inside, and the learning is outside!" Both Nathan and Meïr were ultimately readmitted on condition that the name of neither should thenceforth be mentioned in connection with his halakic decisions, but that a pseudonym should be used instead. In the case of Nathan this pseudonym was "some say"; in that of Meïr, "others say" (Hor. 13b).

Nathan was a high Talmudic authority. Numerous halakic decisions and haggadic sayings of his are recorded. To him is attributed also the authorship of the treatise entitled "Abot de-Rabbi Natan," a kind of tosefta to the Pirke Abot. He is said also to have been the author of the baraita "Mem Ṭet Middot," no longer extant, on Haggadah and mathematics (Frankel, "Darke ha-Mishnah," p. 191, Leipsic, 1859).

Nathan's chief opponent in halakic decisions was the patriarch R. Judah I., whom, however, he is

said to have assisted in the collaboration of the Mishnah (B. M. 86a, and Rashi *ad loc.*) and who held him in high esteem (B. B. 131a).

BIBLIOGRAPHY: Grätz, *Gesch.* ed. Leipsic, 1893, iv. 173, 185, 187; Heilprin, *Seder ha-Dorot*, ii. 290, Warsaw, 1882; Halevy, *Dorot ha-Rishonim*, ii. 97, 185, Frankfort-on-the-Main, 1901; *Abot de-Rabbi Natan*, ed. Schechter, Vienna, 1887; the article ABOT DE-RABBI NATAN and the bibliography there given.

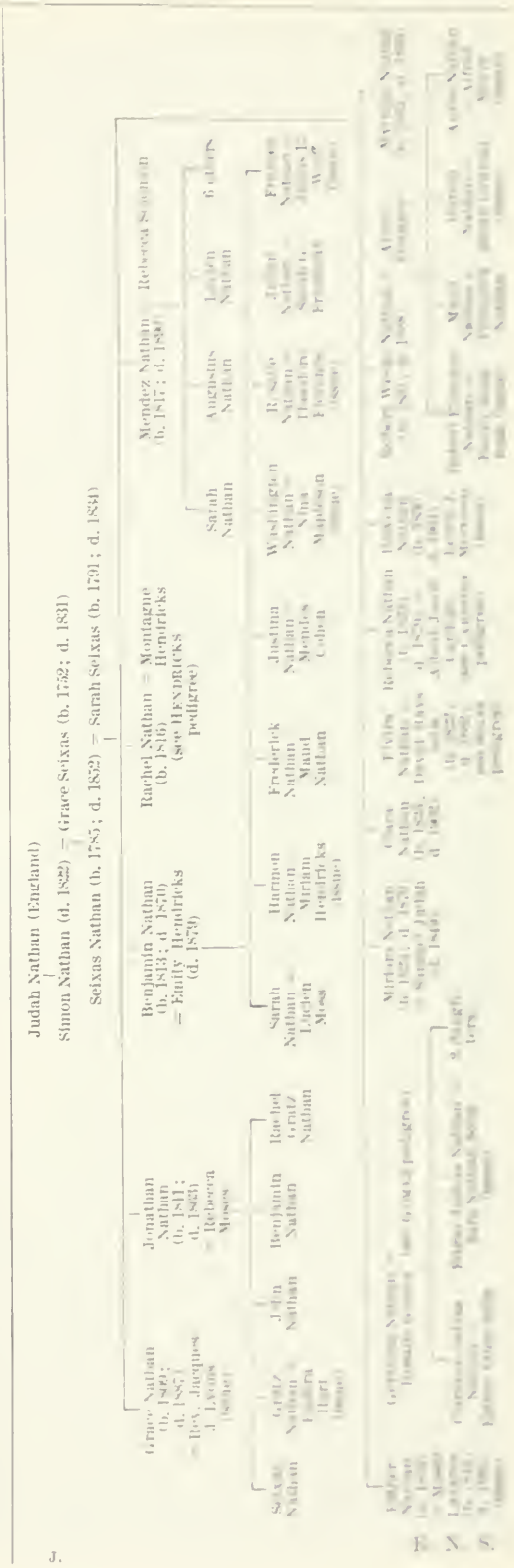
W. B. A. S. W.

NATHAN: American family that has been identified with both the general and the Jewish community of New York city since the latter half of the eighteenth century. The earliest member of the family (in America) was Simon Nathan.

Benjamin Nathan: Son of Seixas Nathan; born in New York city 1813; died 1870. He was elected a member of the New York Stock Exchange in 1836, became its vice-president in 1851, and remained an active member until his death. For a number of years he was a director of the Chicago & Northwestern Railroad and of the Ninth Avenue Street Railway of New York; he was also a member of the first board of directors of the Jews' Hospital (now Mount Sinai Hospital) in 1852, its vice-president in 1855, and president from 1856 to 1870. In 1849 Benjamin Nathan was appointed aide-de-camp, with the title of colonel, to Governor Hamilton Fish of New York. He was a member of the Union and Union League clubs, of the St. Nicholas Society, and was president of the Shearith Israel congregation. Two sons of Benjamin Nathan, **Harmon** (b. 1843) and **Frederick** (b. 1844), were members of the Seventh Regiment, New York State Militia, which volunteered, in 1863, into the Union army; they served with the regiment during the riots in New York in July, 1863. Both Harmon (since 1864) and Frederick (since 1869) are members of the New York Stock Exchange; the latter has been a director of the Home for Aged and Infirm Hebrews for twenty-one years, and honorary secretary for over seven years.

Gratz Nathan: Lawyer; son of Jonathan Nathan; born in New York city in 1843; educated at Columbia College (B.A. 1861; M.A. 1864). He was admitted to the bar of New York in 1864, became assistant corporation counsel (1866–72), and is a member of the St. Nicholas Society.

Jonathan Nathan: Lawyer; son of Seixas Nathan; born in New York city 1811; died 1863; educated at Columbia College, New York city (B.A. 1827). From 1840 to 1846 he held the position of master in chancery; he was associated for many years with Alexander W. Bradford, surrogate and lawyer in New York. Jonathan Nathan directed particular attention to equity and surrogate's practise, and was engaged in many noted cases, including the "Ross Will" case and the contest over the will of Commodore Uriah P. Levy; he was one of the commissioners of records who prepared the "Index of the Conveyances Recorded in the Office of Register of the City and County of New York" (published 1862); an active member of the Whig and later of the Republican party; one of the founders (1835) of the St. Nicholas Society; a member of the Column, Union, and Weda clubs and president of the Shearith Israel congregation.



J. E. N. S.

Maud Nathan (Mrs. Frederick Nathan): Daughter of Robert Weeks Nathan; born in New York Oct. 20, 1862; president of Consumers' League, New York, since 1897, with which she has been prominently identified since its organization in 1890; she is also vice-president of the National Consumers' League. To extend the usefulness of this association Mrs. Nathan has addressed various societies in the leading cities of the United States upon educational and philanthropic subjects, and before a legislative committee at Albany (1894) she advocated a bill regulating the employment of women and children in mercantile houses. She was one of the speakers at the International Congresses of Women held in London and Berlin in 1898 and 1904 respectively, and on several occasions she has occupied pulpits.

Mrs. Nathan has been associated with many Jewish organizations both educational and charitable, and is active in civic affairs. She was one of the first vice-presidents of the Women's Municipal League of New York (1896), and a member of its campaign committee to uphold the Fusion ticket in 1903. She was one of a committee of ten to form the Council of Civic Cooperation in 1902; and since that year she has been honorary inspector of the board of health. Mrs. Nathan is a member of the National and New York State Woman Suffrage Associations, and has addressed the United States Senate committee in furtherance of the cause of woman's suffrage (1904). She is chairman of the Committee of Industry, General Federation of Women's Clubs; a contributor to the magazines and newspapers; a member of the Daughters of the American Revolution; and is connected with the management of various educational societies and social clubs of general and local interest.

Mendez Nathan: Son of Seixas Nathan; born in New York in 1817; died 1890. He was one of the signers of the agreement to form a public stock exchange, to be known as the "Open Board of Stock-Brokers" (Dec. 21, 1863), and of its constitution, adopted May 16, 1864; a member of the committee of the court of appeals of that organization (1868–1869), of the New York Stock Exchange (1869–90), and of the St. Nicholas Society.

Seixas Nathan: Only child of Simon Nathan; born in New York city 1785; died 1852. He married his cousin Sarah Seixas, daughter of Benjamin Seixas and Zipporah Levy. He was one of the signers of the constitution of the New York Stock Exchange in 1817, of which for a number of years he was an active member. He owned a large amount of real estate in New York city, was one of the commissioners of charities there, and during the later years of his life was an official in the United States Custom House at New York. He was president of the New York Commercial Exchange Association in 1846–47 ("The Great Metropolis, or Guide to New York," New York, 1847), a member of the St. Nicholas Society from its organization in 1835, and president of the Shearith Israel congregation.

Simon Nathan: Merchant; son of Judah Nathan; born at Frome, England; died 1822. He was the first of the family in America, but the date of his arrival is not known. He sided with the Revolutionists and was one of a number of Jews who left New York during the British occupation. He went to Philadelphia and took an active part in the affairs of the Jewish congregation of that city; was a member of the committee appointed to raise funds for the building of its first synagogue, the Mikve Israel; was a trustee at the time of its dedication in 1782; and was president in 1783. He married in Philadelphia (1780) Grace Seixas, daughter of Isaac Mendes Seixas and Rachel Levy. Simon Nathan's name appears in the first directory of New York city (published in 1786), where at one time he owned considerable real estate. He was a trustee of the Shearith Israel congregation, New York city, from 1786 to 1790.

Bibliography: Francis L. Eames, *The New York Stock Exchange*, New York, 1894; Isaac Markens, *The Hebrews in America*, New York, 1888; H. S. Morais, *The Jews of Philadelphia*, Philadelphia, 1894; *Publications Am. Jew. Hist. Soc.* i. 14, ii. 57, iii. 8, iv. 212, vi. 155, x. 114; *Universities and Their Sons*, vols. iii. and iv., Boston, 1899.

A. E. N. S.

NATHAN OF AVIGNON: Talmudist; lived in the second half of the fourteenth century. He was the author of "Hilkot Sheḥiṭah u-Bediḳah," containing laws concerning the slaughtering of animals and the examination of their carcasses with reference to their fitness as food. The author quotes in his work the rules given by the rabbis of eastern France, among whom he cites Jacob ben Yaḳar. The work is still extant on the margin of the manuscript containing the "Sefer Miẓwot" of Isaac of Corbeil (Cambridge University Library).

Bibliography: Renan-Neubauer, *Les Ecrivains Juifs Français*, p. 370; Gross, *Gallia Judaica*, p. 10.

W. B. I. Br.

NATHAN, BARNETT (known as **Baron Nathan**): English dramatic and musical entrepreneur; born in 1793; died in London Dec. 6, 1856. Nathan was also a teacher of dancing from 1844 till his death. He acted for many years as master of the ceremonies and managing director at Rosherville Gardens, near Gravesend, and was a well-known personality. On his benefit night he used to perform the feat of dancing blindfold the egg-hornpipe.

Bibliography: *Jew. Chron.* Jan. 23, 1857.

J. G. L.

NATHAN BENJAMIN ASHKENAZI. See Ghazzati, Nathan Benjamin.

NATHAN OF CENTO. See Me'ati, Ha-.

NATHAN, ELIAS SALOMON: German physician and author; born at Eutin about 1806; died at Hamburg July 5, 1862; educated at Kiel (M.D. 1830). He took part in the Polish campaign, and afterward settled in Hamburg as a physician. In addition to his literary activity in medical science, he devoted himself to Jewish learning, and under the pseudonym "Essenna" he translated Joseph Salvador's "Histoire des Institutions de Moïse et du Peuple Hébreu" into German (3 vols., Hamburg, 1836 *et seq.*, with an introduction by G. Riesser). Under the same pseudonym he published "Gedanken aus dem Tagebuche eines Juden über die Drei Grossen Propheten der Europäischen Geschichte" (*ib.* 1837).

Bibliography: Steinschneider, *Hebr. Bibl.* 95; Zunz, *Monatstage des Kalenderjahres*, p. 32; Fürst, *Bibl. Jud.* iii. 24.

S. M. K.

NATHAN THE EXILARCH. See NATHAN DE-ZUZITA.

NATHAN FEITEL: Rabbi at Hotzenplotz and Austerlitz in the seventeenth century. He wrote "Hoḳ Natan," or "Derushim le-Kol Hefẓehem" (Cracow, 1609; with a preface by Phinehas b. Israel ha-Levi Horowitz), and a homily on the Sabbath lesson Wayiggash (*ib.* 1613; Prague, 1623; with a preface by Samuel Levi). A book dealing with the massacre of 1648, written by his son **Samuel Feitel** under the title "Ṭiṭ ha-Yawen" (Venice, 1648), is wrongly attributed to him (comp. Benjacob, "Oẓar ha-Sefarim," p. 208, No. 72).

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D. S. J. L.

NATHAN B. ḤAYYIM AMRAM. See AMRAM, NATHAN BEN ḤAYYIM.

NATHAN, ISAAC: English musician and composer; born at Canterbury, England, in 1792; died at Sydney, N. S. W., Jan. 15, 1864. He was intended for the ministry and studied under Professor Lyon at Cambridge, but, owing to his love of music, he was articled to Dominico Corri, the Italian composer. Nathan made his début at Covent Garden Theatre March 12, 1816, but his voice proved too weak for the stage. He then turned dramatic and musical composer, and became instructor in music to Princess Charlotte of Wales, as well as historian of music to George IV. Nathan went to Sydney in 1841, where he frequently lectured and where he rendered great service in developing musical talent and in improving Church music and choral societies.

Nathan wrote a "History and Theory of Music" (1823); "Musurgia Vocalis" (1836); "Memoirs of Madame Malibran de Beriot" (1836); "The Southern Euphrosyne and Australian Miscellany" (1846). Among his other productions are: the music to "Sweethearts and Wives," 1823; "The Alcaid," 1824, opera; "The Illustrious Stranger," 1827, musical farce; and "The King's Fool," drama. His songs include: "Beauty's Bower"; "Come Kiss Me, Said Colin"; "Fair Haidée"; and "Lady-Bird." One of his more celebrated songs is "Why Are You Wandering Here, I Pray?"

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Nathan is also known as having set to music Byron's "Hebrew Melodies." Though lacking in Hebraic character, six of the "Melodies" were used in the synagogue; probably four of these were derived originally from non-Jewish sources. The remainder of the music is very poor; and it has deservedly sunk into oblivion, like other music composed by Nathan for Lord Byron's verses. John BRAHAM had a very small share in the preparation of the "Melodies." He was at the height of his fame as a singer, and probably did nothing more than lend his name to the venture. The volume is dedicated to the short-lived Princess Charlotte of Wales, to whom Nathan had given singing-lessons; and the original compositions, numbering half of Part I. and all of Part II., are in his meretricious style. On the reprint published in 1861, after Braham had died, the name of Nathan alone appears as that of the composer and arranger.

The six synagogal melodies are as follows: (1) "She Walks in Beauty" (a former LEKAH DODI of the London synagogues and now deservedly forgotten; two variants are given). (2) "The Harp the Monarch Minstrel Swept" (the Atonement opening hymn YA'ALEH, on the foreign origin of which see Lewandowski, "Todah we Simrah," No. 96). (3) "If That High World" (the tender melody to which the Kaddish after the reading of the Law, on festivals, is still chanted in London synagogues; 14). "The Wild Gazelle" (a rollicking air to which the hymn "YIGDAL" has for a century and a half been sung in the Great Synagogue, London, at the close of the evening service on the Feast of Tabernacles). (5) "Oh, Weep for Those That Wept by Babel's Stream" (a clever empirical adaptation of the chant for the Blessing of the Priests [see BLESSING, PRIESTLY], and of an old northern folk-song adopted into the Passover service); (6) "On Jordan's Banks" (the Ḥanukkah melody Ma'oz Ẓur, very lamely and clumsily arranged to words which in no way reproduce its spirit).

BIBLIOGRAPHY: E. Birnbaum, *Ueber Lord Byron's Hebräische Gesänge*, in *Der Jüdische Kanton*, viii. 46, Bamberg, 1886; F. L. Cohen, *Hebrew Melody in the Concert Room*, in *Transactions Jew. Hist. Soc. Eng.* vol. ii., London, 1896; *A Famous Passover Melody*, in *Jewish Chronicle*, London, April 1, 1904; *Jew. Chron.* March 25, 1864; *Notes and Queries*, 1883-84; *Cat. Anglo-Jew. Hist. Exh.* 1887; Heaton, *Australian Dict. of Dates*; Brown and Stratton, *British Musical Biography*.

A. F. L. C.

NATHAN B. ISAAC JACOB BONN: Rabbi at Mayence, and later at Hamburg, in the middle of the seventeenth century. He was the author of "Shikḥat Leḳeṭ," a supplement to the "Yalḳuṭ Hadash," with which work it was published at Prague in 1652. This supplement contains the haggadot and cabalistic references to the Pentateuch which were omitted in the "Yalḳuṭ." The "Shikḥat Leḳeṭ" was reprinted at Amsterdam in 1700 together with a preface and additions by Zebi Hirsch b. Abraham Wronke, as a supplement to the "Yalḳuṭ Re'ubeni."

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* col. 2034; Fürst, *Bibl. Jud.* i. 126; Zunz, *Z. G.* p. 301, No. 256; Benjacob, *Oẓar ha-Sefarim*, p. 582, No. 666.

D. S. J. L.

NATHAN ISAAC BEN KALONYMUS BEN JUDAH. See ISAAC NATHAN BEN KALONYMUS.

NATHAN BEN ISAAC HA-KOHEN HA-BABLI: Babylonian historian of the tenth century. He was the author of a history of the exilarchate that gives many interesting details in regard to the exilarchs, particularly his contemporary Ukba. Extracts from this history were published by Samuel Shullam in his edition of Zacuto's "Yuḥasin" (Constantinople, 1566), as well as by Neubauer ("M. J. C." ii. 83 *et seq.*). Since Nathan b. Jehiel of Rome, the author of the "Aruk," is quoted in Zacuto's "Yuḥasin" (ed. Filipowski, p. 174, London, 1856) as "Nathan ha-Babli of Narbonne," Grätz ("Gesch." 3d ed., v. 288, 469–471) identified the latter for Nathan ben Isaac ha-Kohen ha-Babli and ascribed to him an "Aruk" similar to that written by Nathan b. Jehiel. Grätz even went so far

as to identify Nathan ben Isaac with the fourth of the four prisoners captured by Ibn Rumahis (see HUSHIEL BEN ELHANAN), assuming that he settled afterward at Narbonne.

BIBLIOGRAPHY: Geiger, in *Hebr. Bibl.* iii. 4; Gross, *Gallia Judaica*, p. 469.

M. SEL.

NATHAN JEDIDIAH BEN ELIEZER: Italian poet, born at Orvieto in 1607. In 1625, being then at Sienna, he paraphrased in Hebrew terza-rima three "widduyim": Bahya's, beginning ברבי נפשי (following the Italian paraphrase in verse of his maternal grandfather, Johanan Judah Alatrini), that of R. Nissim, and an anonymous widdui beginning במה אדרם. He was also the author of three sonnets in Hebrew and Italian, and of a Hebrew dirge consisting of eight strophes of six verses each. All these poems were published in one volume (Venice, 1628).

BIBLIOGRAPHY: Fürst, *Bibl. Jud.* iii. 22; Steinschneider, *Cat. Bodl.* col. 2035; Zunz, *Literaturgesch.* pp. 429–430.

M. SEL.

NATHAN BEN JEHIEL: Italian lexicographer; born in Rome not later than 1035; died in 1106. He belonged to one of the most notable Roman families of Jewish scholars. Owing to an error propagated by Azulai, he has been regarded as a scion of the house of De Pomis. Now, however, it is regarded as almost a certainty that he belonged to the 'ANAW (Degli Mansi) family. Nathan's father, R. Jehiel b. Abraham, aside from being an acknowledged authority on the ritual law, was, like the majority of the contemporary Italian rabbis, a liturgic poet. The details of Nathan's sad life must be excerpted and pieced together from several autobiographic verses appended to the first edition of his lexicon. It appears that he had begun life not as a student, but as a pedler of linen wares, a distasteful occupation. The death of his employer caused him to abandon trade for the Torah. He returned home, where his father began to bestow upon him the treasures of learning, the accumulation of which was continued under foreign masters. First, Nathan went to Sicily, whither Mazliah ibn al-Bazak had just returned from a course of study under Hai, the last of the Pumbedita geonim. It was there that Nathan garnered that Babylonian learning which has led some to the erroneous belief that he had himself pilgrimed to Pumbedita.

His Travels.

Then Narbonne enticed him, where he sat under the prominent exegete and haggadist R. Moses ha-Darshan. On his way home he probably lingered for a while at the several academies flourishing in Italy, notably at Pavia, where a certain R. Moses was head master, and at Bari, where R. Moses Kalfo taught. He arrived home, however, from his scholarly travels some time before the death of his father, which occurred about the year 1070, and which gave him the opportunity of illustrating the simplicity of funeral rites which he had been advocating. The presidency of the rabbinic college was thereupon entrusted by the Roman community to Jehiel's three learned sons: Daniel, Nathan, and Abraham—"the geonim of the house of R. Jehiel," as they were styled ("Shibbole ha-Leket," ii. 5). Daniel, the eldest, seems to have composed a commentary on the mishnaic section Zera'im, from which the "'Aruk" quotes frequently, and to have stood in friendly relations with Christian scholars. The three brothers rapidly acquired general recognition as authorities on the Law; and numerous inquiries were addressed to them. Their most frequent correspondent was R. Solomon b. Isaac (Yizhaki), an Italian scholar who is not to be identified with Rashi.

Nathan's private life was extremely sad. All his children died very young; and the bereaved father sought solace in philanthropy and scholarly application. In the year 1085 he built a communal bath-house conforming to the ritual law; and about seventeen years later, Sept., 1101, he and his brothers erected a beautiful synagogue. In February of the latter year had been completed the noble structure of his studiousness—the "'Aruk."

The "'Aruk."

The sources of this work are numerous. Aside from the "'Aruk" of Zemah b. Paltoi, which he utilized (it should be stated, however, that Rapoport and Geiger deny this), he used a very large number of additional works. Above all, he placed under contribution the information received, in both oral and written form, from R. Mazliah and R. Moses ha-Darshan, the former of whom, in particular, through his studies under Hai, had made himself the repository of Eastern learning. The entire extent of Nathan's indebtedness to his authorities can not be estimated, for the reason that of the hundreds of books cited by him many have not been preserved. But none will deny his obligation to R. Gershom of Mayence, whom he repeatedly quotes, though, as Kohut rightly maintains against Rapoport, he can not have been his personal disciple. Similarly he used the writings of R. Hananeel b. Hushiel and R. Nissim b. Jacob, both living at Kairwan. So frequent, in fact, were the references to R. Hananeel in the lexicon that R. Jacob Tam, for example, regarded the work as based entirely on the commentaries of that author ("Sefer ha-Yashar," p. 525), while the author of the "Or Zarua'," as a matter of course, referred to him almost all of the lexicon's anonymous statements. Hai Gaon, again, figures very frequently in its pages, sometimes simply designated as "the Gaon," while it has particularly assimilated all philologic material that is contained in his commentary on the mishnaic order Tohorot.

Seeing that the structure of the "'Aruk" consists, as it were, of so many bricks, it is hard to decide whether the builder really possessed all the linguistic learning stored up in it. None can gainsay the author's philologic spirit of inquiry—quite remarkable for his day, which antedated the science of linguistics; his frequent collation of "variæ lectiones" is notable, while his fine literary sense often saved him from crude etymological errancies. But, withal, the multitude of languages marshaled in the "'Aruk" is prodigious even for a period of polyglot proclivities. The non-Jewish Aramaic dialects are encountered side by side with Arabic, Persian, Greek, Latin, and even Slavonic, while Italian seems as familiar to the author as the various rabbinic forms of style.

Method and Scope.

This multiplicity of languages, however, is at

שנת המימה אף אנו חייבין עליה כלום **ימין** במגילת איכה דשיב אחור ימינו
לקץ הימין קץ נתתי לימיני גל זמן שימיני משועבדת בניי בשיעבדין גאלתי ימיני
גאלתי בניי הוא שהוא אמ׳ למען יחלצ ידיד הושע ימינ וענ ובראש׳ גמ׳ דחלק פ׳ לקץ שעתי
הקבה להחזיר ימינו לפניו

סליק פרקא

יניבא בראש׳ גמ׳ דם הסיוחש אחר בעוף מאי לאו בעוף דקא בעי לדמיה ליניבא לא
כחיה דקא בעי לדמיה ללבא וגם בסוי חרס ד חיה נפל ליה יניבא בכיתנית פ׳ דם
העוף שעושין אותו להמית התולעת שגדל בפשתן ויש מפרש התולע הוה כשידיה דם העוף
טורח מן הפשתן ודם החית עושים אותו לצבע לכא סם שמו לכא ודם החייה ביהוק אותו
חגון ועוד מפורש בערך אנבא **ינון** גבריתא דר׳ אליעזר פר׳ לב׳ לפני שמש
ינון שמו שהוא עתיד לינון ישיני עפר לפיכך נקרא שמו ינון

סליק פירקא

יסכה ברא׳ גמ׳ רס׳ בן סורר ומורה יסכה זו שרה ולמ׳ נקר׳ שמה יסכה שסכתה ברוח
הקודש דא יסכה שהכל סכין ביפיה **יסמין** בוספא דיסמין פ׳ בערך בכף

סליק פירקא

יעל קגס יאוש שלא מדעת בראש׳ גמ׳ דפר׳ אילו מציאות ע׳ ער זומם אביי אמ׳ למפרע
הוא נפסל בפרק דיני ממונות בשלשה וה בורר לו ובגמ׳ דפר׳ המרובה ל׳ לחי
העומד מאליו בג׳ דפר׳ א׳ בעירובין ק׳ קידושין שאין מסדרין לביאה בפרק האיש מקדש בו ג׳
גדול בר דעילאי שדר גיטא לדביתהו בראש גמ׳ דפר׳ השולח גט אבר אביי גדוך הטב
והמטיב ולא בטל הגט דגלויי דעתא בגיטא לאו מילתא היא עד שיאמר בפירוש בפל ידא
רגש הוה ואי הדר שדיה ויהיב לה ההוא גיטא מיגרשא ביה מ׳ משימר אגל נביאות
דהיאבין בבל דיני ממונות בשלשה וה בורר **יעל** בפר ראיהו בית דין שיפה שלראש
השנה שדיעל פשוט פי יעל כשבה נקבה ולעולם הוא פשוט ובתעניו בשלוכריה בפופים
בי ט׳ אדם שהן גרילים וכפופין קרנות שן והבנים תרג׳ קרנין ריעלין שן דפילין ושווכין
יעדשיה כבראש׳ רב פרש עה בגר ויערשיה ואליה וזכר׳ בני ירוחם בשעה שמדעיש
עולמי אליהו מזכיר זכות אבות בני ירוחם הקבה מתמלא רחמים על עולמו
יעירה מה לבן שבן קם תחת אביו ליעירה ולעידה אחוזה ובסו׳ תורת כהנים מרבה
אני את הבן שבן קם תחת אביו ליעירה ולעבר עברי **יעבץ** בתמורה
בפרק יש׳ בקרבנות תנא הוא עתניא הוא יעבץ ומה שמו יהודה אחי שמעון שמו
עתניא שענהו א׳ יעבץ שיעץ וריבץ הורה כישרא

סליק פירקא

יצהר בראש׳
גמ׳ דפר׳ דיני ממונות אלה בני היצהר אילו תלמידי חכמים שבארץ ישראל
שנוחין זה לזה בשמן

יפה כפסח בראש׳ פר׳ האשה הרי שהיו ידיו של אחד מהן יפות כלומר אוכל הרבה
יפגעני בהגדת ילמדינו בן יפגענו בדבר או בחרב יפגעך צריך ליכתב אלא נהגו
כבוד למלכות **יפנה** בפרק יש׳ בקרבנות וכלב בן קנז והוא כתב וכלב
בן יפנה מאי קרי ליה כלב בן יפנה שפנה מעצת מרגלים

סליק פרקא

יציב בראש׳ גמ׳ דהוציאו לו יציבא בארעא וגיורא בשמי שמיא פי משל הוא כלומר
האזרח למטה והגר למעלה חגחלים בימין והקטרת בשמאל וכן פי׳ יציב דפר׳ קמ׳
דעירובין אם הוא פתוח לכרמלית דלית ביה חיוב חטאת אסור לחשתמש בתוכו עד שיעש
לו לחי להתירו ואם פתוח לרשות הרבים דחייבינן לחיוב חטאת יהא מותר בלא לחי
כלו אך יהא דין כרמלי חמור מרשות הרבים **יצול** ובבורך וביצול שמא יש מפר׳
בתירא בארמית עד שלמחרישה שתופש אותו האיש חחורש בידו ומטה המחרישה
מתלי לית לחבא ולחבא ומתרגמ׳ לא תטה בכבט לא תצלי דין **יציע** בש׳ המוציא

PAGE FROM THE FIRST EDITION OF THE "'ARUK," ROME (?), BEFORE 1480.
(In the Columbia University Library, New York.)

present generally considered a mere mark of the multifarious character of the compilation; and the credit for the exegetic employment of the several languages is given to Nathan's authorities rather than to himself. While he possessed, no doubt, a superficial and empiric knowledge of Latin and Greek, of which the former already contained an admixture of contemporary Italian, and the latter, subdivided into spoken and written Greek, was still partly used in southern Italy; while he may have acquired a desultory acquaintance with Arabic, and certainly was quite familiar with Italian, yet it may be stated almost with certainty that the majority of his etymologies were compiled and copied from his various source books. For this reason, perhaps, the various dialects appear in the "'Aruk" under several names, each originating seemingly in a different author, as Arabic, for example, which occurs under three distinct denotations, possibly without Nathan being aware of their synonymity. To the same cause may be assigned the polyonymy of the Hebrew and rabbinic dialects in the "'Aruk," as well as the presence of a great deal of geographic and ethnographic information which the author certainly did not acquire in actual travel. As regards the grammatical derivation of Hebrew words, Nathan deviated from the principle of triliteral roots discovered by Judah ben David Ḥayyuj and adopted by the Spanish grammarians as a rule; like the majority of French and German rabbis, he considered two letters, and at times one, sufficient to form a Hebrew root.

Its Importance.

The "'Aruk" is significant as a monument in the history of culture. Aside from its purely scientific value as a storehouse of old readings and interpretations as well as of titles of many lost books, it is important as the only literary production of the Italian Jews of that age. Moreover, though mainly a compilation, it is one of the most noteworthy medieval monuments of learning. Compiled at the historic juncture when Jewish scholarship was transplanted from Babylonia and northern Africa to Europe and was subject to the perils of aberration, it signally emphasized the necessity of preserving the old rabbinical treasures and traditions. Its service in this respect was equivalent to that rendered by the two great products of contemporary Spanish and French Jews—Alfasi's Talmudic code and Rashi's commentary. Together the three contributed toward the spread of rabbinic study. Besides, one has to depend upon the "'Aruk" for whatever knowledge one may have of the intellectual condition of the Italian Jews in the eleventh century. Seeing that its author, for example, uses the Italian language freely to elucidate etymologies, that he frequently offers the vernacular nomenclature for objects of natural history, that he repeatedly calls into service for purposes of illustration the customs of foreign peoples, the character of the reading public of his day can easily be inferred. The superstitions of the time are also truly mirrored, while the dawn of skepticism may be discerned in his remark that as regards conjuring and amulets neither their grounds nor their sources were known ("Aruch Completum," vii. 157, s.v. קקף).

Influence and Editions.

The "'Aruk" rapidly achieved a wide circulation. According to Kohut, even Rashi was already in a position to utilize it in the second edition of his commentaries, having been acquainted with it by R. Kalonymus b. Shabbethai, the noted rabbi who had moved to Worms from Rome. Kalonymus, however, can at best have transported to his new home but meager information concerning the "'Aruk," as his removal occurred about thirty years prior to its completion; the first folios he may well have seen, since he was intimately acquainted with Nathan. A generation after the time of Rashi the "'Aruk" is found in general use among the Biblical commentators and the tosafists, as well as among the legalistic and the grammatical authors. Numerous manuscript copies were brought into circulation; and with the introduction of printing its spread was widely extended.

The first edition, which bears neither the date nor the place of publication, probably belongs to the year 1477, while in 1531 Daniel Bomberg of Venice issued what is no doubt the best of the early editions. In both the copying and the printing processes, however, the work suffered innumerable alterations and mutilations, which have been recently repaired to a certain extent by the scientific edition issued, on the basis of the first editions and of seven manuscripts, by Alexander Kohut ("Aruch Completum," 8 vols. and supplement, Vienna and New York, 1878–92).

A further proof of the popularity gained by the "'Aruk" lies in the numerous supplements and compendiums which soon commenced to cluster about it. Down to recent times all rabbinic lexicons have been grounded on the "'Aruk." The first supplement was written in the twelfth century by R. Samuel b. Jacob ibn Jam'i or Jama' ("J. Q. R." x. 514) of Narbonne, under the title "'Agur" (edited by Buber in "Grätz Jubelschrift," Hebr. part, pp. 1–47), a small work of little significance. In the thirteenth century R. Tanḥum b. Joseph of Jerusalem wrote a lexicon, "Al-Murshid al-Kafi," which purposed not only to replace the "'Aruk," which had grown rare, but also to complete and to correct it. Abraham Zacuto, author of the "Yuḥasin," at the beginning of the sixteenth century composed a supplement entitled "'Iḳḳere ha-Talmud," of which only a fragment of the latter part has come down. About the same time Sanctus Pagninus, a Christian, issued an "Enchiridion Expositionis Vocabulorum Haruch, Thargum, Midraschim Rabboth, et Aliorum Librorum" (Rome, 1523; Steinschneider, "Cat. Bodl." col. 2083). The general method of the "'Aruk" was also adopted by Elijah Levita, who, in his "Meturgeman" and "Tishbi," advanced a step in that he differentiated the targumic and the Talmudic words and also sought to complete his prototype. The manner and the matter of the "'Aruk" were closely followed by Johannes Buxtorf in his "Lexicon Chaldaicum Talmudicum" (Basel, 1639), and by David de Pomis in his "Ẓemaḥ Dawid." Early in the seventeenth century Menahem de Lonzano issued his small but useful supplement, "Ma'arik," concerned particularly with foreign words (in "Shete Yadot," Venice, 1618; newly

edited by Jellinek, Leipsic, 1853). "Ma'arik ha-Ma'areket," a compilation by Philippe d'Aquin, appeared in Paris in 1629. No doubt the best supplements to the "'Aruk" were written in the same century by Benjamin Mussafia, a physician at Hamburg, and by David ha-Kohen de Lara. Mussafia's "Musaf he-'Aruk" (1655), probably known also as "'Aruk he-Ḥadash," according to Immanuel Löw, devoted itself particularly to the Greek and Latin derivatives, leaning largely on Buxtorf. De Lara (d. 1674) published "Keter Kehunnah" (Hamburg, 1668), in which he had set before himself polyglot purposes, and which, though brought down to "resh," was published only as far as the letter "yod" (Steinschneider, *l.c.* col. 875).

Supplements and Compendiums.

His smaller work, on the other hand, "'Ir Dawid" (Amsterdam, 1638), of which the second part was called "Mezudat Ẓiyyon," confined itself almost exclusively to Greek derivatives.

Even the nineteenth century witnessed the publication of several works accredited to the classic lexicon. Isaiah Berlin (d. 1799) wrote "Haflaʼah Sheba-'Arakin" (Breslau, 1830; Vienna, 1859; Lublin, 1883), annotations to the "'Aruk"; similar notes were appended by I. M. Landau to his unscientific edition of the "'Aruk" (5 vols., Prague, 1819–40); while S. Lindermann has issued elucidations under the title "Sarid ba-'Arakin" (Thorn, 1870). Besides, there are several anonymous dictionaries attached to the same classic, *e.g.*, the abbreviated "'Aruk," "'Aruk ha-Ḳaẓer," known also as "Ḳiẓẓur 'Aruk," which was successively printed at Constantinople (1511), Cracow (1591), and Prague (1707), and which contains merely the explanation of words, without their etymologies. Another short "'Aruk," frequently cited by Buxtorf, and recently discovered in a manuscript at Bern, has been found to contain numerous French and German annotations. Of such epitomes there have no doubt been a multitude in manuscript form. A dictionary of still wider scope than the "'Aruk" is the "Sefer Meliẓah" of Solomon b. Samuel. Schiller-Szinessy, in fine, records the existence of a "Lexicon of the Difficult Words in the Talmud" ("Cat. Cambridge," p. 114).

Bibliography: Azulai, *Shem ha-Gedolim*, ed. Krotoschin, 1843, i. 137; Rapoport, *Toledot R. Natan*, in *Bikkure ha-'Ittim*, x. 1829; idem, *Toledot R. Hananel*, note 19, *ib.* 1832; idem, *'Erek Millin*, Preface; Geiger, *Nachgelassene Schriften*, iii. 267–274; Neubauer, *M. J. C.* i. 93, 102; Zunz, *G. S.* iii. 167; idem, *S. P.* pp. 204 *et seq.*; Steinschneider, *Cat. Bodl.* cols. 2040 *et seq.*; Grätz, *Gesch.* 3d ed., vi. 70; Perles, *Die Berner Handschrift des Kleinen 'Aruch*, in *Grätz Jubelschrift*, pp. 1–38; Güdemann, *Gesch.* iii. 63 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 357–366; Krauss, *Lehnwörter*, i., pp. xxxiv.–xxxix.; Kohut, *Aruch Completum*, Introduction and Supplements; Bacher, in *Z. D. M. G.* xlvii. 487 *et seq.*; idem, *Ein Hebräisch-Persisches Wörterbuch aus dem Vierzehnten Jahrhundert*, Strasburg, 1900; Jew. Encyc. iv. 580.

W. B. H. G. E.

NATHAN BEN JOEL FALAQUERA (PALAQUERA): Spanish physician of the latter half of the thirteenth century; perhaps identical with **Nathan of Montpellier**, the teacher of the unknown author of the "Sefer ha-Yashar." He was the son of a physician, and early began the study of medicine. He was the author of "Zori ha-Guf" (Steinschneider, "Cat. Bodl." col. 2537; Neubauer, "Cat. Bodl. Hebr. MSS." Nos. 2130, 1; 2131; 2132, 1), in which he collected the opinions of Hippocrates, Galen, Averroes, Avicenna, and Maimonides on therapeutics and hygiene. In this work, he uses all the medical and botanical terms he could find in the Talmud; otherwise he employs technical Arabic expressions, which he afterward translates into the vernacular. He is supposed to have been the author of a work on the celestial spheres.

Bibliography: P. Perrens, *Dotta Medicina Teorica Proposta del Rabbi Natan b. Joel Palquera*, Florence, 1870; Steinschneider, *Hebr. Bibl.* xvii. 61, xx. 17–20; Grätz, *Gesch. der Juden*, pp. 120, 328; Wolf, *Bibl. Hebr.* i. 921, iv. 1022.

S. J. S. R.

NATHAN BEN JOSEPH 'OFFICIAL' (אופיסיאל or אופציאל): French rabbi and controversialist; lived at Sens in the second half of the thirteenth century. He was one of the most famous rabbis of France in the Middle Ages. His son Joseph the Zealot calls him "the prince of orators," or rather "of polemists"; for Nathan had frequent debates both with the dignitaries of the Church and with baptized Jews. A strong friendship existed between him and Gauthier de Cornut, Archbishop of Sens. Among his religious controversies—in which he displayed a remarkable freedom of speech—may be mentioned those with the bishops of Mans, Vannes, Meaux, Anjou, Poitiers, Angoulême, and St. Malo, with the confessor of King Louis, and with Guillaume d'Auvergne, Bishop of Paris and confessor of Queen Blanche of Castile. He had similar relations with the members of various religious orders, especially the Franciscans or Cordeliers, and with the Abbé of Cluny, whom he met at Mantua. One of the Franciscans having found in the brazen serpent to which the Israelites owed their cure a symbol of Jesus Christ, Nathan remarked to him, "That is true; the brazen serpent does indeed represent Christ crucified; and the sight of him in this situation suffices to cure us of a desire to believe in him." He had several contests with the Dominicans, *e.g.*, with Frère Garin אחי גרין, who insisted that the Jews were reprobates and enemies of God, and even with Pope Gregory X., who, on his visit to France in 1273 to open the General Council of Lyons, discussed with Nathan the meaning of the Biblical verse, "A star has risen from the midst of Jacob" (Num. xxiv. 17). Defeated at every point, the pope finally asked, "And how do you then interpret this passage? Tell me, for the sake of friendship."

No writings of Nathan are extant, but his commentaries on detached verses of the Bible are quoted in the Tosafot to Taʼanit, and in "Daʼat Zeḳenim" (pp. 35c, 88a), and "Minḥat Yehudah" (pp. 30a, 52a).

Bibliography: Grätz, *Gesch.* vi. 483; Renan-Neubauer, *Les Rabbins Français*, p. 553; Zadoc Kahn, in *R. E. J.* i. 240, iii. 11–32; Zunz, *Z. G.* pp. 84, 89, 87.

S. S. K.

NATHAN JUDAH BEN SOLOMON: Provençal physician of the fourteenth century. His Provençal names were **En Bongodas** and **Bonjues**, and he was probably a native of Avignon where lived many other members of the Nathan family. Judah, like all the other members of his family, added to his father's name the formula "of the race of Ben Jesse," which is probably an allusion to the house of David, from which several Provençal families claimed to be descended.

Nathan devoted himself chiefly to the translation of scientific works from the Arabic into Hebrew. His translations, which are still extant in manuscript, were: "Kelal Kazer mcha-Sammim ha-Nifraim," a medical work of Ibn Abi Salt Umayya ben 'Abd al-'Aziz of Denia (Steinschneider, who is the possessor of the manuscript containing this translation, reproduced the preface of the author and that of the translator, with a short description of the work, in the "Isr. Letterode" [viii. 189 *et seq.*]; in his preface Nathan says that he began the translation of this work in his youth at the request of his master R. Kalonymus); "Kawwenot ha-Filosofim," a treatise on philosophy by Ghazali (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2219, 8); "Marashut ha-Rosh," a medical work of Ibn Wafid (*ib.* No. 2129); "Ha-Dibbur be-Yenot," an abbreviated translation of the treatise "De Vinis" of Arnaud of Villeneuve (Paris MS. No. 1128, 5); a treatise on fevers, compiled from Bernard de Gordon and Gilbert (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2135, 10). Nathan was also the author of an original work entitled "Iggeret" (Letter), defending the study of philosophy against the attacks of the Orthodox (Vatican MS. No. 296).

Bibliography: Carmoly, *La France Israélite*, p. 95; Geiger, *Jüd. Zeitschrift*, iv. 122; Gross, in *Monatsschrift*, 1880, pp. 170 *et seq.*; idem, *Gallia Judaica*, p. 8; Steinschneider, *Hebr. Uebers.* p. 367; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 28 *et seq.*

J. I. Br.

NATHAN B. LABI (B. JUDAH): German liturgist; lived at the beginning of the fourteenth century. He was the author of a liturgical work entitled "Sefer Mahkim," and sometimes quoted as "Sefer ha-Minhagim." Though it was not published, the book was often used by other writers on the liturgy. Two copies of the manuscript are extant, one in Vienna and one in Hamburg.

Bibliography: Joseph Colon, *Responsa*, No. 49; Benjacob, *Ozar ha-Sefarim*, p. 320, No. 991; Zunz, *Ritus*, pp. 28, 202, 204; Furst, *Bibl. Jud.* iii. 113, s.v. *M. Popers*; *R. E. J.* xxv. 67, note 1.

D. S. O.

NATHAN BEN MACHIR or **HA-MAKIRI (R. Nathan of Mayence):** French Talmudist of the eleventh century. He was the brother of the liturgical poet Menahem b. Machir, to whom he gave responsa on halakic questions ("Shibbole ha-Leket," § 290), and a cousin of R. Isaac b. Judah. He was the pupil of Rashi, who held him in great esteem on account of his great learning in Biblical as well as in Talmudic subjects and also for his liturgical compositions ("Teshubot Rashi," in "Hefes Matmonim," 1845). He was the compiler of "Ha-Orah," containing Rashi's decisions, and the author of portions of the "Ha-Pardes." He also commentated some liturgical poems as well as some prayers; and there is extant by him an Aramaic "Reshuth," an acrostic with his name, dealing with the Talmudic legend in Jonathan's Targum of the Prophets.

Bibliography: Zunz, *Literaturgesch.* Berlin, 1865; Weiss, *Dor*, iv. 334, 336, Vienna, 1887; Michael, *Or ha-Hayyim*, No. 1167, Frankfort-on-the-Main, 1891.

E. C. A. S. W.

NATHAN, SIR MATTHEW: English soldier and administrator; born in London Jan. 3, 1862; son of Jonah Nathan. He joined the Royal Engineers on May 19, 1880, from the Royal Military Academy, Woolwich, where he received the Pollock medal as the most distinguished cadet of his term, and the sword for exemplary conduct. He was promoted captain in the engineers on May 19, 1886, and major on Oct. 22, 1898. He served in Sierra Leone (1883–84) in connection with its fortification as an imperial coaling-station, and again as commanding the Royal Engineers in 1885–86 and 1886–1887; likewise in Egypt in 1884–85 (Nile expedition), in India in 1887–91, and in the Lushai expedition of 1889, for which he received a medal with clasp. He acted as secretary to the Colonial Defense Committee from May 11, 1895, and was created a companion of the Order of St. Michael and St. George (Jan. 2, 1899) for services in this capacity. In March, 1899, Major Nathan was appointed by Queen Victoria to administer temporarily the government of Sierra Leone. In Oct., 1900, he was appointed by the queen, governor of the Gold Coast in succession to Sir F. M. Hodgson. This was the first appointment of a Jew to a distant English colonial governorship. He was appointed governor of Hongkong in 1904.

Major Nathan has been a member of the council and of the executive and building committees of the Anglo-Jewish Association.

One of Nathan's brothers is **Major F. L. Nathan,** R.A., who was appointed in 1900 superintendent of the Royal Gunpowder Factory, Waltham Abbey. Another brother, **Sir Nathaniel Nathan,** is a colonial judge at Trinidad, West Indies. He was knighted in 1903.

Bibliography: *Jew. Chron.* March 10, 1899, and Oct. 26, 1900.

J. G. L.

NATHAN BEN MEÏR OF TRINQUETAILLE: French Talmudist and Biblical commentator; flourished in the twelfth and thirteenth centuries. He was the paternal grandfather of Estori ha-Parhi and teacher of Nahmanides and of Samuel ha-Sardi, author of "Sefer ha-Terumot." He was also in literary connection with Abraham ibn Daud (RABaD), and is quoted as a Talmudic authority by Menahem Me'iri (Beẓah 25a), who was his descendant. Nathan is quoted by his grandson as the author of a commentary on the Pentateuch, and by Nahmanides as the author of "Sha'are Tefisah," a work on illegal seizures, which is supposed by Gross to be a part of a larger work, divided into chapters ("she'arim").

Bibliography: Gross, in *Monatsschrift*, xxvii. 379–381; idem, *Gallia Judaica*, p. 247; Renan-Neubauer, *Les Rabbins Français*, pp. 516, 542.

H. R. M. Sel.

NATHAN MORDECAI: French physician; lived at Avignon in the middle of the fifteenth century. He was in correspondence with Joseph Colon, who speaks highly of Nathan's medical knowledge and who gives him the title of "mori," an expression which, according to some authorities, signifies "master," but is considered by others to be merely an epithet of respect. During the period 1450–56 he caused a complete copy of the Talmudic work "Bet ha-Behirah" of Menahem Me'iri to be made and added to it marginal notes. Nathan is

undoubtedly identical with the mathematician R. Mordecai Nadi (Wolf, "Bibl. Hebr." iv. 904), with the astronomer Mordecai Nathan, called the "great luminary," and with Maestro Mordecai Todros of Avignon, for whom Nathanael ben Nehemiah Caspi de La Argentière copied in 1454 at Arles the works of Alfasi and other Talmudic writers. In 1470 Nathan had a copy of Moses Solomon's translation of Averroes' commentary on the "Metaphysics" of Aristotle made by Crescas Vidal Cayl (Turin MS. No. xiv.; "Cat. Peyron," 21). Nathan Mordecai has sometimes been confounded with Isaac Nathan, author of the celebrated concordance. See COLON, JOSEPH B. SOLOMON.

BIBLIOGRAPHY: Carmoly, *Hist. des Médecins Juifs*, p. 126; Gross, in *Monatsschrift*, 1880, p. 518; idem, *Gallia Judaica*, p. 10; Joseph Colon, *Responsa*, No. 181; Renan-Neubauer, *Les Rabbins Français*, p. 533; idem, *Les Ecrivains Français Juifs*, pp. 581–582.

S. S. K.

NATHAN (NATA) BEN MOSES. See HANNOVER, NATHAN (NATA) BEN MOSES.

NATHAN, MOSES B. SOLOMON B. NATHANAEL: Provençal liturgist; his period and birthplace are unknown. He was the author of a didactic poem entitled "Toze'ot Ḥayyim"; it comprises fifty-eight sections and was edited in Menahem di Lonzano's "Shete Yadot" (Venice, 1618). A part of it is reproduced in Dukes's "Rabbinische Blumenlese" (p. 271, Leipsic, 1844). He is supposed to be the author of the popular Sabbath hymn "Ahabah be-Ta'anugim," found in most prayer-books.

BIBLIOGRAPHY: *Orient, Lit.* 1850, pp. 571–572; Zunz, *Z. G.* p. 474; Benjacob, *Ozarha-Sefarim*, p. 613; Geiger's *Jüd. Zeit.* iv. 203; Steinschneider, *Cat. Bodl.* col. 1977.

D. S. O.

NATHAN NATA OF SHKLOV. See NOTKIN, NATHAN.

NATHAN BEN SAMUEL: Spanish physician; flourished, as far as is known, at the beginning of the fourteenth century. He is designated in some manuscripts by the abbreviation נ ב ש ת, which some render "Nathan ben Samuel Tibbon," and others, more correctly perhaps, "May his soul rest in the shadow of the Most High" ("Nafsho be-ẓel Shaddai titlonen"). He left a commentary on the Pentateuch, entitled "Zikkaron Ṭob," which he wrote about 1307, and of which an abridged version is extant under the title "Mibḥar ha-Ma'amarim" (Leghorn, 1840). Nathan ben Samuel must not be confounded with his namesake Nathan the physician, who lived at Montpellier toward the close of the thirteenth century, and whom Steinschneider ("Hebr. Bibl." xvii. 61, xx. 17) identifies with the physician Nathan ben Joel Falaquera, author of "Ẓori ha-Guf."

BIBLIOGRAPHY: Gross, *Gallia Judaica*, p. 328; Renan-Neubauer, *Les Rabbins Français*, pp. 550, 748; Schiller-Szinessy, *Catalogue of the Hebrew Manuscripts Preserved in the University Library, Cambridge*, pp. 185, 194, 199; Steinschneider, in Berliner's *Magazin*, iii. 145.

E. C. S. K.

NATHAN, WOLF BEN ABRAHAM: German Biblical exegete and theologian; born at Dessau July 8, 1751; died there Sept. 6, 1784. He wrote a commentary on the Book of Job entitled "Pesher Dabar" (Berlin, 1777), which was highly praised and recommended for its clearness and lucidity by Moses Mendelssohn and Naphtali H. Wessely. But his "Grundsätze der Judischen Religion aus den Heiligen Büchern, dem Talmud und den Vorzüglichsten Rabbinen" (Dessau, 1782), a reader for the young, in which he presented the divergent opinions of the Rabbis, drew upon him the anger of his co-religionists, the direct cause being his "complaints against the Jewish nation" in the preface. He therefore changed and reprinted the "unfortunate preface," as Mendelssohn termed it, and made a formal apology. The German pedagogues Basedow and Salzmann warmly defended him, but Mendelssohn, who could do nothing for him, advised him not to let his "praiseworthy zeal for a good cause degenerate into quarrelsomeness."

BIBLIOGRAPHY: *Ha-Measef*, 1785, pp. 13 *et seq.*; M. Mendelssohn, *Gesammelte Schriften*, v. 662 *et seq.*; Fürst, *Gesch. Bibl.* p. 210; Supplement, p. 60.

S. M. K.

NATHAN DE-ẒUZITA, THE EXILARCH: According to Joseph b. Hama (Shab. 56b), Nathan de-Zuzita is to be identified with the exilarch 'Ukban b. Nehemiah, Joseph's contemporary (first half of the 4th cent.), who was a contrite sinner. The Seder 'Olam Zuṭa, too, in the list of the exilarchs (recension A, Neubauer, "M. J. C." ii. 71) mentions an exilarch called "Nathan 'Ukban" (Nathan de-Zuzita). Rashi (*ad loc.*) gives two explanations for the surname "Ẓuzita," which means literally either "sparks" or "hair" (comp. Ezek. viii. 2). Rashi explains that in touching the angel who received his repentance Nathan 'Ukban either emitted sparks or the angel took him by the hair. In Sanh. 37b Rashi explains the nature of Nathan's sin and says that after Nathan's repentance a radiance was seen about his head: hence the name "de-Zuzita." According to the geonim Zemaḥ and Saadia, Nathan 'Ukban, when he was young, was wont to curl his hair, his surname "de-Ẓuzita" being derived from that habit. Another interpretation is that fire would flash out from his ẓizit, so that nobody could stand near him.

As to the nature of Nathan 'Ukban's sins and repentance see Rashi to Sanh. *l.c.* R. Ahai of Shabḥa in his "She'eltot" (sections "Wa-yeḥi" and "Ki Tissa"), tells almost the same story as Rashi of a man who was called "Nathan de-Zuzita," but without mentioning either that he was likewise called "'Ukban" or that he was an exilarch. Further, this story is related by Nissim b. Jacob in his "Ma'aseh Nissim," at great length. Nathan being placed in the time of Akiba—that is, not later than the first third of the second century.

It may therefore be assumed either that there were two Nathan de-Zuzitas, the second being identical with the exilarch 'Ukban b. Nehemiah, or that Joseph b. Hama (*l.c.*) must be understood as comparing 'Ukban, in his repentance, to Nathan de-Zuzita, who was much earlier and perhaps was not an exilarch. It is true that in the Seder 'Olam Zuṭa (*l.c.*) it is clearly affirmed that Nathan I. was called also "'Ukban"; but in other details the three recensions of that work disagree with Joseph ben Hama, in that they leave it to be supposed that Nathan de-Zuzita was the son of Aḥai and not of Nehemiah, and that they represent him as

the father of Huna the exilarch, who lived in the time of Judah ha-Nasi I. The Seder 'Olam Zuṭa has in its list three exilarchs called "Nathan," the second being the grandson of the first, and the third the son of Abba b. Huna and father of Mar Zuṭra; it is the chronology of Nathan III. that coincides with that of Ukban of Shab. 56b. It may be added that Rashi (to Sanh. *l.c.*) confuses Nathan de-Zuṭita 'Ukban with Mar 'Ukba, "ab bet din" in the time of Samuel, which time coincides with that of Nathan II. Lazarus (in the list of exilarchs in Brüll's "Jahrb." vol. x.) supposes that Nathan I. reigned from about 260 to about 270, and Nathan II. from 370 to about 400. See EXILARCH.

BIBLIOGRAPHY: Hellprin, *Seder ha-Dorot*, ii.; Zacuto, *Yuḥasin*, ed. Filipowski, pp. 171 *et seq.*

W. B. M. SEL.

NATHANAEL OF CHINON: French tosafist, flourished about 1220. He was a disciple of Isaac ben Samuel of Dampierre. After 1224 Nathanael was director of the yeshibah in Chinon and was in correspondence with the most famous and learned of his contemporaries, including Samuel ben Shencor of Evreux, Isaac of Evreux (author of "Sha'are Dura"), Jehiel of Paris, and Isaac ben Todros. The last, in answer to Nathanael of Chinon's request for his opinion concerning a question at issue between himself and Jehiel, wrote that he dared not speak in the presence of the "pillars of the world." Nathanael wrote tosafot to the treatises Bezah, Ḥullin, Berakot, and 'Erubin. In one of the tosafot he is referred to as "our rabbi Nathanael" (Ta'an. 3b; Kid. 4a, b; "Shiṭṭah Mekubbeẓet" on Nazir 46b, 53a, 56a, Dubno, 1800). Some of his ritual decisions also have been preserved.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, i. 149; Gross, *Gallia Judaica*, pp. 579-580.

W. B. A. PE.

NATHANAEL B. NEHEMIAH CASPI. See CASPI, NATHANAEL BEN NEHEMIAH.

NATHANSON, BERNHARD: Russian-Hebrew journalist and author; born at Satanow, Podolia, April 15, 1832. He received his early Hebrew education under J. Z. Polichinetzki, author of "Ḳero Mikra," and then under the supervision of his own father. After the death of the latter in 1853, Nathanson went to Odessa, where he devoted himself to both sacred and secular studies. There he cooperated with Jacob Israel Levinsohn, the nephew of Isaac Baer Levinsohn, in copying and revising the latter's manuscripts. Nathanson was occupied for three years on Israel Baer Levinsohn's "Ahiyyah ha-Shiloni ha-Ḥozeh" and "Zerubbabel." In 1875 Nathanson went to Warsaw in connection with the publication of the complete works of Levinsohn. Nathanson's first article, "Le-Torah weli-Te'udah," was published in "Ha-Maggid" in 1864. The more important among his articles, contributed chiefly to "Ha-Meliẓ," are: "Tekunat Sefat 'Ibrit we-Hargashoteha" (1868); "Kerobaz" (1869); "'Al ha-Ẓaddikim we-'al ha-Ḥasidim" (1869); "Lefanim weha-Yom" (1870); "Zikronot le-Ḳorot Odessa" (1870). Nathanson wrote also: "Ma'areket Sifre Ḳodesh," Biblical onomasticon (Odessa, 1871); "Sefer ha-Zikronot," biography of Isaac Baer Levinsohn (Warsaw, 1875); "Sefer ha-Millim," lexicon of foreign words and technical terms found in the Talmud and midrashic literature (*ib.* 1880).

BIBLIOGRAPHY: *Sefer Zikkaron*, p. 73, Warsaw, 1889; Lippe, *Asaf ha-Mazkir*, i. 343, Vienna, 1881; Zeitlin, *Bibl. Hebr.* p. 249.

H. R. A. S. W.

NATHANSON, JACOB: Polish professor of chemistry; born at Warsaw 1832; died there Sept. 14, 1884; educated at the University of Dorpat. In 1862 he was appointed professor of chemistry at the academy Szkola Glawna at Warsaw, where he remained until it was closed, seven years later. Nathanson established several industrial schools and charitable societies and bequeathed 30,000 rubles as an endowment for the benefit of authors. He was the author of a number of works in Polish on chemistry.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 556, Warsaw, 1886; *Ha-Zefirah*, 1884, No. 36.

H. R. A. S. W.

NATHANSON, JOSEPH SAUL: Polish rabbi and author; born at Berzan 1808; died at Lemberg March 4, 1875; son of Aryeh Lebush Nathanson, rabbi at Berzan and author of "Bet El." He pursued his Talmudic studies at Lemberg in company with his brother-in-law R. Mordecai Zeeb Ettinger, in cooperation with whom Nathanson published: "Mefareshe ha-Yam" (Lemberg, 1828), notes by Joshua Heschel on the "Yam ha-Talmud," to which they appended their own responsa; "Me'irat 'Enayim" (Wilna, 1839), on the ritual examination of the lungs; "Magen Gibborim" (Lemberg, part i., 1832; part ii., 1837), on Shulḥan 'Aruk, Oraḥ Ḥayyim; "Ner Ma'arabi," on the Jerusalem Talmud. In 1857 Nathanson was elected rabbi of Lemberg, where he officiated for eighteen years. Nathanson was widely recognized as a rabbinical authority. He wrote also: "Yad Yosef" and "Yad Sha'ul," on the Shulḥan 'Aruk, Yoreh De'ah (Lemberg, 1851); "Haggahot ha-Shass," critical notes on the Talmud, printed in the Slavuta (1824-30) edition of the Talmud; "Ma'ase Alfas," commentary on Alfasi, printed in the Presburg (1836-40) edition of the latter; "Sho'el u-Meshib," responsa (Lemberg, 1865-79); "Dibre Sha'ul we-Yosif Da'at," responsa (*ib.* 1879).

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 483, Warsaw, 1886; Buber, *Anshe Shem*, p. 97, Cracow, 1895; Fürst, *Bibl. Hebr.* iii. 23; *Ha-Shaḥar*, vi. 292.

H. R. A. S. W.

NATHANSON, MARCUS: Russian scholar; born at Wilna 1793; died at Telsh, government of Kovno, June 10, 1868. He was the son-in-law of Joshua Zeitels. Nathanson devoted himself to the study of ancient Hebrew literature, publishing the following works: "Ḳontres Ayyelet ha-Shaḥar," critical notes on certain chapters of the Midrash Tehillim (printed in "Pirḳe Ẓafon," ii. 165-180); "Miktab 'al Debar Shemot Anashim," on Jewish proper names (*ib.* pp. 181-186); and a study on the Karaites (in "Debir," Wilna, 1864).

BIBLIOGRAPHY: *Ha-Karmel*, 1869, No. 47; Zeitlin, *Bibl. Post-Mendels.* p. 249, Leipsic, 1891-95.

H. R. A. S. W.

NATHANSON, MENDEL LEVIN: Danish merchant, editor, and economist; born in Altona Nov. 20, 1780; died in Copenhagen Oct. 6, 1868. When only eighteen years of age Nathanson established himself in business, and in 1806 became associated with the large Copenhagen banking firm of Meyer & Trier. When this firm failed in 1831, Nathanson devoted himself to economic questions. His first publication, entitled "Forerindring," appeared in 1813, and gave a short résumé of the preceding twenty-five years of Danish mercantile history. This drew public attention to the author, who for several years thereafter wrote the explanatory introductions to the official statistical tables. His most notable work is "Danmark's Handel, Skibsfart, Penge- og Finans-Væsen fra 1730 til 1830" (3 vols., Copenhagen, 1832–34), which he later enlarged and published under the title "Historisk-Statistisk Fremstilling af Danmark's National- og Stats-Husholdning fra Frederik IV.'s Tid til Nutiden" (*ib.* 1836, 2d ed. 1844).

Nathanson, however, is best known for his advocacy of the Jewish cause. He realized that in order to advance his coreligionists' claim to civic rights and liberties he must first help them to acquire a liberal education. With this end in view he founded (1805) the first parochial school for Jewish boys in Copenhagen (Den Mosaiske Friskole for Drenge) and (1810) a similar school for girls (Caroline-Skolen). Often, when these schools were in pecuniary difficulties, Nathanson supported them from his own purse. When the Jews of Denmark, by the royal decree of March 29, 1814, received full civic rights, it was due to a great extent to Nathanson's indefatigable efforts in their behalf (see COPENHAGEN; DENMARK).

Nathanson was editor of the "Berlingske Tidende" from 1838 to 1858 and from 1865 to 1866. A brief residence in England had developed in him a strong love for constitutional monarchy, and as the editor of the official organ of the Conservative party he fought a sharp polemical warfare against the National Liberals, who often made him the target for wit which not infrequently was poisoned with malice. His clever management of the paper, however, won him the stanch support of his party, and under him the "Berlingske Tidende" rapidly grew in importance.

Nathanson was loyal to his faith and retained to the last a lively interest in the Jewish cause, though all his children had, with his sanction, embraced Christianity.

BIBLIOGRAPHY: *Salmonsen's Store Illustrerede Konversations Leksicon*; Frank Cramer, *The Jews of Copenhagen*, in *New Era Illustrated Magazine*, June, 1904.

S. F. C.

NATIONAL FARM SCHOOL: American institution having for its object the training of Jewish lads in practical and scientific agriculture; situated at Farm School, Doylestown, Bucks County, Pa. The founding of the school was proposed in 1894 by the Rev. Dr. Joseph Krauskopf, after his return from a visit to the towns within the Pale of Settlement in Russia.

By means of lectures Dr. Krauskopf succeeded in raising funds for the purchase (1895) of the present site of the school. In the following year the main building was erected, which, with the grounds, was consecrated to its purpose in 1897. Toward the close of that year the school was opened with a class of eight pupils. Since that time the number of buildings has increased to ten, and the general equipment and stock have kept pace with the development of the school. The institution has graduated twenty-two pupils, nearly all of whom are creditably following their chosen vocation, four of them being in the employ of the United States Department of Agriculture.

Chapel of the National Farm School, Doylestown, Pa.
(From a photograph.)

At the present time (1904) the National Farm School has forty-five pupils, the number of admissions being limited by the dormitory capacity. The course of instruction covers four years and is designed to give a thorough training in practical and scientific agriculture. The subjects of instruction in class-room, supplemented by field work, are as follows: improved methods employed in the various operations of farming, use of farm machinery, treatment of soils, value of fertilizers, management of crops, feeding of and caring for stock, dairy operations (including butter- and cheese-making), poultry keeping, breeding, diseases of plants and animals, insects in their relation to crops, gardens, and fruit-trees, greenhouse- and nursery-work, truck gardening, fruit-growing, and landscape gardening.

The plant, including the two adjoining **Flora Schoenfeld Memorial** farms, covers 125 acres, ma-

king it possible to carry on diversified farming. It contains also several acres of timber land, affording three fine groves. Its dairy building is equipped with modern machinery, and is provided with model barns for cattle. The school is national; any well-recommended lad, from any part of the United States, capable of hard outdoor work and of faithful indoor study, and possessing the other necessary qualifications is acceptable. Tuition is free.

The school is under the management of a board of trustees, and in charge of an agricultural faculty, of which John H. Washburn, Ph.D. (Göttingen),

BARN-HOUSES OF THE NATIONAL FARM SCHOOL, DOYLESTOWN, PA.
(From a photograph.)

is the head. It is supported by subscription and by subvention from the state of Pennsylvania and the Federation of Jewish Charities of Philadelphia.

A. J. K.

NATIONS AND LANGUAGES, THE SEVENTY: The haggadic assumption that there are seventy nations and languages in the world is based upon the ethnological table given in Gen. x., where seventy grandsons of Noah are enumerated, each of whom became the ancestor of a nation. The earlier Christian writers also took this table as determining the number of existing nations and languages; but reckoning with the Septuagint, which counts seventy-two grandsons of Noah, there must be seventy-two nations and languages (see Augustine, "De Civitate Dei"; Anio, in his commentary on the second book of Berosus; comp. Azariah dei Rossi, "Me'or 'Enayim, Imre Binah," xlviii.). The Haggadah seems to have followed in this case the theory of the Hellenists, who regarded the ethnological table as a scientific and complete division of mankind into three races, distributed among three separate zones. This theory is expounded in the Book of Jubilees; "and at the beginning of the thirty-third jubilee they divided the earth into three parts between Shem, Ham, and Japheth, according to their inheritance" (ch. viii.).

In the Book of Jubilees.

The majority of Palestinian and Babylonian scholars considered the ethnological table to be a simple historical narrative, enumerating, without any pretense to completeness, the descendants of Noah, and indicating the places they had chosen for their respective residences. This is clearly expressed by R. Huna of Sepphoris, who, interpreting Canticles vi. 8 as an allusion to the nations and their languages, says: "Sixty and eighty are one hundred and forty. Of these, there are seventy nations, each of which possesses a separate language but not a separate script, and seventy other nations, each of which possesses both a separate language and a separate script; as to the nations which possess neither a separate language nor a separate script, they are numberless" (Cant. R. *l.c.*). In a later midrash, the "Midrash ha-Gadol," it is inferred from Cant. vi. 8 that there were only sixty original nations, eliminating from the ethnological table the ten nations descended from Japheth, Gomer, Javan, Ham, Cush, Raamah, Shem, Mizraim, Aram, and Joktan. As to the languages, the "Midrash ha-Gadol" counts seventy-two, as do the Christian authorities. "The total number of the countries that the children of Noah divided among their descendants was 104; of islands, 99; of languages, 72; and of scripts, 16. To the share of Japheth fell 44 countries, 33 islands, 22 languages, and 5 scripts; Ham received 34 countries, 33 islands, 24 languages, and 5 scripts; Shem, 26 countries, 33 islands, 26 languages, and 6 scripts."

Attempts were made by the Rabbis to identify those nations which were not known to the average reader. The Targumim to Gen. x. and I Chron. i., both the Palestinian and the Babylonian Talmuds, and various midrashim, interpret many of the names of the Biblical nations in the light of their geograph-

ical and ethnological knowledge. The following is a list of the rabbinical identifications according to Samuel Krauss, the second column giving the countries or places with which the various "nations" are associated:

THE SONS OF JAPHETH.

Biblical.	*Rabbinical.*
Gomer.	Carthagena (אפריקא; according to some sources, Gothia).
Magog.	Germania.
Madai.	Media.
Javan.	Macedonia (according to some sources, Ephesus).
Tubal.	Bithynia.
Meshech.	Mysia.
Tiras.	Thracia.

THE SONS OF GOMER.

Ashkenaz.	Asia (preconsularis).
Riphath.	Adiabene.
Togarmah.	Germanicia (city in the province of Commagene).

THE SONS OF JAVAN.

Elishah.	Æolis (in Asia Minor).
Tarshish.	Tarsus (city in Asia Minor).
Kittim.	Italy (southern; according to some sources, Hellas).
Dodanim.	Dardania (a district in the southwestern part of Mœsia).

THE SONS OF HAM.

Cush.	Arabia.
Mizraim.	Egypt.
Phut.	Marmarica (between Egypt and Cyrenaica).
Canaan.	Canaan.

THE SONS OF CUSH AND RAAMAH.

Seba.	Syene (the frontier town of Egypt to the south).
Havilah.	India (in Africa, south of Egypt).
Sabtah.	Lembritæ (to the south of Meroë).
Raamah.	Libya (between Egypt and Ethiopia).
Sabtecah.	Region on the eastern coast of Africa.
Sheba.	Mons Samaragdus (along the Red Sea).
Dedan.	Mazaces (in Mauritania).

NIMROD'S KINGDOM AND HIS FOUNDATIONS.

Erech.	Warka (on the left bank of the Euphrates; according to some sources, Charon in Media).
Accad.	Cascara (on the Tigris; according to some sources, Nisibin).
Calneh.	Nippur (unidentified by the Midrash; according to some sources, Ctesiphon).
Rehobot.	Probably a suburb of Nineveh.
Calah.	Edessa.
Rosen.	Ctesiphon.

THE SONS OF MIZRAIM.

Ludim.	Nomos Neut.
Anamim.	Mareotæ.
Lohabim.	Nomos in North Egypt.
Naphtuhim.	Pentascoimen.
Pathrusim.	Unidentified.
Casluhim.	Pentapolis (Cyrenaica).
Caphtorim.	Cappadocia.

Identifications.

The sons of Shem were not identified by the Rabbis because they were known, and of the Canaanite nations only the following places are given: Arthasia (city in Phenicia); Gebalene (in Idumea); Acra (in the Lebanon); Aradno (in Phenicia); Emesa (in Syria); Epiphania (in Syria); Callirhoe (to the east of the Dead Sea); Sidon; Tripoli (Phenicia); Cyprus.

According to the Rabbis, each of the seventy nations is placed under the protection of a special angel, except Israel whose protector is God Himself (Gen. R. xxxvii.). On the Feast of Tabernacles it is said in a haggadah, seventy sacrifices were offered, one for each nation. "Woe to the nations!" says R. Johanan, "they had suffered a great loss without realizing what they had lost. While the Temple existed the altar [the sacrifices] atoned for them; but now who will atone for them?" (Suk. 55a; Pesik. 193b, 195b). There was a discussion between R. Eleazar and R. Johanan with regard to the languages spoken before the Dispersion. According to the former, each nation had its own language, though it understood all the others; while the latter held that only Hebrew was spoken (Gen. R. xi. 1).

Modern Views.

An interesting appreciation of the qualities of various languages is that given by Jonathan of Bet Gubrin. "There are," he says, "four fine languages that ought to be used by the whole world: Greek for poetry; Latin for war; Aramaic for the dirge, and Hebrew for general speech." Some add that the characters of the Assyrian language should be borrowed, but not the language itself, which is not an original one (Yer. Meg. i. 71a). According to a haggadah, the angels understand all languages except the Aramaic, and therefore it is recommended not to pray in that language (Shab. 12b). Gabriel, however, is an exception to the rule for to his teaching the haggadah attributes Joseph's knowledge of all the seventy languages. "The astrologers," it is related in the haggadah, "said to Pharaoh: 'What! Shall a slave who was bought for twenty pieces of silver rule over us?' Pharaoh replied: 'But I find him endowed with kingly attributes!' 'If that is the case' they answered, 'he must know the seventy languages.' Then Gabriel taught him all the seventy languages" (Sotah 36b; "Yalk. Re'ubeni," section "Mikkez," p. 71b).

The word of God was pronounced on Mount Sinai in seventy languages (Shab. 88a; Ex. R. v.; comp. Acts ii. 5). The Torah was written in seventy languages in order that the nations should not be able to plead ignorance as their excuse for rejecting it (Tosef., Sotah, viii.). Among the seventy languages the most noble is Hebrew, for in it was pronounced the creative word of God (Gen. R. xviii., xxxi.; Yalk., Gen. 52). The Jewish law required that every member of the Sanhedrin should have sufficient knowledge of the seventy languages to be able to do without an interpreter (Sanh. 17a; comp. Meg. 73b; Men. 65a).

The ethnological table has become in modern times the object of much speculation, and various identifications have been offered. The works dealing with this subject are given in the bibliography. Without attaching any special significance to the number "seventy" (or "seventy-two"), which is often used in the Bible and in the Haggadah in an esoteric sense, as shown by Sutro-Deutsch ("Z. D. M. G." iv. 145 *et seq.*, lvii. 474 *et seq.*), most scholars regard the table as the first historical, though an imperfect, ethnological statement of the divisions of mankind at the time of Moses. According to Joseph Halévy it was intended by its author to serve a religious and moral purpose, for otherwise the

neglect of the most important nations of Asia Minor —as the Lydians, the Phrygians, the Lycians—and of the Semitic nations—as the Kenites and the Horites—which are mentioned in Biblical history, would be inexplicable. The purpose is, in Halévy's opinion, clearly indicated in the preceding chapter, to which the table is a natural sequence. There the author shows how Shem and Japheth acted together to put an end to the shameless conduct of their brother Ham. They both received the blessing of their father, who expressed a desire that they should always be united against Canaan, the descendant of Ham. It was to bring about the accomplishment of Noah's desire that the author composed the table and arranged it in such a fashion as to show the encroachments made by Canaan upon the patrimony of the Semites, thereby warning the Japhethites that, unless they united with the Semites, they would certainly suffer at the hands of Ham's descendants, whose numbers were far greater than theirs.

Bibliography: Rabbinical: Harkavy, *Ha-Yehudim we-Sefat ha-Sclawim*, pp. 4, 118, 120; *idem*, in Geiger's *Jüd. Zeit.* v. 34 *et seq.*; S. Cassel, *Magyarische Alterthümer*, pp. 270 *et seq.*; Krauss, in Stade's *Zeitschrift*, xix. 1-14, xx. 38-43; *idem*, in *Monatsschrift*, xxxix. 1 *et seq.*; Samuel Poznanski, in Stade's *Zeitschrift*, xxiv. 301 *et seq.*; A. Epstein, in *R. E. J.* xxiv. 84 *et seq.*

Modern: Bochart, *Geographia Sacra*, section *Phaleg*; J. D. Michaelis, *Spicilegium Geographiæ Hebræorum*, Göttingen, 1769; Schulthess, *Das Paradies*, Zurich, 1816; Feldhaff, *Die Völkertafel der Genesis*, Elberfeld, 1837; Lenormant, *Les Origines de l'Histoire d'Après la Bible et les Traditions des Peuples Orientaux*, vol. iii., Paris, 1880-82; Krucke, *Erklärung der Völkertafel*, Bonn, 1857; Knobel, *Völkertafel der Genesis*, Giessen, 1850; Sayce, *The Races of the Old Testament*, London, 1891; Gutsmid, *Kleine Schriften*, v.

K. I. Br.

NAṬRONAI II., B. HILAI: Gaon of the academy at Sura early in the second half of the ninth century; he succeeded Sar Shalom. His father had occupied the position about thirty years before. Although Naṭronai was of advanced age when he entered on the office, and although his official term embraced less than a decade, an unusually large number of responsa were issued by him. Questions were addressed to him from all parts of the Diaspora; and his answers, about 300 of which have been preserved in various compilations (*e.g.*, in "Sha'are Ẓedek," "Teshubot ha-Ge'onim," and "Ḳebuzat ha-Ḥakamim"), show his thorough mastery of the subjects treated as well as his ability to impart knowledge. He always employed the language with which his correspondents were most conversant. With equal ability he handled the Aramaic dialect of his predecessors and the Neo-Hebraic; and he is said to have been the first of the Geonim to use the Arabic language for scholastic correspondence.

Violently opposing the Karaites, Naṭronai endeavored to enforce the observance of every rabbinic provision emanating from or as explained by either of the two great Babylonian academies; and as the Karaites rejected the ritualistic forms of these schools, he made strenuous efforts to establish uniformity among the Rabbinites. Hence the origin of many a ritualistic formula is traced to him ("Siddur R. Amram," *passim*; see also Zunz, "Ritus," p. 220).

Naṭronai was also credited with a mastery of transcendentalism. It was said that by this means he caused himself to be mysteriously transported to France, where he instructed the people, and then was as mysteriously transported back to Babylonia. The gaon Hai, however, denied this, suggesting that some adventurer may have impersonated Naṭronai and imposed on the Jews of France ("Ṭa'am Zeḳenim," ed. Frankfort-on-the-Main, 1854, pp. 55a, 56a *et seq.*; comp. Harkavy, "Zikkaron la-Rishonim wegam la-Aḥaronim," iv., p. xxiii.).

Bibliography: Grätz, *Gesch.* 2d ed., v. 248; Halevy, *Dorot ha-Rishonim*, iii. 122a *et seq.*; Kaminka, in Winter and Wünsche, *Die Jüdische Litteratur*, ii. 22; Weiss, *Dor*, iv. 114 *et seq.*

W. B. S. M.

NAṬRONAI B. NEHEMIAH (MAR YANḲA): Gaon of Pumbedita from 719 to 730; son-in-law of the exilarch Ḥasdai I. Vain of his family connections and secure in his position, he was so arrogant in his dealings with the students that many of them left the academy, returning only after his death (Letter of Sherira Gaon). Two responsa are ascribed to him, both relating to the return of Jews who had left their community to follow heretical leaders ("Sha'are Ẓedek," iii. 7, 10). In one of these responsa Naṭronai decides that the followers of the pseudo-Messiah Serenus should again be received into their community; in the other he decides against the reception of the children of certain heretic Jews who had renounced both the Talmudic and the Biblical Judaism. Weiss, however, ascribes these two responsa to Naṭronai b. Hilai. A number of responsa in the compilation "Sha'are Ẓedek" and elsewhere (comp. Mussafia, "Teshubot ha-Ge'onim," Nos. 23, 52, 63, 83–87, 90, Lyck, 1864) bear the name of Naṭronai, but it is difficult to decide whether they are the work of Naṭronai b. Nehemiah or of some other Naṭronai.

Bibliography: Grätz, *Gesch.* 2d ed., v. 164, note 14; Weiss, *Dor*, iv. 116; Winter and Wünsche, *Die Jüdische Litteratur*, ii. 9 *et seq.*; I. Müller, *Mafteaḥ*, p. 64.

W. B. S. M.

NATURAL HISTORY IN THE BIBLE. See Animals of the Bible; Botany; Metals.

NAUMBOURG, SAMUEL: French composer; born at Dennenlohe, Bavaria, March 15, 1817; died at Saint-Mandé, near Paris, May 1, 1880. After having held the office of ḥazzan and reader at Besançon and directed the choir of the synagogue at Strasburg, he was called, in 1845, to officiate in the synagogue of the Rue Notre-Dame de Nazareth at Paris, where he became professor of liturgical music at the Séminaire Israélite. Shortly before his death he was elected Officier d'Académie. The more important of his compositions are: "Chants Liturgicals des Grandes Fêtes" (Paris, 1847); "Zemirot Yisrael," comprising psalms, hymns, and the complete liturgy, from the most remote times to the present day (*ib.* 1864); "Shire Ḳodesh," new collection of religious songs for use in Jewish worship (*ib.* 1864); "Aguddat Shirim," collection of religious and popular Hebrew songs, from the most ancient times to the present day (*ib.* 1874); "Shir ha-Shirim Asher li-Shelomoh" (*ib.* 1877), with an essay on the life and works of Solomon de Rossi. The last-mentioned work is dedicated to Baron Edmond de Rothschild, who discovered a portion of the songs of De Rossi and who encouraged Naumbourg in his ef-

forts to revive the musical productions of the old master.

BIBLIOGRAPHY: *Arch. Isr.* vol. xli.; Zadoc Kahn, *Souvenirs et Regrets*; Winter and Wünsche, *Jüdische Litteratur*, iii. 527.

S. J. KA.

NAUMBURG, JACOB: Rabbi of Mayence and Offenbach at the end of the eighteenth century. He was the grandson of Jonah Te'omim, the author of "Ḳikayon de-Yonah." Naumburg wrote: "Naḥalat Ya'aḳob," commentary on the smaller tractates (Fürth, 1793); "Hiddushim 'al ha-Torah," notes on the Pentateuch; "Hiddushim 'al ha-Midrash," notes on the Midrash; and "Derushim," sermons preached in Mayence and Offenbach between 1770 and 1781; the last three works are in manuscript.

BIBLIOGRAPHY: Fuenn, *Keneset Yisrael*, p. 556, Warsaw, 1886; Fürst, *Bibl. Jud.* iii. 25.

D. A. S. W.

NAUMBURG, LOUIS: Cantor; born in Treuchtlingen, Bavaria, 1813; died in New York city March 4, 1902. He was descended from a family of cantors, traceable in an unbroken line as far back as 1612, every generation having had at least one member devoted to the profession. Naumburg went to America after 1848, and was elected cantor of Reform Congregation Keneseth Israel at Philadelphia, Pa., which position he held from 1850 to 1860. In 1865 he was chosen minister of Congregation Rodeph Shalom, Pittsburg, Pa., in which city he lived until within a few years of his death.

During his earlier years in America Naumburg acted as teacher and reader in the synagogue of the Congregation Keneseth Israel of Philadelphia. He prepared a metrical version in German of the Book of Proverbs.

BIBLIOGRAPHY: *American Hebrew*, March, 1902.

A. J. Co.

NAVARRA, ABRAM: Rabbi at Casale (Casale-Monferrato) in 1650. Responsa by him are found, in manuscript, in the collections of David Kaufmann of Budapest and of the Jews' College at London (Mortara, "Indice," p. 43).

G. I. E.

NAVARRE: Former kingdom in Spain, surrounded by Aragon, Castile, and the Basque Provinces; now comprised in the provinces of Navarre (Spain) and Basses-Pyrénées (France). Sometimes independent, and at other times under French suzerainty, it finally became divided into a Spanish and a French province. It is known to have had a Jewish community before the end of the tenth century, and it may have had one still earlier. To repeople the depopulated cities after the expulsion of the Saracens, D. Sancho el Mayor, the first king of Navarre, endeavored to attract the Jews to his domains. They settled in the seaport towns of Pamplona, Estella, Olite, Tafalla, Viana, Funes, and Cortes, but principally in Tudela. The first kings appointed the Jews as guardians of the fortifications, and granted them special privileges ("fueros"). The reign of D. Alonso Sanchez el Batallador (the Valiant), which lasted almost thirty years, greatly influenced the civic status of the Jews in his dominions. In the "Fuero General" or "Fuero Foral de Navarra," which is attributed to him, they received full civil rights. For the laws governing the Jews see Kayserling, "Gesch. der Juden in Spanien," i. 194 *et seq.*

Under Spanish Rule.

Very unlike this tolerant ruler was his brother and successor, D. García Ramirez el Mango (the Monk), who showed himself most liberal toward the clergy and the nobility at the expense of the Jews. In 1144 he gave the synagogue of Estella to the Church and transferred to the nobility of that town an entire village that had been built and was then inhabited by Jews. D. Sancho el Sabio protected the Jews against the animosity of the Navarrese, confirmed them in their former privileges, and granted them additional ones. He enacted that lawsuits between Moors or Christians and Jews were to be decided only by such as professed the faith of the contending parties, and further that Jews were to pay tithes only on property acquired by purchase, and not on inheritances. Upon the death of D. Sancho el Fuerte, who had employed Jews as his financial agents, D. Theobald I. succeeded to the throne (1234). Like the other rulers of the Iberian Peninsula, he was requested by Pope Gregory IX. to force the Jews to wear a BADGE to distinguish them from the Christians, but he declined to accede to the demand. As the protector of the Jews, Theobald endeavored to guard their privileges, and to defend them not only against mob violence, as in the riot at Tudela, but also against oppression by the municipal authorities.

Under French Suzerainty.

With the accession of Theobald II., son-in-law of Louis IX. (the Saint) of France, Navarre was placed under French suzerainty, and the Jews there were reduced to the same position as their French brethren; they were subjected to the same frequent decrees against usury and the same anti-Jewish outbreaks. Theobald II. was succeeded by his brother Henry, who died in 1274, after a brief reign. Civil disturbances then broke out, and these Jews who, as in Pamplona, readily took part in the factional strife suffered greatly. A French army, which invaded the country to suppress the rebellion, pillaged the houses of the Jews and destroyed the synagogues (1276). Philip the Fair, acting as guardian of the young queen Joanna, began his reign by levying a CORONATION TAX of 20,000 livres on the Jews of Navarre. He also relieved those inhabitants of Murillo, Calahorra, Arnedo, Corella, Buñuel, Ribaforado, Azagra, and San Adrian who owed the Jews money, from paying interest on their debts, which he caused either in whole or in part.

Pastoureaux Uprising.

The more disturbed and critical the condition of the country became during the reigns of the feeble kings Louis Hutin and Philip the Tall the worse became the position of the Jews. In 1320 occurred the uprising of the PASTOUREAUX. The rapacious rich attacked the Jews in Tudela and slew many of them. The Navarrese hatred of the Jews was constantly increased by the incendiary speeches of the Franciscan monk Pedro Olligoyen and others, developed into frenzy. Immediately after the death of Charles I., who had refused

five years, the storm against the Jews burst forth throughout the country (1328). Especially horrible was the massacre in Estella (Saturday, March 5 = 23d Adar), where the ghetto was burned and its entire population slain; the Jews were slaughtered also in Tudela, Viana, Falces, Funes, Marcilla (not Moncilla, as Grätz has it), and elsewhere. More than 6,000 lost their lives during these persecutions (see Moret, "Historia de Navarra," iii. 109; Yanguas y Miranda, "Diccionario de Antigüedades de Navarra," ii. 113; *idem*, "Historia de Navarra," p. 168; Zurita, "Anales de Aragon," ii. 84a; Zacuto, "Yuhasin," p. 224).

Freed from the French yoke, Navarre received a king of its own in the Count of Evreux, who, with his consort Juana, was crowned March 5, 1329, as Philip III. The new ruler imprisoned the rebellious Franciscan Pedro Olligoyen and imposed fines on the cities of Estella and Viana, which were, however, remitted as an act of grace. On the other hand, he confiscated all property taken from the Jews and in addition imposed a coronation-tax of 15,000 livres upon them, robbed and impoverished as they were. Through the persecutions the Jews were completely separated from the Christians; their rights became more and more restricted, and they were allowed to get their corn ground only at the mills assigned to them. For trivial offenses they were hanged or buried alive. Their condition became still worse under Charles II.; the people shunned them and they were confined to their narrow streets; and the taxes imposed upon them were so high that they could no longer raise the sums demanded. These sums amounted in 1384 to 12,000 livres for the Jews in the little kingdom; they were, moreover, forced to pay subsidies, and to lend money to the impoverished king. Everything they bought or sold, even the clothes they wore, were subject to heavy taxation. To this were added the horrors of war, while pestilence often demanded its sacrifices. It became almost impossible for them to remain in Navarre, and every one emigrated who could. Three hundred of the wealthiest families left Tudela. After 1366 there were scarcely 450 Jewish families in the entire kingdom. To make emigration more difficult for them Moors and Christians were forbidden to purchase real estate from them without the king's special permission. In 1380 the Jews were forced to pay an additional tax of five sueldos per livre on the prime cost of everything sold or mortgaged to Christians during the preceding fifty years.

Taxation.

The condition of the Jews was ameliorated under Charles III., the son and successor of Charles II., who died in 1387. Soon after the accession of the new king the Jews presented him with 3,000 livres. In return he granted them several privileges, influenced, doubtless, by the fact that his court physician was Chief Rabbi Joseph Orabuena, whose son Judah was also a member of the royal retinue. During the king's journey to Paris in 1397 he was accompanied by four Jews—two physicians, a surgeon, and an astrologer. The Jewish residents of Navarre were so impoverished that they could no longer pay taxes; hence the king, while continuing a rigid collection from the Jews in Pamplona, who formed the richest community in the country, exempted their coreligionists of Tudela from the obligation to furnish beds, etc., during his stay in that city.

Under Charles III.

Poverty saved the Jews from the bloody persecution of 1391 as well as from the proselytizing zeal of Vicente Ferrer, but entire families fell victims to the plague in 1401, 1410–11, 1422, 1423, 1434, and 1435. By order of D. Juan de Labrit they were restricted to their ghettos, where their synagogues were situated, and in 1492 the cortes in Tafalla enacted that no Jews, except physicians, should be seen in the streets on Sundays or holidays.

On the proclamation of the edict banishing Jews from the kingdom of Spain the Jews of Aragon turned toward neighboring Navarre. A number of exiles from Saragossa and other towns applied for admission to the magistrate of Tudela, who had at an earlier period granted protection to certain Maranos, but by mutual agreement neither Tudela nor Tafalla would admit them. The Jews found an asylum with the counts of Lerin, in whose capital, of the same name, sixty-six Jewish families lived in 1495 (not 12,000 Jews, as some assert); scarcely 120 Jews entered Navarre, and from that town, also, they were banished in 1498. When this occurred some of the unfortunates emigrated to Provence, but most of them embraced Christianity and remained in the country. In Tudela alone 180 Jewish families were baptized. To these Neo-Christians the Navarrese transferred their hatred, entire districts refusing to tolerate them. They were excluded from public office, and were, even centuries later, objects of undisguised contempt as secret adherents of Judaism.

The Jews of Navarre early engaged in different trades; there were among them tanners, weavers, goldsmiths and silversmiths, shoemakers, and tailors. They devoted themselves chiefly, however, to mercantile pursuits, and through them Pamplona and Estella became important commercial centers, while they made Tudela the most noted slave-market. Jews visited the fairs and markets and furnished the common people as well as the court with all kinds of goods, including corn, furs, silk, and clothing, and also asses and mules. They likewise carried on extensive financial operations, and the most important business house in Navarre in the fourteenth century was that of Ezmel de Ablitas. Jews were preferred as tax-farmers, and, despite their hatred of the Jews, the Navarrese had confidence in Jewish physicians, some of whom were appointed court physicians. In Navarre, as in other Spanish kingdoms, Jews were required to take a special form of oath. The larger communities in the kingdom were the homes and birthplaces of well-known Jewish scholars. See Estella; Pamplona; Tudela.

Occupations.

Bibliography: Moret, *Anales del Reyno de Navarra*, ii. 26, 92, 252, 308, 347 *et seq.*, Pamplona, 1766; Yanguas y Miranda, *Historia de Navarra*, San Sebastian, 1832; idem, *Diccionario de Antigüedades de Navarra*, Pamplona, 1843; Isaac b. Sheshet, *Responsa*, pp. 373, 445; Kayserling, *Die Juden in Navarra, den Baskenländern und auf den Balearen*, pp. 1–110; Rios, *Hist.* ii. 164 *et seq.*, 283 *et seq.*, 450 *et seq.*; iii. 188 *et seq.*, 322 *et seq.*; Jacobs, *Sources*, pp. 92–123.

S. M. K.

NAVARRO: Portuguese family, the following members of which became well known:

Judah ben Moses Navarro: Son of Moses Navarro, body-physician of Pedro I. of Portugal; "tesoreiro é almoxarife mór" (treasurer and receiver-general of taxes) of Pedro I. and John I. of Portugal, a post which, after a few years, was taken from him and transferred to Moses Gavirol (Chavirol). In 1375 the king again appointed him receiver-general. D. Judah, who was exceedingly wealthy, made a present to the king of a large estate, enriched with orchards and vineyards, situated in Alvito, Alemtejo. From Jan. 1, 1378, he paid for five years the enormous sum of 200,000 livres yearly for the lease of taxes. In consideration of this he was granted the privilege of proceeding unhindered and with the utmost strictness against all delinquent taxpayers. This right was granted to his agents also, among whom was a relative of his by the name of **Jacob Navarro.**

Bibliography: Mendes dos Remedios, *Os Judeos em Portugal*, p. 163; Rios, *Hist.* ii. 278 *et seq.*

Moses Navarro: Body-physician to King Pedro I. of Portugal and "arrabi mór" (chief rabbi) of the Portuguese communities; died in Lisbon about 1370. By royal permission he assumed the name of his birthplace, which he left in consequence of the persecutions there. D. Moses Navarro, who held the office of receiver-general of taxes, stood high in the favor of the king, which advantage he utilized on several occasions in behalf of his coreligionists. It was probably at his suggestion that many laws concerning the inner relations of the community were modified, as those regarding the reelection of the rabbi and the officers of the congregation. He possessed a large estate in the neighborhood of Lisbon. Moses filled the office of chief rabbi for nearly thirty years.

Bibliography: Mendes dos Remedios, *Os Judeos em Portugal*, p. 157; Kayserling, *Gesch. der Juden in Portugal*, p. 25; Rios, *Hist.* ii. 266 *et seq.*, 271.

Moses Navarro: Son or (according to Rios, "Hist.") grandson of Moses Navarro (see above); Portuguese chief rabbi and "almoxarife," and body-physician of King John I.; died about 1410. Alarmed at the cruel persecution of the Jews in Spain and apprehending that it might spread to Portugal, D. Moses, in 1391, in the name of all Portuguese Jews, submitted to the king in Coimbra a bull of Pope Boniface IX., dated July 2, 1389, and based upon a bull of Pope Clement VI., in which it was most strictly forbidden to baptize a Jew by force, to beat, rob, or kill him, or to desecrate Jewish cemeteries, etc. By an enactment of July 17, 1392, the king not only ordered that this bull should be published throughout the kingdom, but he issued simultaneously a law to the same effect. At the same time D. Moses obtained the king's protection for the Spanish Jews who, in the year of terror 1391, sought refuge in Portugal. The king issued also a further order that both native-born and immigrant Jews should be protected, and prohibited under penalty their arrest. Moses' successor as chief rabbi was Judah Cohen, otherwise unknown.

Bibliography: Rios, *Hist.* ii. 456 *et seq.*; Kayserling, *Gesch. der Juden in Portugal*, pp. 38 *et seq.*; Mendes dos Remedios, *Os Judeos em Portugal*, pp. 21 *et seq.*

S. M. K.

NAVIGATION.—Biblical Data: That the Israelites, practically, did not engage in navigation is due to the fact that they never held the sea coast for any length of time. According to Judges v. 17, Josh. xix. 26, 28, Gen. xlix. 13, and Deut. xxxiii. 19, the territories of the tribes of Dan, Asher, and Naphtali did indeed touch the sea temporarily, but the time was too short to bring about any fruitful results. Besides, the sea coast of Palestine south of Mount Carmel is remarkably poor in natural harbors. Neither was river navigation in Palestine possible; the Jordan was not suited to it on account of its quick descent and many rapids. Only once is a ferry mentioned in connection with that river, and that was provided for David in order that he might avoid the necessity of fording the Jordan (II Sam. xix. 18). It is a remarkable fact that the Old Testament nowhere mentions ships on Lake Gennesaret. This can not be because navigation was not known there, or was unimportant; it is probably due to the fact that Galilee as a whole played too insignificant a part in Hebrew history to have given much occasion to speak of the conditions existing there. At the time of Jesus the lake must have been alive with fishing-boats.

The only Hebrew seafaring expeditions of which anything is known did not proceed from any Mediterranean harbor on the coast of Palestine, but went out from Ezion-geber and Elath on the Red Sea, and they took place possibly only because the Israelites were allied with the Phenicians, who were a maritime people at that time. Even the rafts of cedar and cypress which were necessary for Solomon's building enterprises were brought from the north along the coast, not by Israelites but by Phenicians, the Israelites transporting them overland (I Kings v. 9). Nor did the Jews engage in navigation in later times, even when they possessed harbors. The Maccabean Simon conquered the seaport town of Joppa (I Macc. xiv. 5), and Herod's extensive building operations in the harbor of Cæsarea are mentioned; but nothing is heard of any seafaring enterprise at that time on the part of Jews. Mention occurs of Jewish piracy in the time of Pompey (Josephus, "Ant." xiv. 3, § 2) and also during the time of the Judæo-Roman war, when the fugitives, who consisted in part of Jews, and who had gathered at Joppa, starting from that point for a short time made the coasts of Phenicia, Syria, and Egypt unsafe (comp. Josephus, "B. J." iii. 9, § 2). The ships of Tarshish, mentioned in the Bible concerning whose construction and luxurious equipment Ezek. xxvii. gives an account, were Phenician. See Ship.

E. G. H. W. N.

——Post-Biblical: The Talmud gives evidence of the participation of Jews in navigation in the long list of foreign articles they are mentioned as importing into Palestine and Babylonia many of which must have come by ships. Many legal enactments in which the purchase of ships is mentioned (B. B. v. 1). The purchase of a ship includes that of its masts, rudder, and ropes (*ib.*). Yet some of the stories told by Rabba bar bar Hana show a certain wonder at and unfamiliarity with the sea which precludes any wide acquaintance with seamanship. There seems even to have been current a kind of

marine insurance. According to Josephus ("Contra Ap." ii., § 5), the Jews of Alexandria had the most to do with the sea-trade of the Red Sea.

After the spread of Jewish commerce in Moslem and Christian lands following upon the rise of Islam (see COMMERCE) there is greater evidence of Jewish participation in sea-trade. The Radanites carried on traffic in this way throughout the Mediterranean. Charles the Great once mistook a Norman vessel for a Jewish one, and there seems to have been frequent communication between Jews of Cologne and England by sea ("Recessen der Hansetage, 1256–1430," iii. 295). Jews contributed largely toward the progress of chartography in the Middle Ages (see CHARTOGRAPHY), and the discovery of America was largely due to their charts and mathematical instruments. Several Jews accompanied Columbus, Vasco da Gama, and Albuquerque. When James Lancaster went on the first voyage of the East India Company a Jew who knew several languages accompanied him and was of considerable assistance in dealing with the Sultan of Sumatra. In 1521 Jewish pirates attempted to prevent the junction of the Spanish fleet with that of the Venetians. In Hamburg and Amsterdam several Jewish seamen followed their calling. Captain Ribeiro died in the latter place in 1623, and the family Ferro in Hamburg have an anchor for their crest. In both Glückstadt and Emden Jews were known as sailors in the seventeenth century. In the former Paulo Melão built a ship for himself in 1628, much against the will of the local ship-builders. Jews of Altona carried on trade with Greenland in the eighteenth century, and in the fight off the Dogger Bank in the North Sea Captain Almeida distinguished himself on the Dutch side (1785). At the beginning of the nineteenth century the firm of Meyer & Simon had many vessels which carried corn to England, and had branches in Hamburg and New York. One of their ships was named the "Swift Jew." Philip Rec of Hamburg had at one time no less than five ships plying between Amsterdam and Antwerp. Other firms connected with the shipping trade were those of Lyon of Emden and Hollander of Sens.

In more modern times many Jewish firms have been connected with shipping in the colonial trade, while Albert Ballin is the chief promoter of the Hamburg-American transatlantic line, which has almost revolutionized the Atlantic passenger traffic.

BIBLIOGRAPHY: Grunwald, *Der Juden als Seefahrer*, Hamburg, 1908; *idem*, in *Ost und West*, iv. 479–486.

E. C. J.

NAZARENES: Sect of primitive Christianity; it appears to have embraced all those Christians who had been born Jews and who neither would nor could give up their Jewish mode of life. They were probably the descendants of the Judæo-Christians who had fled to Pella before Titus destroyed Jerusalem; afterward most of them, like the Essenes in former times, with whom they had some characteristics in common, lived in the waste lands around the Dead Sea, and hence remained out of touch with the rest of Christendom.

For a long time they were regarded as irreproachable Christians, Epiphanius ("Hæres." xxix.), who did not know much about them, being the first to class them among heretics. Why they are so classed is not clear, for they are reproached on the whole with nothing more than with Judaizing. As there were many Judaizing Christians at that time, the Nazarenes can not be clearly distinguished from the other sects. The well-known Bible translator Symmachus, for example, is described variously as a Judaizing Christian and as an Ebionite; while his followers, the Symmachians, are called also "Nazarenes" (Ambrosian, "Proem in Ep. ad Gal.," quoted in Hilgenfeld, "Ketzergesch." p. 441). It is especially difficult to distinguish the Nazarenes from the Ebionites. Jerome obtained the Gospel according to the Hebrews (which, at one time regarded as canonical, was later classed among the Apocrypha) directly from the Nazarenes, yet he ascribed it not only to them but also to the Ebionites ("Comm. in Matt." xii. 13). This gospel was written in Aramaic, not in Hebrew, but it was read exclusively by those born as Jews. Jerome quotes also fragments from the Nazarenic exposition of the Prophets (*e.g.*, of Isa. viii. 23 [in the LXX. ix. 1]). These are the only literary remains of the Nazarenes; the remnants of the Gospel according to the Hebrews have recently been collated by Preuschen in "Antilegomena" (pp. 3–8, Giessen, 1901).

Jerome gives some definite information concerning the views of the Nazarenes ("Ep. lxxxix. ad Augustinum").

Jerome's Account.

"What shall I say of the Ebionites who pretend to be Christians? To-day there still exists among the Jews in all the synagogues of the East a heresy which is called that of the Minæans, and which is still condemned by the Pharisees; [its followers] are ordinarily called 'Nazarenes'; they believe that Christ, the son of God, was born of the Virgin Mary, and they hold him to be the one who suffered under Pontius Pilate and ascended to heaven, and in whom we also believe. But while they pretend to be both Jews and Christians, they are neither."

The Nazarenes, then, recognized Jesus, though it appears from occasional references to them that they considered the Mosaic law binding only for those born within Judaism, while the Ebionites considered this law binding for all men (Hippolytus, "Comm. in Jes." i. 12). The Nazarenes therefore rejected Paul, the apostle to the Gentiles. Some accordingly declared even that the Nazarenes were Jews, as, for instance, Theodoret ("Hær. Fab." ii. 2: *οἱ δὲ Ναζωραῖοι Ἰουδαῖοί εἰσι*); that they exalted Jesus as a just man, and that they read the Gospel of Peter; fragments of this Gospel of Peter have been preserved (Preuschen, *l.c.* p. 13). Aside from these references, Theodoret, however, makes the mistake of confounding the Nazarenes and Ebionites; he is the last one of the Church Fathers to refer to the Nazarenes, who probably were absorbed in the course of the fifth century partly by Judaism and partly by Christianity.

The term "Minæans," which Jerome applies to the Nazarenes, recalls the word "min," frequently used in rabbinical literature to designate heretics, chiefly the Christians still following Jewish customs; the Rabbis knew only Judæo-Christians, who were either Ebionites or Nazarenes. Hence they applied the name "Noẓri" to all Christians, this term remaining in Jewish literature down to the present time the designation for Christians. The Church

Fathers, Tertullian, for instance ("Adversus Marcion," iv. 8), knew this very well; and Epiphanius and Jerome say of a certain prayer alleged to be directed against the Christians that although the Jews say "Nazarenes" they mean "Christians" ("J. Q. R." v. 131). In the Koran also the Christians are called "Al-Naṣara." The name may be traced back to Nazareth, Jesus' birthplace. The Mandæans still designate themselves as "Nasoraya"; and they were formerly incorrectly regarded as the remnant of the Nazarenes (W. Brandt, "Die Mandäische Religion," p. 140, Leipsic, 1889).

Bibliography: Fabricius, *Cod. Apocryph. N. Test.* i. 355; Mosheim, *Hist. Eccl.* i. 153, Yverdon, 1776; Jones, *The New and Full Method of Settling the Canonical Authority of the New Testament*, i. 385; Hilgenfeld, *Die Ketzergesch. des Urchristenthums*, pp. 441–445, Leipsic, 1884; idem, *Judenthum und Judenchristenthum*, pp. 32, 74, Leipsic, 1886; Kaulen, in Wetzer-Welte's *Kirchenlexicon*; Krauss, *Das Leben Jesu nach Jüdischen Quellen*, pp. 254 *et seq.*, Berlin, 1902; Rubin, in *Ha-Eshkol*, 1902, iv. 46; G. R. S. Mead, *Fragments of Faith Forgotten*, p. 104, Berlin, 1902.

E. C. S. Kr.

NAZARETH (the modern **Al-Naṣira**): Town in Galilee, situated in a valley to the north of the plain of Esdraelon. It is about 1,200 feet above the level of the Mediterranean. Nazareth first appears in the New Testament as the place where Jesus passed his boyhood (Matt. ii. 23; Luke i. 26; ii. 4, 39, 51; John i. 46 *et seq.*; Acts x. 38). It is not mentioned in the Old Testament, or in Josephus or the Talmud (though Eleazar Ḳalir [8th and 9th cent.] in the elegy "Ekah Yashebah" mentions the priestly class of Nazareth [נצרה = "Mishmeret"], doubtless on the basis of some ancient authority). This has led Wellhausen ("Israelitische und Jüdische Gesch." p. 220) and Cheyne (Cheyne and Black, "Encyc. Bibl.") to conjecture that "Nazareth" is a name for Galilee. Such an inference is in the highest degree precarious. It is evident from John i. 46 that Nazareth was an obscure place. During the Biblical period Japhia was the important town of the locality and attracted to itself all the notice of historians.

Nazareth is mentioned by Eusebius and Jerome in the "Onomasticon" as 15 Roman miles eastward from Legio (Lajjun). Epiphanius ("Hæres." i. 136) says that until the time of Constantine, Nazareth was inhabited only by Jews, which statement implies that in his day some Christians lived there. Toward the close of the sixth century it became a place of pilgrimage, for Antoninus the Martyr visited it and saw there an ancient synagogue and a church. It is said to have been almost totally destroyed by the Saracens, but after the establishment of the Latin kingdom of Jerusalem it was rebuilt, and the bishopric of Scythopolis was transferred to it. The population is estimated at about 10,000—3,500 being Mohammedans, and the rest Christians.

Bibliography: Edersheim, *Life and Times of Jesus the Messiah*, i. 146 *et seq.*, 233 *et seq.*; Robinson, *Researches*, ii. 133–143; G. A. Smith, *Historical Geography of the Holy Land*, pp. 432 *et seq.*; Buhl, *Geographie des Alten Palästina*, pp. 215 *et seq.*; Neubauer, *G. T.* p. 190.

S. G. A. B.

NAZARITE: One who lives apart; one who has made a vow of abstinence; in the former sense used as early as Sifra, Emor, iv. 3; Sifre, Num. 23.

—Biblical Data: Three restrictions are imposed upon the Nazarite, according to Num. vi.: he may not take wine, or anything made from grapes; he may not cut the hair of his head; he may not touch the dead, not even the body of his father or mother. If a Nazarite has become unclean by accident he must offer a sacrifice and begin the period of his vow anew. He is "holy unto the Lord" (Num. vi. 8), and the regulations which apply to him actually agree with those for the high priest and for the priests during worship (Lev. x. 8 *et seq.*, xxi.; Ezek. xliv. 21). In ancient times the priests were persons dedicated to God (Ezek. xliv. 29; I Sam. i. 11), and it follows from the juxtaposition of prophets and Nazarites (Amos ii. 11–12) that the latter must have been regarded as in a sense priests. Young men especially, who found it difficult to abstain from wine on account of youthful desire for pleasure, took the vow. The most prominent outward mark of the Nazarite was long, flowing hair, which was cut at the expiration of the vow and offered as a sacrifice (Num. *l.c.*; Jer. vii. 29).

Nazarite Laws.

The history of Nazariteship in ancient Israel is obscure. Samson was a Nazarite, whose mother abstained from wine during her pregnancy. His superhuman strength lay in his long, unshorn locks (Judges xiii. *et seq.*). Samuel's mother promised to dedicate him to God during his whole life, saying, "There shall no razor come upon his head" (I Sam. i. 11); the Septuagint concludes from the latter promise (to which it adds "he shall drink no wine") that Samuel was a Nazarite. Neither the nomadic Rechabites nor their wives or children drank wine (Jer. xxxv.; II Kings x. 15 *et seq.*).

In Ancient Israel.

E. C. G. A. B.

——In Rabbinical Literature: The Nazarite law was minutely developed in post-Biblical times and became authoritative, while the popularity of Nazariteship and the influence it exercised on men's minds appear from its numerous regulations which form a voluminous treatise of the Mishnah and from the many expressions and phrases accompanying the taking of the vow. If one said, "May I be a Nazarite," he became a Nazarite at once (Naz. i. 1). As a consequence of the universal custom, peculiar words and phrases, some of which are now unintelligible, were formulated for the taking of the vow (Naz. i. 1, ii. 1; p. 10a; Ned. 10a, b, *et passim*). "'Let my hand, my foot be nazir,' is not valid; 'Let my liver [or some other vital part] be nazir' is valid" (Naz. 21b; Tos. to Naz. iii. 3). When the sanctuary was defiled at the time of the wars of the Maccabees the people assembled all the Nazarites before God as persons who could not be released from their vows (I Macc. iii. 49); yet when Nazarites returned from the Diaspora and found the sanctuary destroyed they were absolved from their vows (Naz. v. 4), although at the same time others took it (*ib.* v. end).

Extent.

The expenses of the offerings of poor Nazarites were borne by the wealthy, this charitable obligation being expressed by the phrase "to have [the head] shorn"; and King Agrippa had many Nazarites "shorn" (Josephus, "Ant." xix. 6, § 1; Naz. ii. 5, 6; Acts xviii. 18; xxi. 23, 24 [Nazariteship] of

Paul). "At the time of R. Simeon b. Shetah 300 Nazarites came to Jerusalem. In the case of 150 he found a reason for annulling their vows, but in the case of the others he found none. He went to his brother-in-law King Jannai [103–76 B.C.] and said to him: 'There are 300 Nazarites who need 900 sacrificial animals; you give one-half and I will give the other half'; so the king sent 450 animals" (Yer. Ber. 11b and parallels). Noble persons also, both men and women, took Nazarite vows. Queen Helena was a Nazarite for fourteen (or twenty-one) years (Naz. iii. 6, see JEW. ENCYC. vi. 334, s.v. HELENA), and Agrippa's sister Berenice was at Jerusalem on account of a Nazarite vow taken before the outbreak of the great war against the Romans (Josephus, "B. J." ii. 15, § 1).

Reasons for the Vow.

There were different reasons for taking the Nazarite vow. "It is usual with those that had been afflicted either with a distemper, or with any other distress, to make vows; and for thirty days before they are to offer their sacrifices, to abstain from wine, and to shave the hair of their heads" (Josephus, *l.c.*). The vow was taken also for the fulfilment of a wish, such as for the birth of a child (Naz. i. 7; comp. 9 and 10). "The pious in ancient times took such a vow, that they might have an opportunity to make a sin-offering" (Ned. 10b). "If one sees a woman suspected of adultery and convicted by the water of jealousy [Num. v.] let him become a Nazarite, since the law of Nazariteship follows immediately in Num. vi." (Ber. 63a). Some said: "I shall not die before I have become a Nazarite" (Ned. 3b), or, "Let me be a Nazarite on the day when the son of David [the Messiah] shall come." Such a Nazarite was allowed to drink wine only on the Sabbath and on feast-days, since the Messiah will not appear on these days ('Er. 43a). A shepherd who saw a lock of his own beautiful hair reflected in the water, and was tempted thereby to sin, took a Nazarite vow (Tosef., Naz. iv. 7; Ned. 9b). Although Nazariteship was marked by asceticism, many abstained from wine and meat even without taking the vow (B. B. 60b; Shab. 139a). Because of this some prominent rabbis who were opposed to asceticism regarded as sinners those who fasted or became Nazarites or took any vow whatsoever, and held that the person in question was an evil doer, even if the vow was fulfilled (Ned. 9a, b, 20a, 77b; Naz. 4a; Ta'an. 11a).

Persons and Duration.

Women and slaves, who did not have full rights before the religious law, could take the Nazarite vow, but only with the consent of their husbands or owners, while the vow was not valid among the heathen (Naz. iv. 1–5, ix. 1, *et passim*). Fathers were allowed to dedicate minors, but mothers were forbidden to do so (*ib.* iv. 29b). The proper name "Nazira" may be connected with some such custom (Gen. R. lxxxii., end, *et passim*). Jesus is said to have been dedicated while still in the womb (Luke i. 15). Tradition regards not only Samson and Samuel, but also Absalom, as Nazarites, the last on account of his long hair (Naz. 4b). The duration of Nazariteship was voluntary, and ranged from one hour to a lifetime. In the former case, however, it really lasted for thirty days, which was also the period when no definite time was set (*ib.* i. 3; Sifre, Deut. 357). While the usual time was thirty days, two or more additional vows were generally taken, in which case each period was regarded as a separate Nazariteship, to be immediately followed, when duly completed, by the succeeding one (Maimonides, "Yad," Nezirut, iii. 6). The period was at times measured by the number of days of the solar or the lunar year (Naz. i., end; Yer. Naz. 54b); or one might say: "Let the number of my Nazariteships be as the hairs of my head, or as the dust-particles of the earth, or as the sands of the sea" (Naz. i. 4). A Nazarite for life might cut his too abundant hair once a year, but a Samson Nazarite might not cut his hair under any circumstances, although he might defile himself by touching a corpse (*ib.* 4a). While no comb was allowed to touch the hair, it might be cleansed and arranged by other means (*ib.* vi., end). A proverb says, "Let the Nazarite go around the vineyard, but let him not approach it" (Shab. 13a and parallels; Num. R. x.).

Outside of Palestine and in the Middle Ages.

Nazarite vows were taken also outside of Palestine (Naz. v. 4; iii. 6). Besides Helena, Queen of Adiabene, Miriam of Palmyra is mentioned as a Nazarite (Tos. to Naz. iv. 10). While the Law stated that Nazariteship was equally valid in the country and outside it, in the time of the Temple and after its destruction there was a difference of opinion between the followers of Shammai and of Hillel: the former held that one who entered Palestine after the fulfilment of a prolonged period of Nazariteship must live there thirty days longer as a Nazarite, while the latter maintained that he must begin his vow anew (Naz. iii. 6; comp. Maimonides, "Yad," Nezirut, ii. 20-21). The earlier and more universal custom agreed with the view of the school of Shammai, Josephus referring to the thirty days demanded, as above, in the passage already quoted—"B. J." ii. 15, § 1. The observance of the Nazarite vow probably continued for many centuries, but was finally lost in asceticism and mysticism. No Nazarites are known in the Middle Ages.

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E. C. L. B.

——**Critical View:** The conclusion that because wine was prohibited to Samson's mother during pregnancy (Judges xiii. 4) it was prohibited to Samson also can hardly be correct, since he engaged in drinking-bouts (משתות; comp. Judges xiv. 10 *et seq.*). Budde ("Richter," in Marti's "Commentar," pp. 94 *et seq.*) has shown that the text in Judges xiii. 4 is glossed, the oldest form of it containing no reference to wine. Nor could the later Nazaritic prohibition of touching a corpse have been observed by Samson, the conditions of whose life brought him frequently into contact with the dead. Furthermore, at such feasts as that described in I Sam. ix. 19 Samuel, too, probably partook of some kind of

intoxicant, and he can not have kept himself free from contact with dead bodies, for he hewed Agag in pieces (I Sam. xv. 33). Samson and Samuel, then, belonged to an early type of simple devotees to YHWH who were distinguished by unshorn hair. This meaning of the word is preserved in Lev. xxv. 5, 11, where "nazir" is used to describe an unshorn vine.

The Nazarites of Amos must have had a different origin from those with long hair. Because the Rechabites also are said (II Kings x. 15 *et seq.*; Jer. xxxv.) to have abstained from wine it has been conjectured that the Nazarites of the time of Amos were, like the Rechabites, representatives of the pre-Canaanitish type of YHWH worship and abstained from all the luxuries of civilization; there are no data to prove or disprove this hypothesis.

The law of Num. vi. 1–21 was made for a new class of Nazarites; for in post-exilic times the life-long Nazarite is no longer found; instead there appears the Nazarite who has vowed himself to YHWH for a longer or shorter period; any one may assume the Nazarite's vow. This law dates, possibly, from the sixth century B.C. It belongs to an intermediate stratum of the priestly law, neither the oldest nor the latest. In it apparently three older customs have been fused; according to one the Nazarite abstained from intoxicating drink; another prohibited to him all fruits of the vine; the third demanded unshorn hair. To the first or second, or to both, the prohibition of contact with the dead attached. Here all have not only been fused, but have been made temporary. These temporary Nazarites seem to have been very numerous. They are mentioned in the Maccabean period (I Macc. iii. 49), in the time of Herod Agrippa I. (Josephus, "Ant." xix. 6, § 1; *idem*, "B. J." ii. 15, § 1), and later in the mishnaic tractate Nazir.

The description of James the Just which Eusebius ("Hist. Eccl." ii. 23) quotes from Hegesippus indicates that James may have been a Nazarite for life, though the name is not applied to him. The general regulations concerning Nazarites in post-exilic times resemble, though with many differences, those of the Arabic "iḥram," the condition of one who has undertaken the pilgrimage to Mecca (comp. Wellhausen, "Reste des Arabischen Heidentums," 2d ed., pp. 122 *et seq.*). Parallels to the long hair of the Nazarites are found in many parts of the world (comp. W. R. Smith, "Rel. of Sem." 2d ed., pp. 332, 482; Frazer, "Golden Bough," 2d ed., i. 362–389).

BIBLIOGRAPHY: Nowack, *Hebräische Archäologie*, ii. 133 *et seq.*; Benzinger, *Arch.* pp. 430 *et seq.*; G. Buchanan Gray, in *Jour. of Theological Studies*, 1900, i. 201 *et seq.*; *Numbers*, in *International Critical Commentary*, pp. 56 *et seq.*

E. C. G. A. B.

NAZIR ("Nazarite"): A treatise of the Mishnah and the Tosefta and in both Talmuds, devoted chiefly to a discussion of the laws laid down in Num. vi. 1–21. In the Tosefta its title is **Nezirut** ("Nazariteship"). In most of the editions of the Mishnah this treatise is the fourth in the order Nashim, and it is divided into nine chapters, containing fifty-eight paragraphs in all.

Ch. i.: The different kinds of vows which involve compulsory Nazariteship (§§ 1-2); Nazariteship for life, Samson's Nazariteship (comp. Judges xiii. 4 *et seq.*), and the difference between these two kinds (§ 2). Nazariteship is calculated by

The Different Kinds of Vows.

days only not by hours, and generally lasts thirty days if no definite period is given (§ 3), different expressions which make a vow of Nazariteship compulsory, although the hair may be cut once in thirty days (§ 4), peculiar indefinite expressions used in connection with the vow (§§ 5–7).

Ch. ii.: Whether vows which are expressed in a peculiar, incorrect manner are binding (§§ 1–2); cases in which a clearly expressed vow of Nazariteship is not binding (§ 3); vows made under conditions incompatible with Nazariteship (§ 4); combination of two Nazariteships, or of one with the vow to bring an additional sacrifice for a Nazarite, conditional vows (§§ 5–9).

Ch. iii.: When a Nazarite may cut his hair in case he has vowed only one term of Nazariteship, or when he has vowed two successive terms (§§ 1–2); whether a Nazarite who has become unclean on the last day of his term must recommence his Nazariteship, and the cases in which he must do so (§§ 3–4); the case of one who vows Nazariteship while in a burial-place (§ 5); Nazariteship may be observed only in the Holy Land; Helena, Queen of Adiabene, once vowed Nazariteship for seven years, and fulfilled her vow; but when she went to Palestine at the end of the seventh year, the Bet Hillel decreed that she must observe her vow for another period of seven years, since the time which she had spent outside of Palestine could not be taken into account (§ 6).

Ch. iv.: Cases in which a person utters a vow of Nazariteship and those present say, "We too," the dispensation from such vows; concerning the nullification of a wife's vows of Nazariteship by her husband (§§ 1–5); the father may make a vow

Wards and Minors.

of Nazariteship for his minor son, not the mother; and in like manner the son, but not the daughter, may in certain cases and in certain respects, succeed to the father's term of Nazariteship (§§ 6–7).

Ch. v.: Cases in which a person dedicates or vows something by mistake; Nazarites who had made their vows before the destruction of the Temple, and on coming to Jerusalem to offer their sacrifices had learned that the Temple had been destroyed (§ 4); conditional Nazaritic vows (§§ 5–7).

Ch. vi.: Things forbidden to the Nazarite, enumeration of the different things coming from the vine; cases in which a Nazarite is guilty of trespassing against the interdiction prohibiting the drinking of wine (§§ 1–2); cases in which he is guilty of trespassing against that concerning the cutting of his hair (§ 3); in what respect the interdiction against defilement by a corpse is more rigorous than those

Sacrifices of Nazarites.

against drinking wine and cutting the hair, and in what respects the last two interdictions are more rigorous than the first (§ 5); sacrifices and cutting of the hair if the Nazarite has become unclean (§ 6); sacrifices and cutting of the hair when the Nazariteship is fulfilled; burning of the cut hair under the pot in which the flesh of the

sacrifice is cooked; other regulations regarding the sacrifices by Nazarites (§§ 7–11).

Ch. vii.: The Nazarite and the high priest may not defile themselves through contact with corpses even in the case of the death of a near relative; discussion of the question whether the Nazarite or the high priest defiles himself if both together find a corpse which must be buried and no one else is there to do it (§ 1); things which defile the Nazarite, and other regulations regarding the uncleanness of a person entering the Temple (§§ 2–3).

Ch. viii.: Regulations in cases where it is doubtful whether the Nazarite has become unclean.

Ch. ix.: Unlike slaves and women, "Kutim" may not make a Nazaritic vow; in what respects Nazaritic vows of women are more rigorous than those of slaves, and vice versa (§ 1); further details regarding the defilement of a Nazarite; the examination of burial-places, and, in connection therewith, rules for the examination of a person suffering from discharges or leprosy (§§ 2–4); discussion of the question whether Samuel was a Nazarite (§ 5).

The Tosefta to this treatise is divided into six chapters. Noteworthy is the story it narrates of the high priest Simon the Just, who never partook of the sacrifice offered by a Nazarite, with the exception of that offered by a handsome youth from the south, since in this case he could assume that the young man had made his vow with the best intentions and acceptably to God. When Simon asked why he had decided to clip his hair, the youth replied that on beholding his image in a pool he had become vain of his own beauty, and had therefore taken the Nazaritic vow to avoid all temptations (iv. 7).

Tosefta.

The Babylonian Gemara, whose introductory passage explains, by a reference to the Bible (Deut. xxiv. 1; comp. Rashi *ad loc.*, and Soṭah 2a), why the treatise Nazir belongs to the order Nashim, contains also many interesting sentences, a few of which may be quoted here: "The forty years (II Sam. xv. 7) are reckoned from the time when the Israelites first asked for a king" (5a). "The Nazarite has sinned (Num. vi. 11) by denying himself wine; and if one who denies himself wine, which is not absolutely necessary, is deemed a sinner, one who denies himself other things which are needful for the sustenance of life is a much greater sinner" (19a). "An infringement of the Law with good intentions is better than its fulfilment without good intentions. Still one must study the Torah and observe its commandments, even though he is not in the proper mood, since he will gradually acquire thereby a sympathetic frame of mind" (23b).

W. B. J. Z. L.

NAZIR, ISAAC: One of the earliest cabalists. According to an account which is not altogether trustworthy, he was the real founder of cabalistic science; its secrets are said to have been revealed to him in a vision by the prophet Elijah. These Isaac transmitted to Jacob Nazir, who taught them to Abraham b. David, the latter in turn entrusting them to his son Isaac the Blind.

BIBLIOGRAPHY: Azulai, *Shem ha-Gedolim*, s.v. *RABaD the Second.*

J. J. Z. L.

NAZIR, JACOB B. MESHULLAM B. JACOB OF LUNEL. See JACOB NAZIR.

NAZIR, MOSES HA-LEVI. See MOSES HA-LEVI HA-NAZIR.

NEANDER, JOHANN AUGUST WILHELM: German Church historian; born at Göttingen Jan. 17, 1789; died at Berlin July 14, 1850. Prior to his baptism his name was "David Mendel," and on his mother's side he was related to Moses Mendelssohn. He attended the gymnasium at Hamburg, where he had for his associates Varnhagen von Ense and Adelbert von Chamisso. At the age of seventeen he embraced Christianity. After studying theology at Halle under Schleiermacher, and at Göttingen, he established himself as a privat-docent at Heidelberg in 1811, and in the following year was appointed assistant professor of theology. At this time he published his monograph, "Ueber den Kaiser Julianus und Sein Zeitalter." In 1813 he was appointed professor of Church history in the newly established University of Berlin, and published his monograph on St. Bernard. This was followed by his essays on the Gnostics in 1818 and St. Chrysostom in 1822, in which latter year appeared his "Denkwürdigkeiten aus der Geschichte des Christenthums und des Christlichen Lebens," a third edition of which was issued in 1845. In 1825 his great work, "Allgemeine Geschichte der Christlichen Religion und Kirche," began to appear at Hamburg, the last volume of which, the eleventh, was not issued until 1852. An English translation by Torrey, in five volumes, was published at Boston in 1847–51. His "Gesch. der Pflanzung und Leitung der Christlichen Kirche Durch die Apostel" appeared in 1833; his "Leben Jesu" in 1837. These two works are practically introductions to his "Allgemeine Geschichte." Two other works of his were published posthumously, "Wissenschaftliche Abhandlungen" (1851) and "Christliche Dogmengeschichte" (1857).

Neander's works, most of which have been translated into English, have secured for him a lasting place among the greatest ecclesiastical historians. He has come to be regarded as the father of modern Church history. His "Leben Jesu" was written as an answer to the "Leben Jesu" of David Friedrich Strauss, which had been submitted to him by the government for his opinion as to its heretical character, and as to whether it should be prohibited. His answer to the government will be ever memorable: "Scholarly works are to be fought with the weapons of science, not by the power of the state." When the Jews of Damascus were being persecuted in 1846, and the old "blood accusation" was revived, he publicly and vigorously denounced the "mediæval lie."

BIBLIOGRAPHY: Hagenbach, *Neander's Verdienste um die Kirchengeschichte*, in *Theologische Studien und Kritiken*, 1851; Otto Krabbe, *August Neander*, Hamburg, 1852; J. L. Jacobi, *Erinnerungen an A. Neander*, 1882.

T. M. Co.

NEAPOLIS. See SHECHEM.

NE'ARIM. See NAGARI, MOSES BEN JUDAH.

NEBELAH: Biblical expression for the carcass of an animal, and sometimes for a dead human body

(I Kings xiii. 24; Isa. xxvi. 19; Ps. lxxix. 2). The Mosaic law contains a prohibition against eating, carrying, or touching the carcass of an animal (Lev. xi.; Deut. xiv. 8). By touching a carcass one becomes unclean; by carrying it one's garments also become unclean. In three passages "nebelah" (carcass) and "ṭerefah" (that which is torn) are mentioned together (Lev. xvii. 15, xxii. 8; Deut. xiv. 20). According to some of the Biblical critics this prohibition was at first limited to the priests (but comp. Lev. xxii. 8; Ezek. xliv. 31 [where it is limited to the carcasses of birds]), but later on it was, like other laws of sanctification, extended to the whole people. This would explain why Ezekiel, in that he was a priest, says of himself that he had never eaten of that which had died of itself (i. 3, iv. 14).

On the other hand, it is clear that in most of the passages this prohibition is general (Lev. xi., *passim*; xvii. 15; Deut. xiv. 8), so that even critics of the advanced school see in Lev. xxii. 8 the interpolation of the priestly redactor who rearranged the Priestly Code after the Exile, while Ezek. iv. 14 is merely an emphatic statement that the prophet has always strictly observed the laws of purity, without reference to his character as a priest (see the commentaries of Dillmann, Baentsch, Bertholet). It is certain that this, like all other dietary laws, was followed strictly by the whole people, at any rate from Maccabean times (Dan. i. 8; II Macc. vi. 18–30; Acts x. 14, xi. 8); and even the old Judæo-Christian community observed the prohibition of nebelah (τοῦ πνικτοῦ = "strangled things," Acts xv. 20), while naturally the more advanced school of the nascent Christian Church was strictly opposed to this as to all other dietary laws (Col. ii. 16), or at best merely tolerated it (I Cor. viii. 8; Rom. xiv. 13 *et seq.*).

In Rabbinical Law.

Talmudic exegesis explains nebelah, in contradistinction to Ṭerefah, as that which has not been killed in accordance with the laws of Sheḥiṭah. Says R. Joshebab in the name of R. Joshua: "Whatsoever has been rendered unfit by [improper] sheḥiṭah is considered nebelah; where the sheḥiṭah was proper, though another fact had caused the thing to become unfit for eating, it is ṭerefah"; this explanation was accepted by R. Akiba (Ḥul. iv. 2).

The opinion of R. Joshua seems to have led Maimonides to the following explanation of the principle of nebelah, which is accepted by most of the legal authorities: "The ṭerefah which is mentioned in the Torah [Ex. xxii. 30] is an animal torn by a wild beast or a bird torn by a bird of prey. Thou canst not say that it was torn and killed, for this would make it nebelah, as there would be no difference between the animal that died a natural death and one killed by the sword or by a lion; consequently Scripture speaks of an animal that was torn and is not dead. So thou seest that Scripture prohibited the dead animal, which is called 'nebelah,' and that which is fatally wounded, although it is not yet dead, which is called 'ṭerefah'" ("Yad," Ma'akalot Asurot, iv. 6–8; Ṭur Yoreh De'ah, 29; Yom-Ṭob Lipmann Heller, in "Tosefot Yom-Ṭob" to Ḥul. iii. 1).

Uncleanness.

Maimonides gives the following presentation of the law of uncleanness: "A carcass is one of the 'fathers' [principal categories] of uncleanness." "Its flesh if of the size of an olive imparts uncleanness to man and to vessels by contact and to certain persons by being suspended within their area, although not even touching their sides" (Sifra, Lev. xi. 33). It communicates uncleanness to the garments of one who carries it. The flesh of animals, both permitted and forbidden, if of the size of an olive, imparts uncleanness. The meat of clean animals that have been properly killed remains clean, although it may be unfit for eating for some other reason (*e.g.*, being "ṭerefah"), while the meat of unclean animals remains unclean, even though the animal may have been killed according to the laws of sheḥiṭah. The blood, as a liquid, can not impart uncleanness (see 'Eduy. viii. 4), although rabbinical law has extended the prohibition to touching the blood of a carcass. The fat of the carcass does not impart uncleanness, because it is written, "and the fat of the beast that dieth of itself . . . may be used in any other use: but ye shall in no wise eat of it" (Lev. vii. 24). Hide, horns, hoofs, bones, sinews, and even flesh if it be so far putrefied that it is no longer fit to be used for food, do not possess the quality of uncleanness ("Yad," She'ar Abot ha-Ṭum'ot, i.).

Other uses of nebelah, except eating, are permitted, according to the generally accepted principle of R. Abbahu. "Every prohibition of eating includes every other use, with the exception of nebelah, about which Scripture [Deut. xiv. 21] has expressly stated the contrary" (Pes. 21b). Another opinion (Sheb. vii. 3) places nebelah among those things which may not be made articles of commerce. The Talmud (Yer. Sheb. 37c) derives from this law the principle that things which are forbidden by the Mosaic law may not be made articles of commerce, while things prohibited only by the Rabbis may. This view is generally accepted in the codes ("Yad," Ma'akalot Asurot, viii. 16; Yoreh De'ah, 117, 1), and contradiction is avoided by explaining that the prohibition against dealing in forbidden things is limited to such as are exclusively used for eating and to commerce when followed as a regular vocation (*ib.*; see especially Ṭure Zahab *ad loc.*).

Handling a carcass is the most despised of all occupations; therefore Rab advises R. Kahana: "Skin a carcass on the street for hire and say not I am a great man and the work is repulsive to me" (B. B. 110a; with some slight variations also Pes. 113a). In Judæo-German parlance "nebelah" applies to anti-Semites.

Bibliography: Wiener, *Die Jüdischen Speisegesetze*, pp. 220–245, Breslau, 1895.

E. G. H. D.

NEBICH (NEBBICH): Judæo-German term carrying the sense of "regret" and "pity." It is used as a noun, an adverb, and most often as an interjection; *e.g.*, "Nebich, the poor man", "He is a great nebich" (object of pity). The etymological explanation is doubtful. Zunz ("G. V." p. 456)

thinks it is of Polish origin; others, as M. Gruenbaum ("Judisch-Deutsche Chrestomathie," 1882, p. 394), derive it from the German "Nie bei euch," based on Lam. i. 12, which Jewish commentators (Rashi, Ibn Ezra, and others) read as "May such a calamity not come upon you." Polish Jews often use the Hebrew words of that passage, "Lo 'alekem," in the same sense.

A. D.

NEBO, MOUNT: According to Deut. xxxii. 49 and xxxiv. 1-3, it was from this mountain that Moses, just before his death, surveyed the promised land. Both these passages belong to the Priestly Code (P). This mountain is probably the same as the "Pisgah" of Deut. iii. 27 (D) and Num. xxi. 20 (J). In Num. xxxiii. 47 (P) Nebo is said to be in the "mountains of Abarim." ABARIM therefore must have been a general name for the mountains of the region, while Pisgah was the mountain the top of which was called "Nebo" (comp. Deut. iii. 27).

The name "Nebo" survives in "Jabal Naba," by which name one of the mountains which form the ragged edge of Moab overlooking the Dead Sea is known. Scholars now generally identify this mountain with the Biblical Nebo. It lies five miles southwest of Heshbon, two miles northwest of Madeba, and nine miles east of the northern end of the Dead Sea. From the plain on which Madeba stands the ground slopes gently downward. At the summit of Jabal Naba it rises again slightly, and a cairn marks an ancient holy site. An extensive view is obtained from this point, but not so extensive as the one described in Deut. xxxiv. 1-3. Following the ridge somewhat more than a mile to the northwest, one comes out upon a spur now called "Jabal Sijagha," which, though lower, affords a still wider view because of its overhanging position. It is the prevailing opinion of modern scholars that this is the point indicated as the "top of Pisgah." The outlook from this point is beautiful, extensive, and interesting. Hermon can be seen far to the north; a great extent of the Jordan valley, the hills of the central range from Carmel to Hebron, and all of the northern end of the Dead Sea are in view. The east-Jordanic country is not visible, and projecting ridges cut off the view to the south; nor can the Mediterranean be seen.

Various explanations have been suggested to account for the inconsistency between this view and the description of Deut. xxxiv. 1-3, which leaves it to be supposed that the land of Gilead, and even the Mediterranean, could be seen. Driver ("Deuteronomy," p. 420) regards the description as hyperbolical; Chapman (Hastings, "Dict. Bible") thinks the writer gave the boundaries of the land, the greater portion of which could be seen from this point; while Peters ("Jour. Bib. Lit." xxii. 28 *et seq.*) thinks that he had in mind the view from Jabal Usha', near Al-Salt, but wrongly connected it with Jabal Naba. Chapman's explanation seems the most probable.

The name "Nebo" is the Hebrew form of the name of the Babylonian god Nabu, and was no doubt attached to the spot during the time prior to the reign of Thothmes III., when Babylonian civilization was dominant in Syria and Palestine.

BIBLIOGRAPHY: G. A. Smith, *Historical Geog. of the Holy Land*, 1895, pp. 562 *et seq.*; Buhl, *Geographie des Alten Palästina*, 1896, p. 122; Driver, *Deuteronomy*, 1895, pp. 419 *et seq.*

E. C. G. A. B.

NEBRASKA: One of the central units of the United States of America; admitted into the Union in 1854. Jews traversed the state on their way to California during the gold-finding period of 1848–1849; there is, however, no record of their settling in Nebraska until 1856, when Meyer Hellman and Aaron Cahn, floating a house down the river, settled where the city of **Omaha** now stands. Not until the close of the Civil war did the Jewish settlement become noticeable, and with the advent of Max Meyer in 1866 a progressive spirit became apparent. The "seventies" and "eighties" brought a large Hungarian and German element, which was subsequently supplemented by Russian and Rumanian accretions. The present (1904) Jewish population of the state is about 3,800. The Jewish population of Omaha is about 3,200. The Temple Israel congregation there was organized in 1868. It held its first services in the old Masonic Hall. The following rabbis have served the congregation: L. Abraham, David Stern, Rosenspitz, E. H. Harfield, N. I. Benson, William Rosenau, Leo M. Franklin, and Abram Simon. The congregation maintains a Ladies' Aid and Sewing Society (organized in 1896) and the Temple Israel Sisterhood (1903). Its burial-ground, the Pleasant Hill Cemetery, was purchased in 1872.

The Midrash Haggodol congregation (Orthodox) was organized in 1886, but is now known as the "Chevra Israel" congregation. A bikkur ḥolim institute as a charitable society in 1882 is now a congregation, meeting on the important holy days and known as the "Hungarian Congregation" (Orthodox); it has its own cemetery. The Congregation B'nai Adas Israel (Russian) was organized in 1886 and owns a cemetery. The Congregation Chov've Zion is now (1904) three years old and has its own cemetery. Among the Jewish charitable societies of Omaha are the Wise Memorial Hospital (incorporated 1901) and the Association of Jewish Charities.

The city of **Lincoln** has a Jewish population of about 350. The Congregation B'nai Yeshurun (Reform) holds services every other Sunday night, one of the Omaha rabbis officiating; it was organized in 1882. Connected with it are the Naomi Aid Society (organized in 1886), the Mount Lebanon Cemetery Association (1892), and the Unity Social Club (1898). The Tiffereth Israel congregation and the Congregation Talmud Tora (both Orthodox) together maintain one cemetery. Both elements meet in the Lincoln City Lodge No. 377, I. O. B. B. (organized 1888). The congregations of **Hastings** and **Nebraska City** have cemeteries of their own; they hold holy day services in conjunction with the **Grand Island** community. The legal and medical professions have strong Jewish representatives in Nebraska. The office of State Fish Commissioner has been held for many years by Robert Oberfelder of Sidney.

A. A. S.

NEBUCHADNEZZAR.—Biblical Data: The son of Nabopolassar; became king of Babylon in 604 B.C. as Assyria was on the decline; died 561.

His name, either in this spelling or in the more correct form, **Nebuchadrezzar** (from the original, "Nabu-kudurri-uṣur" = "Nebo, defend my boundary"), is found more than ninety times in the Old Testament.

Nebuchadnezzar's first notable act was the overthrow of the Egyptian army under Necho at the Euphrates in the fourth year of Jehoiakim (Jer. xlvi. 2). It is entirely reasonable to suppose that at the same time he descended upon Palestine and made Jehoiakim his subject (II Kings xxiv. 1). This campaign took place in 605. The next year Nebuchadnezzar became king of Babylon; and he ruled for forty-three years, or until 561. Jehoiakim served him for three years, and then rebelled. He doubtless incited the neighboring tribes (*ib.* verse 2) to persecute Judah and bring its king to respect his oath. In 598 Nebuchadnezzar himself came westward, took Jehoiakim (II Chron. xxxvi. 6) and probably slew him, casting out his dead body unburied (Jer. xxii. 19, xxxvi. 30), and carried captive to Babylon 3,023 Jews (Jer. lii. 28). He placed Jehoiachin, the dead king's son, on the throne. Three months were sufficient to prove Jehoiachin's character (Ezek. xix. 5–9). He was taken with 10,000 of the best of the people of Jerusalem and carried to Babylon. His uncle Mattaniah, whose name was changed to Zedekiah, was put on the throne by Nebuchadnezzar in 597.

Slays Jehoiakim.

Egypt was continually intriguing with southwestern Asia, and was now courting the friendship of Zedekiah. This became so noticeable that Judah's king made a journey to Babylon in the fourth year of his reign (Jer. li. 59), probably to assure Nebuchadnezzar of his loyalty to him. But by the ninth year of his reign Zedekiah became so friendly with the Egyptians that he made a league with them and thereupon rebelled against the King of Babylon. With due despatch Nebuchadnezzar and his army left for the Westland. He placed his base of action at Riblah in the north, and went southward and laid siege to Jerusalem. By some message the Egyptians learned of the siege and hastily marched to the relief of the beleaguered ally. The Babylonians raised the siege (Jer. xxxvii. 3–5) long enough to repulse the Egyptian arms, and came back and settled about Jerusalem. At the end of eighteen months (586) the wall yielded. Zedekiah and his retinue fled by night, but were overtaken in the plains of the Jordan. The king and his sons were brought before Nebuchadnezzar at Riblah; the sons were slain, and the king's eyes bored out; and he was carried in chains to Babylon. Nebuchadnezzar caused Jerusalem to be destroyed, and the sacred vessels of the Temple to be carried to Babylon. He placed Gedaliah in authority over the Jews who remained in the land. In the twenty-third year of his reign Nebuchadnezzar's captain of the guard carried away 745 Jews, who had been gathered from those scattered through the land. Nebuchadnezzar entered Egypt also (Jer. xlvi. 13–26; Ezek. xxix. 2–20), according to his own inscriptions about 567, and dealt a severe blow to its supremacy and power.

The representations in the Book of Daniel of Nebuchadnezzar's greatness are doubtless correct; and there is reason for believing that he was the great builder and glorifier of his capital. He was succeeded by his son Evil-merodach.

E. G. H. I. M. P.

—**In Rabbinical Literature:** Nebuchadnezzar, the "wicked one" ("ha-rasha'"; Meg. 11a, Hag. 13b; Pes. 118a), was a son—or descendant (—of the Queen of Sheba by her marriage with Solomon ("Alphabet Ben Sira," ed. Venice, 21b; comp. Brüll's "Jahrb." ix. 9), and a son-in-law of Sennacherib (Targ. to Isa. x. 32; Lam. R., Introduction, 23, says "a grandson"), with whom he took part in the expedition of the Assyrians against Hezekiah, being one of the few who were not destroyed by the angels before Jerusalem (Sanh. 95b). He came to the throne in the fourth year of King Jehoiakim of Judah, whom he subjugated and, seven years later, killed after that king had rebelled. Nebuchadnezzar did not on this occasion go to Jerusalem, but received the Great Sanhedrin of Jerusalem at Daphne, a suburb of Antioch, informing that body that it was not his intention to destroy the Temple, but that the rebellious Jehoiakim must be delivered to him, which in fact was done (Seder 'Olam R. xxv.; Midr. 'Eser Galuyyot, ed. Grünhut, "Sefer ha-Likkuṭim," iii.; Lev. R. xix.; comp. JEHOIAKIM IN RABBINICAL LITERATURE).

According to Josephus ("Ant." x. 6, § 3), the King of Judah voluntarily received Nebuchadnezzar and his army in the city; but Nebuchadnezzar treacherously broke the compact between them, and massacred the king together with the strongest and most beautiful inhabitants of Jerusalem. Nebuchadnezzar then carried away into captivity 5,000 Judeans and 7,000 of the other tribes, including all the nobles and scholars of the city (Josephus, *l.c.*; Seder 'Olam R. *l.c.*; Midr. 'Eser Galuyyot, *l.c.*).

Holds No Oath Sacred.

When he celebrated his triumph in Babylon and told his subjects how he had made Jehoiachin king in the place of his rebellious father Jehoiakim, they reminded him of the proverb: "A poor dog has no good progeny." Nebuchadnezzar then returned to Daphne, where he received the Great Sanhedrin and told it that he desired to take King Jehoiachin to Babylon. When it delivered the king to him, Jehoiachin was cast into prison for life (Lev. R. xix. 6; comp. Seder 'Olam R. *l.c.*; Yer. Sheḳ. vi. 49a, and JEHOIACHIN IN RABBINICAL LITERATURE). The King of Babylon again showed how little sacred an oath was to him; for, although he had pledged his word that he would not harm the city, he carried captive to Babylon a large number of the inhabitants (Josephus, *l.c.* x. 7, § 1) together with the Ark of the Covenant (Seder 'Olam R. *l.c.*). Although a voice from heaven uttered for eighteen years these words in the palace of Nebuchadnezzar, "O wicked servant; go and destroy the house of your master, since his children no longer obey him," yet the king was afraid to obey the command, remembering the defeat which Sennacherib had suffered in a similar attempt. Nebuchadnezzar asked the advice of different oracles, all of which warned him not to undertake the expedition against Jerusalem (Lam. R. *l.c.*). Furthermore the Ammonites

and the Moabites Israel's "wicked neighbors," gave instruments to Nebuchadnezzar to come by saying that the Prophets announced Judah's downfall. They allayed the king's fear lest God might send the same fate upon him that He had upon Sennacherib, by saying that God had now abandoned Israel, and that there were left among the people no pious ones able to turn away God's anger (Sanh. 96b). Nebuchadnezzar decided on his expedition against Jerusalem only after God showed him how He had bound the hands of Michael, Israel's guardian angel (Midr. Ekah Zuta, p. 70); and even then Nebuchadnezzar did not lead the expedition himself, but gave it into the hands of Nebuzar-adan (Pesik. R. 26 [ed. Friedmann, p. 130b]; Sanh. 96b, above; comp. Eccl. R. on Eccl. x. 7, to the effect that Nebuchadnezzar, seated on a horse which was led by Michael, entered the Holy of Holies.

At Daphne, from which place Nebuchadnezzar followed the operations before the walls of Jerusalem, he received the Sanhedrin of Jerusalem with great honors, asking the members to read and explain to him the Torah. Sitting on seats of honor, they began their explanations. When, however, they came to the section on the dispensation from vows (Num. xxx. 2 *et seq.*), the king cried out in anger: "I believe it was you who released King Zedekiah from his oath to me." He then commanded that the scholars leave their seats and sit on the ground (Lam. R. ii. 10; Ned. 65a; comp. Zedekiah in Rabbinical Literature: "Chronicles of Jerahmeel," x. 10: "the great Sanhedrin . . . who were slain by Nebuchadnezzar"). Zedekiah, the captive king, was also brought to Daphne, where Nebuchadnezzar took him to task, saying that, according to divine and human law, Zedekiah had merited death, since he had sworn falsely by the name of God, and had rebelled against his suzerain (Pesik. R. *l.c.* [ed. Friedmann, p. 131a]).

Nebuchadnezzar was most merciless toward the conquered people. By his command the exiles on their way to Babylon were not allowed to stop even for a moment, as the king feared that they would pray during the respite granted them and that God would be willing to help them as soon as they repented (Lam. R. to v. 6; Pesik. R. 28 [ed. Friedmann, p. 135a]). Nebuchadnezzar did not feel safe until the exiles reached the Euphrates, the boundary-line of Babylon. Then he made a great feast on board his ship, while the princes of Judah lay chained and naked by the river. In order to increase their misery he had rolls of the Torah torn and made into sacks, which, filled with sand, he gave to the captive princes to carry (Pesik. R. *l.c.* [ed. Friedmann, p. 135a]; Midr. Teh. cxxxvii.; comp. Buber's remark *ad loc.* and Lam. R. v. 13).

Nebuchadnezzar's Cruelty.

On this occasion Nebuchadnezzar ordered the singers of the Temple to add their music to his feast; but they preferred to bite off their fingers, or even to be killed, rather than to play their sacred music in honor of the Babylonian idols (Pesik. R. 31 [ed. Friedmann, p. 144a], 28 [136a]; comp. Moses, Children of). He heartlessly drove the captives before him, entirely without clothing, until the inhabitants of Bari induced him to clothe them (Pesik. R. *l.c.* [ed. Friedmann, p. 135b]). But even after the heavily burdened Jews finally reached Babylonia they had no rest from the tyrant, who massacred thousands of youths whose beauty had inflamed the passion of the Babylonian women—a passion which did not subside until the corpses were stamped upon and mutilated (Sanh. 92b; comp. Ezekiel in Rabbinical Literature). Nebuchadnezzar carried to Babylon, together with the Jews, cedar-trees which he had taken from Lebanon (Lam. R. i. 4), and millstones which he made the captive youths bear (*l.c.* v. 13). Even the Jews who had sought refuge from the Babylonians in Ammon and Moab or in Egypt did not escape Nebuchadnezzar, who, on conquering Egypt, carried all the Jews in that country, including Baruch and Jeremiah, to Babylonia (Midr. 'Eser Galuyyot, ed. Grünhut, *l.c.* iii. 14; Seder 'Olam R. xxvi.). Nebuchadnezzar was equally victorious in his expedition against Tyre, whose king, Hiram, his stepfather, he dethroned and put to a painful death (Lev. R. xviii. 2; Yalk., Ezek. 367).

Behavior Toward Israelites.

Nebuchadnezzar, moreover, not only was a cosmocrat, ruling all the earth (Meg. 11a *et passim*), but he subdued the world of animals also, his charger being a lion, on whose neck a snake hung quietly (Shab. 150a, above). His godlessness was commensurate with his power; he was given, among other vices, to pederasty, which he, as with the other kings, also tried to commit with the pious Zedekiah, but was prevented by a miracle from doing so (Shab. 149b; see also Jerome on Hab. ii. 16). He was so greatly feared that as long as he was alive no one dared laugh; and when he went down to hell the inmates trembled, asking themselves whether he would rule them also (Shab. *l.c.*). In his arrogance he considered himself to be a god, and spoke of making a cloud in order to enthrone himself like God on high (Mek., Beshallah, Shirah, 6 [ed. Weiss, p. 47a, b]); but a heavenly voice cried to him: "O thou miscreant, son of a miscreant, and grandson of the miscreant Nimrod! Man lives seventy years, or at most eighty (Ps. xc. 10). The distance from the earth to heaven measures 500 years; the thickness of heaven measures as much; and not less the distance from one heaven to the other" (Pes. 94a, below; Ḥag. 13a *et passim*).

The lot of the Jews was naturally a very sad one during Nebuchadnezzar's reign; and even Daniel, as well as his three friends Hananiah, Mishael, and Azariah, who were pages at court, were often in peril of their lives. This was especially the case when the king tried to force the three pages to worship the idol at Durah, and they, upon their refusal to do so, were thrown into the fiery furnace. However, the miracle performed in their behalf (comp. Azariah in Rabbinical Literature; Ezekiel in Rabbinical Literature) induced Nebuchadnezzar to join in praising God; and he was so carried away by his songs that had he continued he would have surpassed David, but an angel forced him to desist (Sanh. 92b). Yet this did not prevent him from massacring all the 600,000 Jews who had obeyed his command and worshiped

the idol, and whom he reproached for not having followed the example of the three pious men and trusted in God (Pirḳe R. El. xxxiii.).

He finally received his well-merited punishment; for God changed him into an animal, as far as his appearance, intellect, and language were concerned. He appeared to the people with his upper half as an ox and the lower half as a lion, and as such he killed many villains. Through Daniel's prayers the seven years of punishment decreed for Nebuchadnezzar were changed to seven months; and after the king had lamented his sins for forty days, had lived in the caves for another period of forty days, and had herded for the same length of time with the beasts of the forest, God took mercy upon him and allowed him to return to his throne. He repented and did penance for the next seven years, subsisting, on the advice of Daniel, on vegetable food. The affairs of the government he gave into the hands of seven judges, who held office for one year each. At the expiration of this period he wished to make Daniel one of his heirs; but the latter refused with the words: "Far be it from me to exchange the heritage of my fathers for that of one uncircumcised" ("The Chronicles of Jerahmeel," ed. Gaster, lxvi. 1–2; see also the passage quoted in the introduction, p. 106).

Among the Animals.

According to another version, Nebuchadnezzar really spent seven years among the animals, during which time his son Evil-merodach ruled as king (see, however, Josephus, *l.c.* x. 10, § 6); but when he returned he cast this son into prison for life. Therefore after Nebuchadnezzar had died and the nobles of the realm came to the son to swear fealty to him as their king, he did not dare listen to them until they brought the corpse of his father, so that he could convince himself that the latter really was dead (Lev. R. xviii. 12). Others say that Evil-merodach himself exhumed the body of his father, because the people believed that Nebuchadnezzar was not really dead—that he had simply disappeared as he had once before, and that they would be severely punished by him if at his return he found that they had invested another king. The body of the dead monarch was therefore dragged through the city so that the people might see it (Targ. Sheni, beginning; Jerome on Isa. xiv. 19; see also "The Chronicles of Jerahmeel," lxvi. 6; a shorter version is given in Seder 'Olam R. xxviii.). This was the shameful end of Nebuchadnezzar, after a reign of forty years (Seder 'Olam R. *l.c.* 45; Pesiḳ. R., ed. Buber, xxvii. [ed. Friedmann, p. 168b, 40]; Josephus, *l.c.* x. 11, §§ 1, 43).

That Nebuchadnezzar, in spite of all his wickedness, was chosen by God to rule over Israel and all the earth, was due, according to some, to the fact that he was a descendant of Merodach-baladan, to whom God granted, as a reward for a pious deed, that three of his descendants, namely, Nebuchadnezzar, his son Evil-merodach, and Belshazzar, should become world-rulers (Pesiḳ. R., ed. Buber, ii. 14a; comp. Merodach-Baladan. According to another rabbinical legend, Nebuchadnezzar was the secretary of Baladan. The latter wrote a letter to Hezekiah (II Kings xx. 12) in Nebuchadnezzar's absence, who, on his return, was informed of its contents, which began as follows: "Greetings to the king Hezekiah to the city of Jerusalem, and to the great God." "What!" exclaimed Nebuchadnezzar, "you call Him the great God and yet you mention His name at the end whereas it should be at the beginning!" Nebuchadnezzar then ran after the messenger, to take the letter and rewrite it. God, therefore, rewarded him with the rulership of the world; and if the angel Gabriel had not kept Nebuchadnezzar from overtaking the messenger, his power would have become still greater, and the Jews would in consequence have suffered still more at his hands.

Compare Ahab, Son of Kolaiah, in Rabbinical Literature.

W. B. L. G.

NEBUSHASBAN: The first-named of the four chief officers sent by Nebuzar-adan to take Jeremiah out of the court of the guard (Jer. xxxix. 13) and to deliver him into safe hands. The position of this official is not known. The equivalent of the name in Babylonian-Assyrian is probably "Nabu shezibanni" = "Nabu, save me." This same name is found as belonging to one of the sons of Necho I., who paid tribute to Assurbanipal (Brugsch, "Geschichte Aegyptens," pp. 720, 724). It occurs occasionally in the Babylonian-Assyrian inscriptions in lists of names, and is thus found to be given in correct form in the Old Testament.

E. C. I. M. P.

NEBUZAR-ADAN.—Biblical Data: Captain of Nebuchadnezzar's body-guard. Nebuzar-adan entered Jerusalem in 586 B.C., burned the Temple, the king's palace, and the houses of the great, razed the walls of the city, and carried many of its people into captivity. He broke up and carried away the brass pillars of the Temple and all the material of the Temple service that was of sufficient value. The chief priest Seraiah, the second priest Zephaniah, and the chief men of the city, he took to Riblah, in the land of Hamath, and there put them to death (II Kings xxv. 8–22). Five years later, "in the three and twentieth year of Nebuchadnezzar," Nebuzar-adan came again and carried 745 others into captivity (Jer. lii. 30).

E. C. S. O.

——In Rabbinical Literature: Nebuzar-adan, called also **Arioch** because he fought the Jews like a lion (comp. Arioch in Rabbinical Literature), was sent by Nebuchadnezzar to conquer Jerusalem because the king was afraid to conduct the war himself (comp. Nebuchadnezzar in Rabbinical Literature). Although Nebuzar-adan had witnessed Sennacherib's defeat before the walls of Jerusalem (Sanh. 95b), he did not hesitate to obey his master's commands. He went to Jerusalem with 300 mule-loads of iron axes. Although made of a kind of iron that shattered ordinary iron, they broke before a single gate of the city was pierced, and Nebuzar-adan was about to go away fearing a fate similar to Sennacherib's, when he suddenly heard a voice from heaven saying: "Leaper and son of a leaper, O Nebuzar-adan, leap! for the time

has come when the sanctuary shall be destroyed and the Temple burned." Then he pounded upon the gate with his one remaining ax, and the gate opened, so that he was able to enter Jerusalem with his army.

When Nebuzar-adan came to the hall of the Temple, he noticed at a certain spot blood which was still bubbling, being the unjustly shed blood of the prophet Zechariah, son of Jehoiada (II Chron. xxiv. 21; comp ZECHARIAH). Asking the meaning of it, he was told that it was sacrificial blood. He, however, convinced himself at once of the falseness of this statement by ordering many sacrificial animals to be slaughtered, whose blood dried in the ordinary way. On being threatened, the Jews told him the truth, saying: "This is the blood of a priest and a prophet whom the people of Jerusalem have killed because he foretold the destruction of the city." Then Nebuzar-adan said: "I will pacify the murdered prophet." He caused the scholars to be brought in and killed them on the bloody spot. Still, however, the blood was not pacified. He then had the youths who were attending the schools massacred, but with the same result. After having killed 94 times 10,000 people in order to pacify the prophet's blood, it still continued to bubble. Finally he said: "Zechariah, Zechariah! I have killed the best among them. Do you wish that they shall all die?" Thereupon the blood was immediately quieted. This made such an impression upon Nebuzar-adan that he said: "If all these people suffered so much for having killed but one man, what will happen to me?" He then fled from Nebuchadnezzar, sent home his testament, and embraced Judaism (Giṭ. 57b; Sanh. 96b; the Jerusalem sources, Yer. Ta'an. iv. 69a, b, Pesiḳ., ed. Buber, xv. 122a, and Eccl. R. to x. 4, do not give Nebuzar-adan's conversion to Judaism).

In the Haggadah Nebuzar-adan is the type of a reliable and respectful servant; and it is said that he had fastened the image of Nebuchadnezzar, his master, to his wagon, so that he might always feel that he stood in the latter's presence (Sanh. 96b, above; Ex. R. xlvi. 4). Compare JEREMIAH IN RABBINICAL LITERATURE.

E. C. L. G.

NECHO (נכה and נכו): King of Egypt from 610 to 594 B.C.; son of Psam(m)ethik I., of the twenty-sixth Egyptian dynasty. According to Herodotus (ii. 158), he undertook to connect an arm of the Nile with the Red Sea by means of a canal; he was really opening a canal which Rameses II. had begun (comp. Budge, "History of Egypt," vi. 219). Necho did not finish the work, which was completed by Darius I. Necho also employed Phenicians to circumnavigate Africa, which they did in the space of three years (Herodotus, iv. 42).

As the Assyrian empire was tottering to its fall Necho marched (608) into Asia to share in the spoil. Josiah, King of Judah, who sought to check his progress, was defeated and killed by Necho at Megiddo (comp. II Kings xxiii. 29 *et seq.*; II Chron. xxxv. 20 *et seq.*). Three months later Necho summoned Jehoahaz, whom the Judeans had made king, to appear before him at his camp at Riblah, put Jehoahaz in chains, and took him captive to Egypt. He raised Jehoahaz's brother Eliakim to the throne, changing his name to Jehoiakim, and laid upon Judah a tribute of 100 talents of silver and a talent of gold. Whether Necho accomplished more than this in the course of this campaign the sources do not show.

Four years later Necho was again in Asia, and suffered at Carchemish a severe defeat at the hands of Nebuchadnezzar (Jer. xlvi. 2), being compelled to retreat hastily to Egypt. Had not Nebuchadnezzar been called to Babylon by the death of his father, Egypt would have been invaded by the Babylonian. It was, no doubt, Necho who induced Jehoiakim to rebel against Nebuchadnezzar in 599 (II Kings xxiv. 1). This was probably his last attempt to interfere in Palestinian affairs.

No Egyptian inscription from Necho's reign has been found beyond a stele recording the death of an Apis bull.

BIBLIOGRAPHY: Paton, *Early History of Syria and Palestine*, 1901, pp. 273-276; Budge, *History of Egypt*, vi. 218-226.

E. C. G. A. B.

NECROMANCY: Divination by aid of the dead is said to have been common among the Persians (Strabo, xvi. 2, 39, *νεκυομάντεις*), and at a later time among the Greeks and Romans as well (see passages in Winer, "B. R." ii. 26). The Israelites possibly borrowed the art from the Persians, and practised it extensively, so that the Bible repeatedly forbids it (Lev. xix. 31; xx. 6, 27; Deut. xviii. 11; I Sam. xxviii.; Isa. viii. 19). There were three classes of necromancers, "ob," "yidde'oni," and "doresh el ha-metim" (questioner of the dead), the first two usually being mentioned together. While the general meaning of "ob" and "yidde'oni" is clear, their etymology and exact connotation have not yet been determined. "Ob" is said to denote the soothsaying spirit (in this sense as early as Josephus, "Ant." vi. 4, § 2) or the ghost of the dead (Baudissin, "Studien," pp. 141 *et seq.*; Davies, "Magic, Divination," etc., pp. 86 *et seq.*). The Septuagint generally translates the word by *ἐγγαστρίμυθος* = "ventriloquist," deriving this meaning from the tone of voice adopted by the necromancer. Jewish tradition says: "Ob is the python, who speaks from his armpits; yidde'oni is he who speaks with his mouth" (Sanh. vii. 7; Sifra, Lev. xx. 27). According to the Talmud (*l.c.* 65b), the yidde'oni used a bone of the animal called "yaddua'" in his mouth, which is made to speak by magic. The "possessor of the ob" stooped while speaking, to make it appear as if the spirit spoke from his joints and arms (*ib.*). Two objects are mentioned by means of which the necromancer worked, one being a human skull (but see also Levy, "Neuhebr. Wörterb." i. 537b, *s.v.* זכורו).

Paraphernalia.

Although the Bible does not mention the apparatus used in necromancy, that some sort of paraphernalia was employed is clear from the mention of teraphim, etc. (II Kings xxiii. 24), and also from the expressions which designate the employment of the oracle (*ib.* xxi. 6; II Chron. xxxiii. 6; Lev. xx. 27 *et passim*). The Bible indicates still more clearly the manner of appearance and speech. Samuel was manifested to the witch of Endor as an old man covered with a mantle, so that she immediately recognized him as a man of God. The

shade invoked evidently assumed the same shape that he had had in life. The form, however, was visible only to the necromancer, while the questioner heard merely the voice (I Sam. xxviii. 13, 14). The latter sounded as if it came out of the earth, the speech of these necromancers being therefore called whispering and muttering (Isa. viii. 19, xxix. 4). The questioner prepared himself by fasting to be in a proper spiritual condition to receive the ghostly visitant (*ib.* verse 20; Sanh. 65b).

The fact that necromancy was classed with idolatry and all kinds of magic shows its connection therewith, and, probably, its foreign origin (Deut. xviii. 10, 11; II Kings xxi. 6, xxiii. 24; Isa. xix. 3 *et passim*). Necromancy, like idolatry and magic in general, was practised chiefly by women (I Sam. xxviii. 7). Saul, who applied in his distress to a female necromancer, had previously driven from the country all those who practised divination by aid of the dead (*ib.* 9). But Manasseh favored them as well as all other idolaters (II Kings xxi. 6); his elder contemporary, the prophet Isaiah, has in fact given the most explicit references to necromancers (Isa. viii. 19, xix. 3, xxix. 4). Josiah, who took for his guide the newly discovered book of the Law, destroyed them (II Kings xxiii. 24).

Nevertheless, even in post-Biblical times the necromancers persisted in practising their art, in spite of all measures directed against them, and notwithstanding frequent interdicts in the Torah. The principal passage of the Talmud referring to them has been given above. The teachers of the Talmud call magicians "those that dig up the dead" (B. B. 58a *et passim*) and "those who predict by means of bones of the dead." A Babylonian scholar declared the art and speech of osteomanty to be deceit and falsehood (Ber. 59a). In general, however, the veracity of the spirit was not doubted, since even the ghost of Samuel had been evoked, according to I Sam. xxviii. (see Shab. 152b). It was regarded as a rule that if the necromancer saw the ghost which he evoked, the questioner heard the voice; but if the latter saw the apparition, the necromancer heard the voice. To hear and to see at the same time was impossible (Sanh. 65; comp. Josephus, *l.c.*). When Onkelos bar Kalonikos, nephew of the emperor Titus, was thinking of embracing Judaism, he evoked the spirits of Titus, Balaam, and Jesus in succession, and asked them for advice. The first two dissuaded him, while Jesus counseled him to carry out his intention (Git. 56b–57b). Rab (d. 247), the foremost teacher of Babylon, "performed some ceremony in the cemetery, and ascertained that 99 out of 100 persons die from the evil eye and that only one dies a natural death" (B. M. 107b, above). A later Babylonian teacher says that the necromancer burned incense to the demon, and thus questioned him (Karet 3b).

In Talmudic Times.

A more innocent mode of necromancy was listening secretly to the conversation of the dead (Ber. *l.c.*). Some persons fasted and spent the night in a cemetery, in order that the "spirit of uncleanness" might visit them and enable them to find out the future or other hidden matters (Sanh. 65b; Hag. 3b), since the dead were supposed to dwell in an unclean place. This belief may be implied in Isa. lxv. 4 (comp. Acts xvi. 16). This kind of necromancy is perhaps meant in the expression "a consulter with familiar spirits" (Deut. xviii. 11). According to Jewish tradition, necromancy will be punished by God and not by man (Sanh. *l.c. et passim*).

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J. I. B.

NEDARIM ("Vows"): A treatise in the Mishnah, Tosefta, and both Talmuds, devoted chiefly to a discussion of the regulations contained in Num. xxx. 2–17. The place assigned to this treatise in the mishnaic order of Seder Nashim differs in the various editions, although it is generally placed third both in the Mishnah and in the Tosefta. In the Mishnah it is divided into eleven chapters containing ninety paragraphs in all.

Ch. i.: The phrases, words, and corruptions of words (*e.g.*, "konam," "konah," "konas" instead of "korban"; "herek," "herek," "herep" instead of "herem"; "shebuta," "shekuka," instead of "shebu'ah") which are considered as vows, oaths, or bans (§§ 1–2); different circumlocutions for the word "korban"; names of the various kinds of sacrifices and parts of the sacrifice which are considered vows (§§ 2–4). These expressions are regarded as vows when one says: "May its use be forbidden me as the use of a dedicated korban is forbidden", and any of the expressions noted above or any circumlocution may be substituted for the word "korban."

Ch. ii.: If, on the other hand, one says: "May its use be forbidden me, as the use of things forbidden in the Torah" (*e.g.*, unclean animals), this expression is not considered a vow (§ 1), for one would then be able by his own words to make things as unlawful as are the things forbidden by the Torah itself. The difference between an oath and a vow, and in what respects an oath is considered the more rigorous, and in what respects a vow is so regarded (§§ 2–5); vows with and without restrictions; the differences between the Judeans and the Galileans in regard to the ordinary "herem" (§ 4); evasions which of themselves invalidate vows (§ 5).

Ch. iii.: Enumeration of the four kinds of vows which scholars have declared invalid in themselves (§§ 1–3); persons who may be deceived by subterfuges; whether a false oath is permitted in case of necessity (§ 4). Interpretation of certain expressions in vows; persons meant by the terms "scholar" and "husbandman." The phrase "those who rest on the Sabbath" includes the Canaanite, but "the children of Noah" are only Gentiles, and "the children of Abraham" only the Jews. "The circumcised" denotes a Jew, even though he is uncircumcised, while "uncircumcised" is applied to pagans, even if they are circumcised; in this connection several maxims of different tannaïm are quoted to show the importance and significance of circumcision (§§ 5–11).

Explanation of Terms.

Ch. iv.: If one is prevented by vows from enjoying another's society, he may be instructed by the latter in the Midrash, halakot, and haggadot, but not in the Scriptures, and he may also be treated by that person in illness (§§ 1–4); further regulations concerning one's relations with a person whose society he has vowed not to enjoy (§§ 5–8).

Ch. v.: How persons who have a house, bath, or the like in common, but have vowed not to associate with one another, may make use of the public parks and the communal institutions; in this connection it is stated that it was customary to deed such parks and institutions to the nasi as his private property, so that no citizen could deprive another of them.

Ch. vi.: What is forbidden to one who has vowed to refrain from boiled, roasted, salted, or preserved food (§§ 1–3); what is forbidden to one who has vowed to refrain from meat, fish, milk, wine, or other things (§§ 4–10).

Vows About Food.

Ch. vii.: Further details regarding what is understood by vegetables, grain, clothes, house, bed, or city, in connection with vows (§§ 1–5); whether one may enjoy a substitute for what he has vowed to deny himself (§§ 6–7); conditional vows of renunciation for a certain time (§§ 8–9).

Ch. viii.: Further details regarding vows of renunciation for a definite time, and ways of interpreting certain expressions in determining such a time (§§ 1–6); vows of renunciation which may be canceled without asking the opinion of a scholar (§ 7).

Ch. ix.: Remission of vows by a scholar, and circumstances to which the scholar may refer in order to find grounds for such a dispensation (§§ 1–9); the noble conduct of R. Ishmael on remitting a vow which had been made to the detriment of a girl, and how at his death the Jewish women sang a dirge beginning, "O daughters of Israel, weep for R. Ishmael" (§ 10).

Ch. x.: Regarding the annulment of a daughter's vows by her father, or of a wife's by her husband (§§ 1–3); the custom of the scholars of canceling the vows of their daughters or wives (§ 4); the time after which a husband may annul the vows of his wife; whether the levir may cancel the vows of his sister-in-law (§§ 5–6); whether a husband may annul at the outset the future vows of his wife (§ 7); the aggravating or ameliorating consequences arising from the rule that the father or the husband may cancel a vow only on the day on which he learns of it (§ 8; comp. Num. xxx. 6, 13).

Vows of a Daughter.

Ch. xi.: Vows of a wife or a daughter which may be annulled (§§ 1–4); erroneous or partial annulment is invalid (§§ 5–6); interpretation and explanation of the passage Num. xxx. 10 (§ 9); enumeration of the nine virgins whose vows may not be canceled (§ 10); the regulation laid down by the scholars which was intended to make it impossible for a wife to take such vows as would force her husband to seek a divorce, as was customary in ancient times (§ 11).

The Tosefta to this treatise has only seven chapters; it contains various details which serve to explain the Mishnah. Thus, Tosef. i. elucidates the regulation in Mishnah i. 1 referring to the vows of the pious. Both Gemaras discuss and explain the several mishnayot, and both, especially the Babylonian Gemara, contain numerous maxims, statements, stories, and legends. The following interesting sayings from the Babylonian Gemara may be quoted: "A modest man will not easily commit sin"; "The ancestors of the impudent never stood on Mount Sinai" (20a); "The irascible suffer the most diverse pains of hell" (22a); "If the people of Israel had not sinned, they would have had only the Pentateuch and the Book of Joshua" (22b); "Only the man devoid of understanding is poor; for a Palestinian proverb says, 'He who has understanding has all things; but he who has no understanding has nothing'" (41a); "Work is great: it honors the workman" (49b); "Whoever exalts himself will be brought low by God" (55a); "One should not study in order to be called 'scholar' or 'master,' but out of love for the Law; for then fame and recognition will come in due course" (62a); "Take care of the children of the poor, who often become scholars" "Why have scholars very often no learned children? In order that science may not be thought transmissible by inheritance and that scholars may not pride themselves on an aristocracy of mind" (81a).

Gemara.

Especially noteworthy are the Masoretic remarks on the division into verses, and on ḳeri and ketib, which do not entirely agree with the present Masorah (37b–38a). The passage in the Palestinian Gemara, iii. 2, is also of interest, since in it the various conflicting statements and regulations found in the Torah, such as Lev. xviii. 16 and Deut. xxv. 5 *et seq.*, are collated, and it is explained that these apparently contradictory sentences were pronounced together; Deut. xxv. 5 is, therefore, only an exception to, but does not nullify, the prohibition contained in Lev. xviii. 16. The Palestinian Gemara is also noteworthy for its account of the letters which Judah ha-Nasi I. addressed to R. Joshua's nephew Hananiah, who would not submit to the nasi (vi. 8).

W. B. J. Z. L.

NEDERLANDSCHE ISRAELIET, HET.
See PERIODICALS.

NEGA'IM ("Plagues," "Leprosy"): A treatise of the order Ṭohorot in the Mishnah and the Tosefta, which treats of the rules concerning leprosy and the infection of clothing and dwellings (Lev. xiii., xiv.). In most editions it is the fourth treatise of the order, and it is divided into fourteen chapters containing one hundred and fifteen paragraphs in all.

Ch. i.: Different kinds of leprosy (§§ 1–4); days on which leprosy may first be inspected; deferment of the subsequent inspection to the following day if the day set falls on a Sabbath; the aggravating or ameliorating consequences attending such a postponement (§§ 4–6).

Ch. ii.: Time of day at which leprosy may be inspected; the priests who make the inspection; the priest may not inspect leprosy on his own body, garment, or house. In this connection it is stated

that a wise man may not redeem his own vows nor inspect his own firstlings.

Ch. iii.: Those who are defiled by leprosy; time after which, and signs by which, the different kinds of leprosy are declared to be unclean.

Signs of Leprosy.

Ch. iv.: The different signs which indicate that leprosy is unclean; ways in which the different signs cause defilement; concerning the simultaneous appearance of two signs in a case of leprosy.

Ch. v.: Doubtful cases of leprosy; doubtful cases of leprosy in which it is considered as unclean or as clean.

Ch. vi.: Size of the leprous spot, and how it becomes unclean by the sound flesh in it; the twenty-four extremities of limbs, which do not cause uncleanness, although they are sound flesh in a leprous spot; parts of the human body which do not become unclean through a leprous spot.

Ch. vii.: Leprous spots in general which are clean; changes in the spot; cases in which the spot becomes clean by removing the sign of uncleanness; cases in which the leprosy is entirely cut away.

Ch. viii.: The spreading of leprosy over the entire body; cases in which such a spread causes uncleanness, and those in which it causes cleanness; how the reappearance of the extremities of limbs nullifies the effect of the spreading; advantages and disadvantages arising from showing one's leprosy to the priest.

Ch. ix.: Time after which, and signs by which, boils ("sheḥin") and burnings ("miḳwah") are declared unclean.

Ch. x.: Time after which, and signs by which, scall on the head or in the beard ("neteḳ") is declared unclean; similar regulations concerning baldness and its cause.

Leprous Garments and Houses.

Ch. xi.: Garments which may become unclean through leprosy; neither garments of pagans nor garments made of the skins of marine animals or of camel's hair become unclean through leprosy; time after which, and signs by which, leprosy on garments is declared unclean; contact of a leprous garment with other garments.

Ch. xii.: Houses which may become unclean through leprosy, and the symptoms of the form of leprosy which causes this uncleanness; inspection of a house in which leprosy appears; origin of the proverb: "Wo to the wicked and wo to his neighbors!"

Ch. xiii.: Further details regarding a house defiled by leprosy; how a clean person becomes unclean by entering a defiled house, and how an unclean person defiles a house by entering it.

Ch. xiv.: Purification of a leper; concerning the pair of birds which are requisite, the shaving of the hair, and the offering which must be brought.

The Tosefta to this treatise, which has only nine chapters, contains details not found in the Mishnah, and includes other interesting passages, of which the following is the most noteworthy (vi. 1): "There never has been a house infected with leprosy [in the manner described in Lev. xiv. 34 *et seq.*], and there never will be one; the regulations regarding such a house have only a theoretical bearing."

W. B. J. Z. L.

NEGEB ("dry land"): Tract of land in southern Judah, which, though fertile in comparison with the rest of Palestine, is nevertheless regarded as an arid country. The term "Negeb" refers very often to "the south" in general, just as "yam" (or "the sea") denotes "the west." Later translations, among others those of the Authorized Version, uniformly render "Negeb" by "the south." Lack of accuracy in keeping the two meanings distinct is noticeable in many instances, as in Gen. xiii. 1, where the Authorized Version renders הנגבה "into the south," while Abraham is represented as regarding northward.

The Negeb was a plateau of moderate elevation (comp. Judges i. 9). Although not well supplied with water, it afforded abundant pasture for cattle (Gen. xx. 1, xxiv. 62, xxxvii. 1, xlvi. 5). The spies whom Moses sent to explore the land of Canaan reported the Negeb to be inhabited by the Amalekites (Num. xiii. 29), but at the time of the Israelitish invasion the Canaanites were located there (Judges *l.c.*). The Negeb, which included twenty-nine cities, besides villages, was assigned by Joshua to Judah; but subsequently a part of it was allotted to Simeon (Josh. xv. 21–32, xix. 1–8). The Negeb was afterward divided into five districts named after their occupants: the Negeb of Judah proper, the Negeb of the Jerahmeelites, the Negeb of the Kenites, the Negeb of the Cherethites, and the Negeb of Caleb (I Sam. xxvii. 10, xxx. 14).

The wealth of the Negeb in the time of Moses is indicated by the fact that the spies brought from it a cluster of grapes which had to be carried on a pole by two people (Num. xiii. 22–23); and later, in the time of Samuel and David, it was still famous for its fertility (I Sam. xv. 9, xxvii. 9, xxx. 16). During the period of the Kings, the Negeb is mentioned as having shared the fortunes of Judah; it suffered especially during the troubled times of Jeremiah. Its cities were among those which the Prophets promised would be restored (Jer. xiii. 19, xvii. 26, xxxii. 44, xxxiii. 13, Ob. i. 19–20).

BIBLIOGRAPHY: Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible.*

E. G. H. M. SEL.

NEGINAH. See ACCENTS; CANTILLATION.

NEGLIGENCE. See FAULT.

NEGOTIABLE INSTRUMENTS. See DEED; EXCHANGE, BILLS OF.

NEGROPONT. See GREECE.

NEHAMA, JUDAH: Turkish rabbi; born in Salonica 1825; died there 1899. He was rabbi in his native place; for many years vice-president of the local committee of the Alliance Israélite Universelle; corresponded with S. D. Luzzatto, S. L. Rapoport, L. Zunz, Israel Stern, and others; and for a short time edited the journal "El Lunar."

Nehama was the author of the following works: "Historia Universal por el Uso de los Chicos," in Ladino, translated from the English (Salonica, 1861); "Zikkaron Tob, o Biografia del muy Afamado Sabido y Filantropo Dr. Albert Cohn" (ib. 1877); "Ḳol 'Anot" (in Hebrew, ib. 1888), an address in memory of his father; biography of Moses Alatini (in Hebrew, ib. 1888); "Discurso Pronun

ciado en la Asamblea General del 29 Septembre, 1888, por Sestir el Resultado de los Votos por el Comité Local de la Alianza Israelica Universala" (*ib.* 1889); "Miktebe Dodim," letters exchanged between Nehama and his friends, vol. i. (*ib.* 1893), containing also contributions to the history of the Jews in Salonica, of the printing establishments there, etc.

BIBLIOGRAPHY: Kayserling, *Bibl. Esp.-Port.-Jud.* p. 76.

S. M. K.

NEHARDEA (NEARDA): City of Babylonia, situated at or near the junction of the Euphrates with the Nahr Malka; one of the earliest centers of Babylonian Judaism. As the seat of the exilarch it traced its origin back to King Jehoiachin. According to Sherira Gaon (Letter of Sherira Gaon, in Neubauer, "M. J. C." i. 26), Jehoiachin and his coexilarchs built a synagogue at Nehardea, for the foundation of which they used earth and stones which they had brought, in accordance with the words of Ps. cii. 17 (A. V. 16), from Jerusalem (comp. a similar statement in regard to the founding of the Jewish city of Ispahan, in "Monatsschrift," 1873, pp. 129, 181). This was the synagogue called "Shaf we-Yatib," to which there are several references dating from the third and fourth centuries (R. H. 24b; 'Ab. Zarah 43b; Niddah 13a), and which Abaye asserts (Meg. 29a) was the seat of the Shekinah in Babylonia. The Aaronic portion of the Jewish population of Nehardea was said to be descended from the slaves of Pashur ben Immer, the contemporary of King Jehoiachin (Ḳid. 70b).

There are also other allusions in the Talmud (*ib.*) casting doubt upon the purity of blood of the Nehardean Jews. The fact that Hyrcanus, the high priest, lived for a time in that city as a captive of the Parthians (Josephus, "Ant." xv. 1, § 2) may explain the circumstance that as late as the third century certain of its inhabitants traced their descent back to the Hasmoneans. The importance of the city during the last century of the existence of the Second Temple appears from the following statement made by Josephus (*ib.* xviii. 9, § 1): "The city of Nehardea is thickly populated, and among other advantages possesses an extensive and fertile territory. Moreover, it is impregnable, as it is surrounded by the Euphrates and is strongly fortified." Reference to the extent of the territory of Nehardea is made in the Talmud also (Ket. 54a). In addition to the Euphrates, the "King's Canal" (Nehar [Nahr] Malka) formed one of the natural defenses of the city (Ḳid. 70b; Shab. 108b); the ferry over the river (or perhaps over the canal) is likewise mentioned (Ḳid. 70b; Ḥul. 50b). "Nehardea and Nisibis," says Josephus further (*ib.*), "were the treasuries of the Eastern Jews; for the Temple taxes were kept there until the stated days for forwarding them to Jerusalem." Nehardea was the native city of the two brothers ANILAI and ASINAI, who in the first third of the first century C.E. founded a robber-state on the Euphrates, and caused much trouble to the Babylonian Jews. After the destruction of Jerusalem, Nehardea is first mentioned in connection with R. Akiba's sojourn there (Yeb., end). From the post-Hadrianic tannaitic period there is the anecdote referring to the debt which AḤAI B. JOSIAH had to collect at Nehardea (Giṭ. 14b; Bacher, "Ag. Tan." ii. 385).

Mention by Josephus.

Nehardea emerges clearly into the light of history at the end of the tannaitic period. Shela's school was then prominent, and served to pave the way for the activity of the Babylonian academies. Samuel, whose father, Abba b. Abba, was an authority in Nehardea, established the reputation of its academy, while Rab, who likewise taught there for a time, made Sura, situated on the Euphrates about twenty parasangs from Nehardea, the seat of an academy destined to achieve a still greater reputation. The history of Nehardea is summed up in that of Samuel's activity (see SAMUEL B. ABBA). Soon after his death (254) it was destroyed by Papa b. Neser (Odenathus), in 259; and its place as seat of the second academy was taken by Pumbedita.

Nahman ben Jacob.

Nehardea, however, soon regained its importance; for the eminent Nahman b. Jacob dwelt there. There are several references to his activity (see Ḳid. 70a; B. B. 153a; Ket. 97a; Meg. 27b). Raba tells of a walk which he took with Nahman through the "Shoemaker street," or, according to another version, through the "Scholars' street" (Ḥul. 48b). Certain gates of Nehardea, which even in the time of Samuel were so far covered with earth that they could not be closed, were uncovered by Nahman ('Er. 6b). Two sentences in which Nahman designates Nehardea as "Babel" have been handed down (B. Ḳ. 83a; B. B. 145a). Sheshet also dwelt there temporarily (Ned. 78a). According to a statement dating from the fourth century, an amora heard in Nehardea certain tannaitic sentences which had until then been unknown to scholars (Shab. 145b; Niddah 21a). Nehardea always remained the residence of a certain number of learned men, some of whom belonged to the school of Maḥuza, which was of considerable prominence at that time, and some to that of Pumbedita. About the middle of the fourth century the famous scholar Ḥama was living at Nehardea; the maxim "By the 'amoraim of Nehardea' Ḥama is meant" (Sanh. 17a) became a canon in the Babylonian schools.

Amemar.

Toward the end of the fourth and at the beginning of the fifth century Nehardea again became a center of Babylonian Judaism through Amemar's activity, though this was overshadowed by that of Ashi, the director of the Academy of Sura. It was Ashi who had the seat of the exilarchate, which belonged as an ancient privilege to Nehardea, transferred to Sura (Letter of Sherira Gaon, *l.c.* i. 32). Amemar attempted in Nehardea to introduce the recitation of the Decalogue into the daily prayer ritual, but was dissuaded from doing so by Ashi. Another of Amemar's liturgical innovations is mentioned in Suk. 55a (on the relation of Ashi to Amemar see Halevy, "Dorot ha-Rishonim," ii. 515 *et seq.*, iii. 68 *et seq.*). Other scholars of the fourth and fifth centuries who are mentioned in the Talmud as natives of Nehardea are Dimi (Ḥul. 113a), who subsequently presided at Pumbedita as second successor to Ḥama (Letter of Sherira Gaon, *l.c.*); Zebid (M. Ḳ. 27b),

Naḥman (Ḥul. 95b), Ḥauan (Ḳid. 81b; Niddah 66b), Simai (Sheb. 12b; Mak. 16a). Adda b. Minyomi was called the "judge of Nehardea" (Sanh. 17b). Aḥa of Be-Ḥatim from the vicinity of Nehardea is mentioned by Sherira Gaon (Halevy, *l.c.* i. 25) as one of the saboraic authorities of the sixth century. Mar R. Ḥanina is mentioned, among the earliest geonim of Pumbedita, as residing at Nehardea at the time of Mohammed. This is the last reference in Jewish history to Nehardea. Benjamin of Tudela, however, mentions the ruins of the synagogue Shaf-Yatib, two days' journey from Sura, and one and one-half from Pumbedita ("Itinerary," ed. Grünhut, p. 64).

A few scattered data concerning Nehardea may be added. It was an ancient liturgical custom there to read pericopes from the Hagiographa on Sabbath afternoons (Shab. 116b). The surrounding country was said to be unsafe because of Bedouin robbers (B. B. 36a). An ancient rule of procedure of the court of Nehardea is mentioned in Ket. 87a. Lydda in Palestine, and Nehardea are mentioned in the third century as cities whose inhabitants were proud and ignorant (Yer. Pes. 32a; comp. Bab. Pes. 62b; see Bacher, "Ag. Pal. Amor." i. 60). Nehardea is famous in the history of the Masorah because of an ancient tradition relating to the number of verses in the Bible; it is here said that Ḥamnuna (Bacher, *l.c.* i. 2) brought this tradition from Nehardea, where he had received it from Naḳḳai (see "M. J. C." i. 174; Strack, "Diḳduḳ Ṭe'amim," p. 56). Certain readings of the Biblical text are characterized by tradition—especially by the Masorah to the Pentateuch Targum (Onḳelos)—as being those of Sura, and certain others as of Nehardea (see Berliner, "Die Massorah zum Targum Onkelos," pp. xiii. *et seq.*, 61–70, Leipsic, 1877).

Bibliography: Neubauer, *G. T.* pp. 230, 350; Hirschensohn, *Sheba' Ḥokmot*, p. 164, Lemberg, 1885.

G. W. B.

NEHEMIAH: Son of Hachaliah; rebuilder of the walls of Jerusalem. The sole source of information about Nehemiah is the canonical book that bears his name, parts of which, at any rate, furnished Ben Sira with the matter for the short notice which he gives of Nehemiah. He was cupbearer to Artaxerxes (identified by De Saulcy with Artaxerxes II., whose reign began 404 B.C.). Owing to a painful report that had reached him of the condition of the Jews in Palestine, he, perhaps with the countenance of the queen-mother or queen, obtained permission to visit Jerusalem, and to rebuild the walls, for which purpose he was furnished with firmans and a supply of timber. Incidentally it is mentioned that he had the title "peḥah" or "tirshatha," equivalent to "viceroy," for twelve successive years (384–372), and apparently again at a later period.

The rebuilding of the walls (a task which had before Nehemiah's time been repeatedly attempted) was commenced by him with caution, and excited enmity and even armed intervention, which latter, however, Nehemiah showed himself able to resist. The account of the details of the building is not, apparently, from Nehemiah's hand, and would seem to represent the work as more of a national enterprise than would be inferred from Nehemiah's own statements. The account of the inaugural ceremony after completion comes rather late in the book and was probably written some years after the event. Nehemiah and his colleagues appear to have been wealthy landowners not themselves living in the city, with leading families within the city.

Rebuilds the Walls of Jerusalem.

After the completion of the walls Nehemiah had to occupy himself with political reforms also, of which one was the restoration to their original owners of lands taken for debt by the wealthier members of the community—a scheme not unlike the "novæ tabulæ" of the classical republics, and regarded by the owners as an ultra revolutionary measure; for it meant the abandonment without consideration of much property lawfully acquired. According to Nehemiah's account, it was effected with a minimum of friction, owing to his own disinterestedness in relinquishing his claim to the governor's allowances; and it took the form of a cheerful sacrifice on the part of the moneyed class. He tells, however, almost immediately afterward, of attempts on his own life, which he dexterously escaped, and of endeavors to represent his restoration of the walls as the prelude to a declaration of independence. In these attempts residents of Jerusalem took part, either having conspired with or being in the pay of external enemies. Among these instruments were a false prophet and a false prophetess, whom Nehemiah was able to unmask.

Nehemiah's next measure would appear to have been as aristocratic in tendency as the last was democratic. He instituted an inquiry into the pedigrees of the residents of Jerusalem with the view of degrading aliens, and for this purpose obtained a copy of the roll of the families that returned with Zerubbabel. His narrative, however, breaks off without describing the nature of the measure which he adopted or the smoothness with which it worked. It appears from other parts of the book that priestly families were connected by marriage with the aliens, and, though Nehemiah resumed his inquisition on his second visit to Jerusalem, it required the arbitrary exercise of power to carry it through. It is possible that the danger of offending the humbler classes, whom he had won over by his "novæ tabulæ," prevented him from inquiring too strictly into this matter on his first visit.

The rest of his reforms appear to have been of a religious nature, although, the chapters in which they are recorded being by other hands, there is a want of clearness in the details. He appears with the aid of Ezra to have enforced or reënforced the Mosaic law, especially the provision relating to the sanctity of the Sabbath, which on his second visit he had again to enforce.

His Reforms.

He also provided by a regular system of forced contributions for the maintenance of the Temple services and of the various castes who took part in performing them. He writes with unusual naïveté, and the accuracy of his personal narrative has rarely been questioned. It seems, however, surprising that the accredited representative of the sovereign court should, in carrying out his commission, have met with no opposition, leading to the imminent risk of skirmishes

and battles; but the classical historians give no high idea of the administrative capacity of Artaxerxes II. Further, there appears to be some contradiction between the statements that he went to Jerusalem on a visit for a strictly limited time (ii. 6), and that he went to Judea as "pehah" and held office for twelve years (v. 14 and xiii. 6); but this may also be due to the fragmentary nature of his memoirs.

From Nehemiah's own account of his conduct it may be gathered that he was an adroit politician, a wary leader and soldier, and a skilful organizer, though not free from pedantry and fanaticism; and it is probable that Ben Sira, in naming him after Zerubbabel as one of those to whom the Jews owed their restoration and reconstitution as a nation, only does him justice. For without walls Jerusalem could not, according to ancient ideas, have ranked as a place of importance, and the measure, of which there is an obscure mention (xi. 1), of obtaining a resident population fitted for its size, by drawing lots, would also do much toward restoring its former grandeur. His name was, however, not popular with the tradition which has come down in the Talmuds; but in that which is preserved in the Second Book of Maccabees many services are attributed to him of which the Bible knows nothing. Among these are the miraculous production of fire, celebrated by a feast called "Naphthar" (II Macc. i. 36); the compilation of a sacred library (*ib.* ii. 13); and even the building of the Temple and the altar (*ib.* verse 18). These statements are not worthy of credit; and it is evident that Nehemiah's personality was overshadowed by that of Ezra, whose services, though less brilliant, were more lasting.

E. G. H. D. S. M.

——**In Rabbinical Literature:** Nehemiah is identified in one haggadah with Zerubbabel, the latter name being considered an epithet of Nehemiah and as indicating that he was born at Babylon ("Zera' + Babel"; Sanh. 38a). With Ezra, he marks the spring-time in the national history of Judaism (Cant. R. ii. 12). A certain mishnah is declared by the Rabbis to have originated in the school of Nehemiah (Shab. 123b). Still, Nehemiah is blamed by the Rabbis for his seemingly boastful expression, "Think upon me, my God, for good" (Neh. v. 19, xiii. 31), and for his disparagement of his predecessors (*ib.* v. 15), among whom was Daniel. The Rabbis think that these two faults were the reason that this book is not mentioned under its own name, but forms part of the Book of Ezra (Sanh. 93b). According to B. B. 15a Nehemiah completed the Book of Chronicles, which was written by Ezra.

W. B. M. SEL.

NEHEMIAH, BOOK OF: A work ascribed to Nehemiah, but bearing in some canons the title **Esdras II.** or **Esdras III.**, having been attributed to Ezra on the ground that Nehemiah's self-assertion deserved some punishment (Sanh. 93b), or because, having ordinarily been written on the same scroll with the Book of Ezra, it came to be regarded as an appendix to it. The book consists ostensibly (i. 1) of the memoirs of Nehemiah, compiled, or at any rate completed, toward the close of his life, since he alludes to a second visit to Jerusalem "at the end of days" (xiii. 6, A. V. margin), which must mean a long time after the first. In xiii. 28 he speaks of a grandson (comp. xii. 10, 11) of the high priest Eliashib as being of mature years; whence it appears that the latest event mentioned in the book, the high-priesthood of Jaddua, contemporary of Alexander the Great (xii. 11, 22), may have fallen within Nehemiah's time. The redaction of his memoirs occurred probably later than 360 B.C., but how much later can not easily be determined. The first person is employed in ch. i.–vii. 5, xii. 31–42, xiii. 6 *et seq.* Sometimes, however, Nehemiah prefers to speak in the name of the community (ii. 19, iii. 33–38, x.), and in some places he himself is spoken of in the third person, either with the title "tirshatha" (viii. 9, x. 2) or "pehah" (xii. 26, claimed by him in v. 14; A. V. "governor"), or without title (xii. 47). The style of these last passages implies somewhat that Nehemiah is not the writer, especially that of the third and fourth: "in the days of Nehemiah the governor, and of Ezra"; "in the days of Zerubbabel, and in the days of Nehemiah." The portions of the book in which the first person is used are marked by repeated prayers for recognition of the author's services, and imprecations on his enemies (iii. 36, 67; v. 19; vi. 13; xiii. 14, 22, 29, 31), which may be taken as characteristic of an individual's style; and indeed the identity of the traits of character which are manifested by the writer of the opening and closing chapters can not escape notice. Moreover, the author's enemies, Sanballat and Tobiah, figure in both parts.

The unity of the book is marred by the insertion of a variety of documents, chiefly lists of names. These are the following:

Documents Inserted.

(1) Ch. iii. 1–32, a list of persons who helped to rebuild the walls of Jerusalem. This document agrees with ch. xii. in exhibiting remarkable acquaintance with the topography of Jerusalem; and it also gives some curious details about the persons who took part in the work, some of whose names figure in other contexts. It is, however, observable that Eliashib is said to have been high priest at the time of Nehemiah's first visit; and the same is suggested by xiii. 7, whereas in Ezra x. 6 it is suggested that Eliashib's grandson (Neh. xii. 11, 12) was in office thirteen years before Nehemiah came. If the list of high priests in ch. xii. be correct, it is clear that Eliashib could not have been in office in Nehemiah's time; and this fact discredits the historical character of the document, at any rate to a certain extent; for the possibility of Nehemiah, at a great distance from the scene of the events, having mistaken some of the details, can not be quite excluded. The account of the building given in this chapter represents it as more elaborate and national than would be imagined from iii. 33–38.

(2) Ch. vii. 6–73, a list of the exiles who returned with Zerubbabel. This is a document which Nehemiah says he discovered (vii. 5); and it is embodied in the narrative of Ezra also (Ezra ii.). The difference between the copies is such as can be attributed to the not overstrict ideas of accuracy current in antiquity. Some difficulty is occasioned by the fact that the narrative which deals with the days of Zerubbabel is continued without break into a

scene which ostensibly took place in Nehemiah's own time; in other words, though the document is introduced as extraneous, it is not clear at what point it ends. Indeed, the purpose for which Nehemiah says he gathered the people, namely, to discover their genealogies (vii. 5), does not appear to have been realized, but instead the reader is taken into a scene at which the Law is publicly read by Ezra. Here again resort may be had to the hypothesis of carelessness on the author's part, or to that of compilation by an unscientific collector.

(3) If the Septuagint be believed, ch. ix. contains a discourse delivered by Ezra.

(4) Ch. x., containing a solemn league and covenant, bearing eighty-four signatures of persons who undertook to observe the Law of Moses and discharge certain duties. The number of signatories is evidently a multiple of the sacred numbers 7 and 12, and the list is headed by Nehemiah himself. Of the signatories some are persons about whom something definite is learnt in either Ezra or Nehemiah (*e.g.*, Sherebiah, Ezra viii. 18; Hanan, Neh. xiii. 13; Kelita, Ezra x. 23), but those called "the heads of the people" appear all to be families, their names occurring to a great extent in the same order as that in which they occur in the list of ch. vii. This mixture of family names with names of individuals excites suspicion; but the unhistorical character of this document, if proved, would greatly mar the credit of the whole book. The framing of such a document at a time of religious revival and excitement has no a priori improbability.

Solemn League and Covenant.

(5) Ch. xi. contains a list of persons who drew lots to reside at Jerusalem, with notices of the assignment of offices and of the residences of officials. This document agrees very closely in places with one embodied in I Chron. ix.; indeed, both would appear to be adaptations of a register originally found in a "book of the kings of Israel and Judah" (*ib.* verse 1). It might seem as if the use of the word "king's" in Neh. xi. 23, 24, having been taken over from the older document, had given rise to the charge of which Nehemiah complains in vi. 6, where his enemies accuse him of making himself king; and indeed the arbitrary character of some of his measures (xiii. 25) would in part justify such a charge. If one may judge by the analogy of Mohammedan states, there would be nothing unusual in a provincial governor taking that title. The purpose of the register must have been seriously misunderstood by either Nehemiah or the Chronicler; but it may be inferred with certainty, from the occurrence of the same document in such different forms in the two books, that the compiler of Nehemiah is not identical with the Chronicler.

Registers.

(6) Ch. xii. 1–26 gives a list of priests and Levites who returned with Zerubbabel, carried down, very imperfectly, to Nehemiah's time, or perhaps later. The "book of the chronicles" (verse 23) is cited for parts of it; but this document covers some of the same ground as the last, and it might seem as if both were rough drafts, never finally worked up. It is of course open to the critic to regard the whole work as compiled by Nehemiah, who, where his memory or knowledge failed him, may have inserted these documents, or have ordered his secretaries to insert accounts of scenes. Indeed, the expression "and in all this" (xiii. 6), which reintroduces the personal narrative, implies that the author had before him some matter which he had not himself described.

It is more usual to suppose that Nehemiah's memoirs were utilized by another writer, who did not take the trouble to alter the first person where it occurred; such a supposition involves no impossibility, provided the compiler be not identified with the compiler of Ezra or the compiler of the Chronicles; for the utilization by these authors of documents also incorporated in Nehemiah involves improbabilities calculated to outweigh any arguments that can be urged on the other side. Ben Sira (Sirach [Ecclus.] xlix. 13), in describing Nehemiah's work, evidently refers to the account found in Neh. i.–vii. 1; from the short space that he devotes to each item no inference can be drawn with regard to the existence of the whole work in his time. The fact of its being contained in his canon would, however, make it probable that it existed in its present form as early as 300 B.C., a date separated by some decades only from the last mentioned in the book, and by less than a century from Nehemiah's first visit to Jerusalem.

From the Second Book of Maccabees it is learned that various legends were current about Nehemiah when it was written, to which the Biblical book contains no allusion. Possibly those writers who reduce the credible element to the smallest amount do not sufficiently take into account the rapidity with which events succeed one another, the fragmentary character of modern knowledge of post-exilic Israel, and the general complication of political phenomena.

BIBLIOGRAPHY: Epochs are marked in the study of the book by the treatise of Hoonacker, *Zorobabel et le Second Temple*, Paris, 1892; and that of Kosters, *Het Herstel van Israël*, 1894. Skepticism is carried to its furthest by C. C. Torrey, in Stade's *Zeitschrift*, 1896, 2d Supplement. Comp. also Hoonacker, *Nouvelles Études sur la Restauration Juive*, Paris, 1896. Of importance also are E. Meyer, *Die Entstehung des Judenthums*, 1896, and J. Geissler, *Die Lösung der Bemühungen der Esramemoiren*, Chemnitz, 1896, in which the literature is best collected.

E. G. H. D. S. M.

NEHEMIAH OF BETH-HORON: A [illegible] of the first generation, lived in the third century at Beth-horon, a small town northwest of Jerusalem. In the different sources he has various names, being called either "Neḥunya [his correct name, Sifr. 44a] from the Valley of Beth-horon" (i.e., from lower Beth-horon, there being an upper town of this name), "Ḥunya of Horon" (Yer. Sheb. 38c), or "Ḥanina of Beth-horon" (Yer. 'Ab. Zarah 42c). He seems to have been highly respected, both as a scholar and as a pious man. His advice was frequently sought in the regulation of the calendar at Jerusalem, and it was said that whenever he went to the city for that purpose, the waters divided before him (ib.). Only a few of his halakic sentences have been preserved. R. Johanan transmits in his name some halakot said to be based on a very ancient tradition (Suk. 44a). Some haggadic sentences by him have also been preserved, e.g., Gen. R. lxxiii. and Yer. Ma'as. Sh. 55d, although this latter interpretation is ascribed in the Babylonian Talmud (M. K. 5a) to R. Abbahu.

Nehemiah had a learned son named Uzziel, who is mentioned in Yer. Ma'as. Sh. (*l.c.*). It appears, from a comparison of this passage in Yerushalmi with that in the Babylonian Gemara (M. K. 5a), that this son was named after his grandfather, who was apparently a prominent man, being called "Uzziel Rabba" = "Uzziel the Great" (M. K. *l.c.*).

Bibliography: Heilprin, *Seder ha-Dorot*, p. 127.

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NEHEMIAH B. HASHIEL (AMMID). See Pseudo-Messiah.

NEHEMIAH HA-KOHEN: Polish cabalist and Shabbethaian preacher; died at Amsterdam shortly after 1690, or, according to another account, in Poland in 1682. Owing to Nehemiah's wide knowledge of the Cabala he was sent by the Polish communities in 1666 to the Turkish city of Gallipoli, where Shabbethai Zebi was at that time detained, in order that the latter's claim to being the Messiah might be investigated. Shabbethai Zebi was at first pleased with the arrival of Nehemiah; but after a long discussion Nehemiah frankly declared him to be nothing else than an impostor. Shabbethai and his followers thereupon decided secretly to kill Nehemiah, but the latter detected their design, and ran into the street, shouting that he wished to embrace Islam. Immediately the turban was placed on his head and he was declared to be a Moslem.

To the Jews Nehemiah stated that his conversion was only temporary, in order to enable him to expose the pseudo-Messiah to the sultan. He was indeed sent by the governor to Adrianople and received by the sultan, who rewarded him for his acceptance of Islam; and, as a result of the information given by him concerning Shabbethai, the latter was brought under guard to the same city.

When later Nehemiah returned to his native country he declared himself to be a fervent adherent of Zebi, relating wonders performed by the latter as the Messiah. Moreover, he pretended to be himself "Mashiah ben Yosef" (the Messiah, the descendant of Joseph), the precursor of the great Messiah, the descendant of David. In consequence the Polish communities excommunicated him.

Nehemiah then went to Germany, where he changed his mode of dress and used the name of Jacob. He was, however, recognized by his countrymen, and left the place. He then wandered from town to town till 1690, when he arrived at Amsterdam, old, half blind, and covered with rags; here also, despite the name Jacob, he was recognized.

According to another account, he became again a very pious Jew on his return to Poland passing his time in fasting; and even before going to the East he was regarded as a holy man and styled "the prophet." It is said that a certain beggar named Jacob Namirov, half mad but well versed in the Talmud, pretended or lived under the delusion that he was "Nehemiah the prophet," and wandered from one place to another under the latter's name until 1687, when he was recognized by his countrymen, who declared that the true "Nehemiah the prophet" had died in 1682.

Bibliography: Jacob Emden, *Torat ha-Kena'ot*, pp. 17-18, 25, Lemberg, 1896; *Mi'ora'ot Zebi*, pp. 54-55, Warsaw, 1890.

K. M. Sel.

NEHEMIAH BEN KOHEN ẒEDEḲ: Gaon of Pumbedita from 960 to 968. While his predecessor, Aaron b. Sargado, was still in office, Nehemiah tried to have him removed; but the college insisted on retaining him, as he was in every respect superior to his opponent. After Sargado's death Nehemiah finally succeeded in seizing the office by a trick, although the majority of the college, headed by the ab bet din, R. Sherira, refused to recognize him, and he was supported by only a few members and some wealthy laymen. Nothing is known of his scholarly attainments or of his activity as gaon.

Bibliography: Letter of Sherira Gaon, in Neubauer, *M. J. C.* p. 41; Weiss, *Dor*, iv. 163; Grätz, *Gesch.* 3d ed., v. 287.

W. B. J. Z. L.

NEḤUNYA OF BETH-HORON. See Nehemiah of Beth-Horon.

NEḤUNYA BEN HA-ḲANAH (called also **Neḥunya ha-Gadol** = "the Great"): Tanna of the first and second centuries. It appears from B. B. 10b that Neḥunya was a contemporary, but not a pupil, of Johanan b. Zakkai. He was the teacher of Ishmael b. Elisha. Neḥunya was rich and had a large retinue of servants; but he was distinguished for his meekness and forgiving nature, to which he attributed his attainment of great age (Meg. 28a); two short prayers composed by him exhibit the same qualities (Ber. iv. 2; Yer. Ber. iv. 2).

According to the statement of R. Johanan (Shebu. 26a), Neḥunya interpreted the entire Torah by the hermeneutic rule known as the "general and particular" ("kelal u-ferat"), which rule has also been adopted by his pupil Ishmael in eight of his thirteen hermeneutic rules. Neḥunya is frequently mentioned in the Talmud; in Ḥul. 129b he is referred to as the antagonist of Eliezer and Joshua in regard to a halakah (comp., however, 'Eduy. vi. 2). He said that the Pharaoh of the Exodus was rescued from the Red Sea, that he repented, that he afterward reigned in Nineveh, and that it was he who in the time of Jonah exhorted the inhabitants of Nineveh to repentance (Pirḳe R. El. xliii.). Neḥunya is known also for his ethical saying: "Whoso receives upon him the yoke of the Torah, from him is removed the yoke of royalty and that of worldly care; and whoso throws off the yoke of the Torah, upon him is laid the yoke of royalty and that of worldly care" (Ab. iii. 6; Ab. R. N. recension B, xxxii. [ed. Schechter, p. 68]).

As Ishmael b. Elisha, Neḥunya's disciple, is regarded by the cabalists as their chief representative, Neḥunya is considered to have been Ishmael's teacher in mysticism also. He is generally supposed to have been the author of the daily prayer beginning אנא בכח, the initials of which form the forty-two-lettered name of God. He is also supposed by some to have been the author of the Banir and of the "Sefer ha-Peli'ah" (see Ḳanah, Abigdor).

Bibliography: Bacher, *Ag. Tan.* i. 54-56; Frankel, *Darke ha-Mishnah*, p. 99; Heilprin, *Seder ha-Dorot*, ii.; Steinschneider, *Cat. Bodl.* cols. 2056 *et seq.*

W. B. M. Sel.

NEHUSHTAN: Bronze figure of a serpent which was broken in pieces by Hezekiah at the be-

ginning of his reign (II Kings xviii. 4). It was identified with the bronze serpent raised by Moses in the desert in order to heal the Israelites from the bites of the poisonous serpents to which they were exposed (Num. xxi. 4–10). The Rabbis regarded the word "Nehushtan" as in the dual number, and believed that sacrifice to it involved the loss both of the present and of the future life (Midr. Estah in Yalḳ., Num. 764). In the baraita Ber. 10b, which was incorporated in the Mishnah (Pes. iv. 8), the additional information is given that the destruction of the bronze serpent was applauded by the people.

Modern exegesis holds two different opinions in regard to the meaning of the word "Nehushtan," which is explained either as denoting an image of bronze, and as entirely unconnected with the word "naḥash" (serpent), or as a lengthened form of "naḥash" (comp. Νεεσθάν in the Septuagint), and thus as implying that the worship of serpents was of ancient date in Israel. The assumption that the tradition about "Nehushtan" is not older than the time of Hezekiah is, however, not contested.

Bibliography: Schenkl, *Bibellexikon*, s.v. *Schlange*; Herzog-Hauck, *Real-Encyc.* s.v. *Schlange*; Hastings, *Dict. Bible*.

E. G. H. S. O.

NEIGHBORING LANDOWNERS:

The legal maxim "Sic utere tuo ut alienum non lædas" (So use your own that you may not injure another's [property]) is fully recognized in the Mishnah (B. B. ii.) by the imposition of the following restraints:

(1) A man should not dig a cistern, a cellar, an irrigating-canal, or a laundry-tank so near to that of his neighbor as not to leave three palms' distance between the walls or boundaries, and he must plaster his own.

(2) One must keep his vegetable (olive) offal and dung and brine and lime and flints three palms distant from his neighbor's wall; also his plants and plow-furrows and urine. The same distance must be kept from hand-mill to hand-mill and from oven to oven. He must not erect an oven in his own house without leaving four cubits between its top and the joists above, nor in an upper story without a layer of earth of three palms under it; nor a cooking-stove without such a layer one palm in height. Even then, if fire breaks out, he must reimburse his neighbor's loss (R. Simeon to the contrary being overruled).

(3) One must not open a bakery or a dye-house or a cow-stable under his neighbor's wareroom. The former two are permitted under a wine-store, the heat not injuring Palestinian wines. A man may lawfully object to the opening of shops in the same court in which he lives, because the noise of the customers disturbs his sleep; but he may not forbid any one from making commodities in the court and selling them elsewhere, nor may he object to the noise of a hammer, of a hand-mill, or of children.

Objectionable Occupations.

(4) Windows should be placed four cubits above or below the wall of a neighbor, so that the latter can not from his wall look in; and four cubits away, so that the wall may not darken them; the builder of the wall to keep the distance.

(5) A ladder should be kept four cubits away from a neighbor's dove-cot, so that weasels may not have access to the pigeons; and a wall a similar distance from a neighbor's roof-gutter, to give him room for a ladder. A man should not set up a dove-cot in his field unless he has fifty cubits of land around it.

(6) Trees should be planted twenty-five cubits from a walled town; carob- and sycamore-trees (on account of their thick foliage) fifty cubits away. If the town was there first, the owner of the trees must cut them down without compensation; if the town was built later, with compensation. In like manner and measure trees should be kept at a distance from a neighbor's cistern.

(7) A fixed thrashing-floor should be situated at a distance of at least fifty cubits from a town; and a man should not [illegible]

Tanneries.

[illegible]

No trace of any of these provisions can be found in the Pentateuch. In the Babylonian Talmud some of them are modified to conform to the conditions of the country between the Euphrates and the Tigris. In the later codes (e.g., that of Maimonides, "Yad," Shekenim; and the Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 155–156), many of the provisions are changed or omitted for like reasons, but other provisions are treated in connection with them which belong rather to communal government. Thus Maimonides adds to the rules of the Mishnah: "A hand-mill should be set at least three palms away from the neighbor's wall, not to shake it and not to annoy the neighbor's family; also a baking-oven, so as not to overheat the wall. A stone on which clothes are washed should be removed four cubits, as the water would weaken the wall. Urine should be kept three palms away from a brick wall and one palm from a stone wall."

On the other hand, Maimonides follows the dissenting opinion of Rabbi Jose in the Mishnah, and says, "Inasmuch as a mustard-plant need not remove it from the neighbor's beehive, the bees should rather be kept away from the mustard-plant"; and he extends this reasoning to other parts (l.c. [illegible]). He teaches also that when a tree is planted at the proper distance from a neighbor's cistern, the owner of the tree is not at fault when the roots in growing spread so as to penetrate the cistern. He also recognizes the right of one who owns a wall at the edge of his lot to lateral support from the neighbor's land. Not only should this soil not be dug up, but the abutter should do nothing to prevent its being trodden down and hardened; e.g., he should not build walls near together at right angles to it. The legality of this extension of the rule is, however, doubted.

Neighboring Landowners as [illegible] (="Abutters"): The right of preemption which belongs to joint owners in general and to abutting landowners is unknown to Bible and Mishnah, and seems to have been created first by the Babylonian sages. Perhaps it was suggested to them by some custom of the new Persian kingdom; but they based it wholly on the Scriptural passage, "Thou shalt do that which is right and good in the sight of the

Lord" (Deut. vi. 18), deducing therefrom the duty of keeping, in intercourse with one's fellow men, "inside the line of justice." The Talmud treats this subject in only one place (B. M. 108a, b). All the rules there given Maimonides has arranged clearly ("Yad," Ẓ. xii. 4-17) as follows:

(1) If one among brothers (coheirs) or other joint owners sells his share to a stranger, the other brothers or part owners (or any one of them) may take it from the buyer and pay him back the price paid by him, so as not to have a stranger among them.

(2) When one sells his ground to another, his neighbor owning adjoining land has the right to pay the price and to evict the buyer; and the buyer is then treated as the agent of the abutting owner; and whether the sale be made by the owner in person or through an agent or by the court, the law of preemption governs. Even though the distant buyer be a scholar, and the abutter be of "the people of the land," the latter is preferred (quoting Deut. vi. 18).

(3) When there are several abutters, they all have the right of preemption; they can buy out the purchaser, contributing the money equally. But if one anticipates the others and buys, he can hold the lot against the others; and so several abutters who are on the spot can anticipate others who are absent.

(4) When a joint owner sells his share to another joint owner, or a sole owner to one of several abutters, the other joint owners or abutters have no right of preemption.

(5) Where one sells all his property, the abutter of one field can not evict the buyer; nor does the abutter's right arise upon a sale to the former owner, nor against one who buys from a Gentile.

(6) Where one sells his field to a Gentile, he is put under the ban till he enters into an undertaking of guaranty against any trespass by the Gentile, and that the latter will deal toward Israelite abutters according to this preemption law.

(7) The abutter has no preemption in renting land.

(8) The sale can not be disturbed by the abutters where the owner sells to the mortgagee land which is under mortgage, or where he sells a distant field for means to redeem his home farm, or a poor field for the means to redeem a good one, or to find means to pay his dues to the government, or for funeral expenses, or for alimony to wife or daughters; for in all these cases the seller is pressed and might lose his sale if the buyer had to fear an eviction by the abutters. (Authorities later than the Talmud consider the case in which the abutter denies that the sale was brought about by one of these causes. If he can not prove the contrary, the buyer may clear himself by the "lesser oath." The abutter may also be required to prove that he owns the neighboring field, and is not a mere renter, metayer, or trespasser.)

(9) A sale to fatherless infants or to a woman is not liable to be set aside by the abutters.

(10) The owner of a building or of trees, if he has any interest in the ground, has the rights and lies under the duties of an abutter. When the next owner is separated from the old field by a hedge of trees, a high and solid building, or a deep ditch, if even one furrow can be run through from field to field, the abutter's rights attach; otherwise not.

So far Maimonides. In Ḥoshen Mishpaṭ, 175, the law of preemption by abutters is treated much more at large, following later authorities: *e.g.*, the abutter may complain that the seller and the distant buyer through collusion (*κοινωνία*) have named a higher price than was actually paid; and if this price is more than the value of the land, the purchaser must either clear himself by the "greater oath" or bring witnesses to prove the larger payment (§ 9). This code also recites that the abutter must, in order to enforce his right, be ready at once with his money; he may not say to the buyer, "Wait till I earn the money, and I will then pay" (§ 25). Nor if he is an infant, or sick, or abroad at the time when he hears of the sale, may time be asked for him to set up his right of preemption; for this would be a hardship on the buyer, and would discourage the sale of land (§ 34).

The fulness of details in the Ḥoshen Mishpaṭ, supported as they are by older codes and by the responsa of great rabbis, shows that the abutter's right of preemption was by no means a dead letter, but was exercised wherever Jews dwelt together as landowners.

W. B. L. N. D.

NE'ILAH: The last of the five services held on the Day of Atonement. The earliest mention of it is in the Mishnah (Ta'an. 26a), where it is said: "On three occasions the priests pronounce the benediction four times in the day, namely, at the morning, special [Musaf], and afternoon sacrifices and at the closing of the gates" ("Ne'ilat She'arim"). These three occasions are the Day of Atonement, other fast-days, and the days of "ma'amad" (local celebrations held in the country towns simultaneously with offerings brought in the Temple by delegates from them; see PRIESTHOOD). A baraita of unknown origin, but probably not older than the first half of the third century, mentions the five services of the Day of Atonement, beginning with the services held on the eve of the day and closing with Ne'ilah (Pes. 3a), which is here not called "Ne'ilat She'arim" as in the Mishnah. In the third century the principle of this prayer was still a subject of controversy between Rab (Abba Arika), on one side, and Samuel and R. Johanan, on the other. Rab demanded that Ne'ilah should be a special service, while Samuel considered the recitation of the formula of self-humiliation, "What are we? What is our life?" etc. (still found in the ritual), as sufficient.

Another discussion arose, on the meaning of the word itself. R. Johanan held that "Ne'ilah" meant the closing of the gates of the Temple, while Abba claimed that it meant the closing of the gates of heaven (Yer. Ta'an. 7c). Both the Sephardic and the Ashkenazic rituals express the latter idea in their anthems; the Ashkenazic saying: "Open for us the gate at the time of the closing of the gates," and the Sephardic still more clearly: "At the time of the closing of the heavenly gates forgive our iniquities."

It would seem that R. Johanan's interpretation is correct. In the Temple at Jerusalem the priests pronounced the benediction at every sacrificial service. On especially solemn occasions they pro-

nounced the benediction a second time, when the gates were to be closed and the last worshipers dismissed. Such an occasion was the Day of Atonement. After the destruction of the Temple, and especially after the Bar Kokba rebellion, when the synagogal service was modeled strictly after that of the Temple, the custom of pronouncing a final benediction at the end of the service was introduced. This benediction seems to have been preceded by another confession of sin. Rab, who had a decisive influence on the crystallization of the ritual (Weiss, "Dor," iii. 157), demanded that a new Tefillah be added to the four of the other holy days; and his opinion prevailed.

History of the Service.

Owing to the fact that the Talmud quotes prayers only by the opening words, it is difficult to decide how the present Ne'ilah prayer, which differs considerably in the various rituals, was developed. From the statement of Samuel (Yoma 67b) it would appear that the oldest portion of the Ne'ilah service is the confession of sins, beginning with the above-cited words, "What are we? What is our life?" The passage following it, beginning with the words, "Thou hast distinguished man from the beginning," and dwelling on the power of repentance, is also old, inasmuch as it is found in both rituals, the Sephardic as well as the Ashkenazic, while the introductory passage in the latter, beginning with the words, "Thou holdest out a hand to the transgressors," etc., is much later, though it is met with as early as the thirteenth century. A noteworthy feature of this passage, and to some extent of the whole Ne'ilah service, is the emphasis laid on repentance, while fasting, as well as the expectation of seeing the sacrificial cult revived, is passed over in silence. Throughout the service the word חתמנו ("seal us") takes the place of כתבנו ("inscribe us" [in the book of happy life]), which is employed from Rosh ha-Shanah in all services up to the Ne'ilah.

The piyyutim and selihot of the Ne'ilah service are of comparatively late origin. Evidently they merely served the purpose of prolonging the service, which had to begin before twilight, until nightfall. Thus there is found in both the German and the Polish rituals a potpourri of various hymns, different in each case. Three anthems in the Ashkenazic ritual begin with the words "Father," "Son," and "Nature." At the end of the service the reader and congregation loudly proclaim seven times "The Lord is God" (this profession of faith being called "Shemot" = "sacred names"), evidently recalling Elijah's invocation on Carmel (I Kings xviii. 39). This custom dates from the thirteenth century. Later sources mention two other passages, "Shema' Yisrael" and "Blessed be the name of His glorious kingdom for ever and aye"; the former to be recited once, the latter three times. These formulas have become invested with a special solemnity, since they are customarily employed in the chamber of the dying. The Kaddish and a blast on the shofar conclude the service. It is customary to have the Ne'ilah recited by the rabbi or by a prominent member of the community.

Extraneous Elements.

Bibliography: Yoma 87b; Yer. Yoma viii.; Maimonides, Yad, Teshubah, ii. 7; idem, Tefillah, i. 7, iii. 7; Tur Orah Ḥayyim, 623; Shulḥan 'Aruk, Oraḥ Ḥayyim, 623; Baer, in his commentary to the prayer-book 'Abodat Yisrael, Rödelheim, 1868; Heidenheim, in his commentary to the Maḥzor.

D.

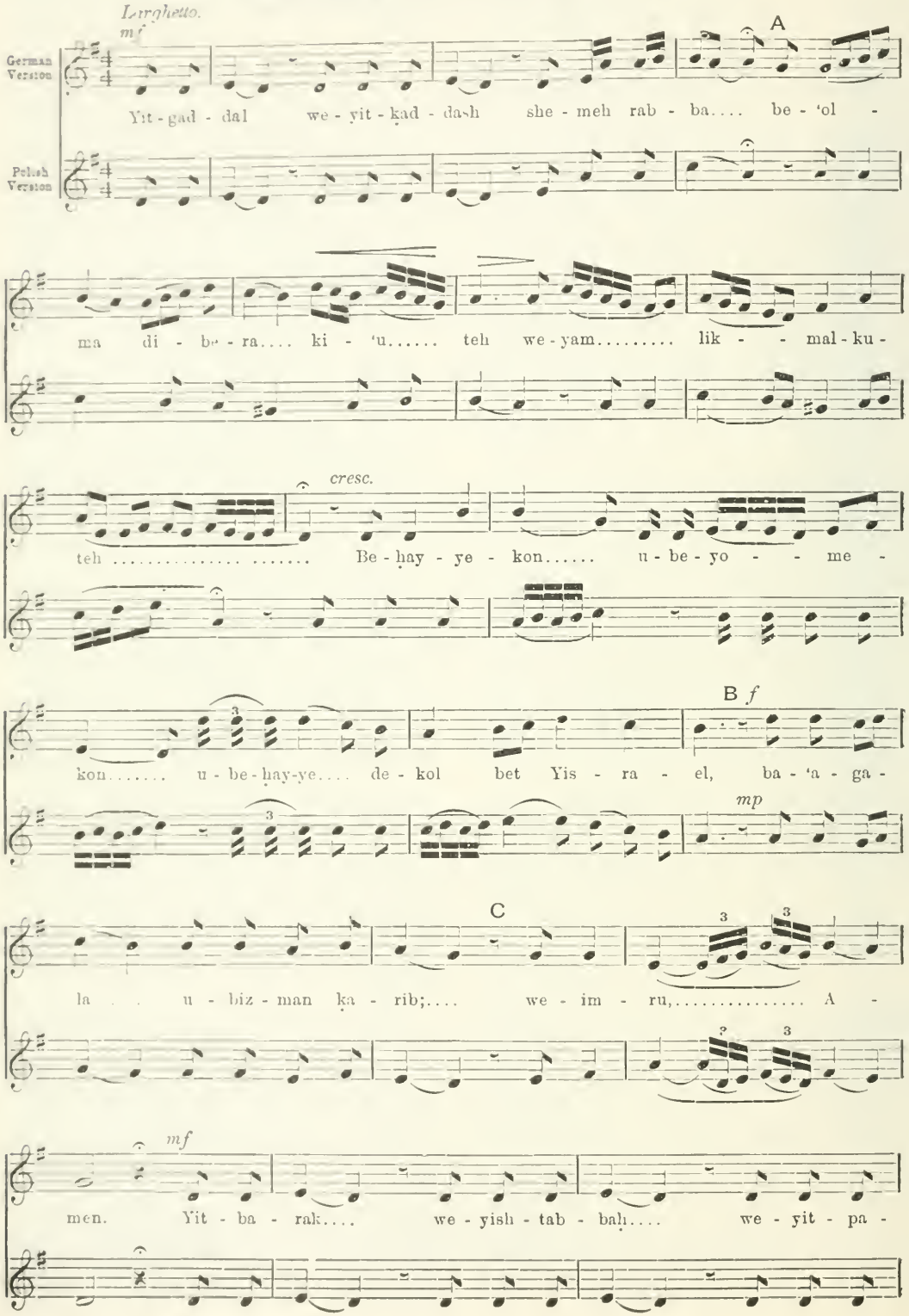
The traditional intonations of the Ne'ilah are well calculated to excite the emotions of the worshiper. The prevailing chants and melodies are those which characterize the Days of Penitence generally (see Kerobot; Music, Synagogal; Selihot), but in contrast with the other services a cheerful and more confident note is struck at the outset. This is afforded in the Sephardic ritual by the hymn El Nora; in the Ashkenazic, by the especially characteristic melody reserved for the Kaddish after the introductory psalm, and by the opening passage of the "'Amidah." The form of this melody preserved in Berlin and some other localities of Germany is remarkably bright and inspiriting, but this modernized development dates only from the eighteenth century (see Marksohn and Wolf, "Auswahl Alter Hebräischer Synagogal-Melodien," No. 11, Leipsic, 1885). The German tradition generally has been influenced in the same direction, and this tendency has changed the tonality of the closing phrases from the earlier form which is preserved by the Polish school of cantors. But these have, on the other hand, modified the original elsewhere in the direction of plaintiveness.

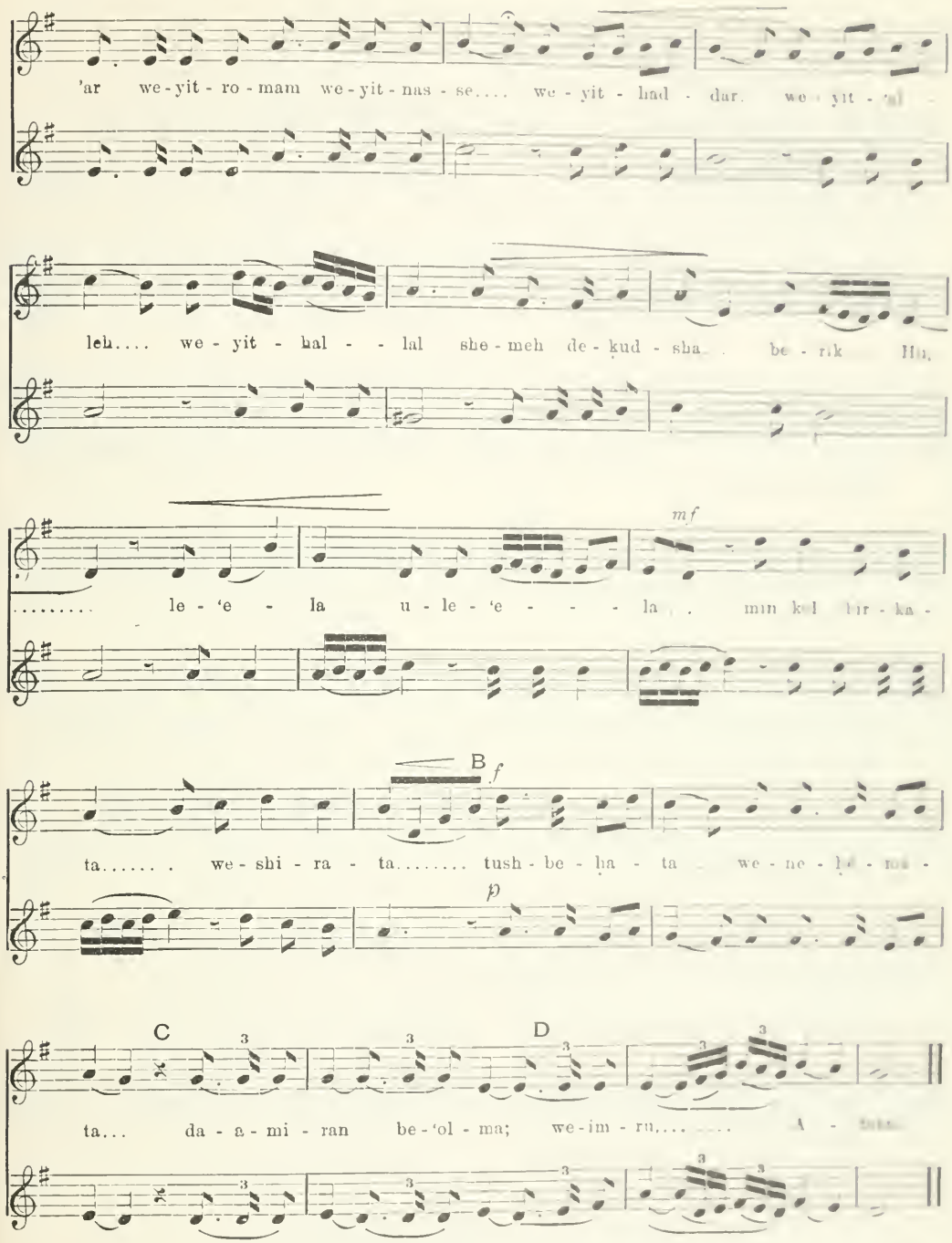
Traditional Melodies.

As a complete compilation, the melody took shape rather later than the other prayer-motives and melody-types, which were already definite in the medieval period (see Music, Synagogal). Its opening and closing phrases are direct quotations, the first (as far as A in the accompanying transcription) derived from the beginning of the "Teshubah" and versicle theme for the morning of the Day of Atonement (see Kerobot), and the last (commencing at D in the transcription) from the end of the prayer-motive (see Mi Kamokah; Music, Synagogal) of the evening preceding, or "Kol Nidre" service. Preceding to this closing phrase is an ancient Oriental figure (between B and C in the transcription) occurring elsewhere in the traditional melodies (see Geshem; Mizmor Shir). The intermediate passages, of which the German version is probably the more original, are mere connecting phrases imitated from other passages in the penitential music, but successfully binding the whole in a homogeneous melody.

Several of the sections quoted from propitiatory poems are accompanied by the tunes for those hymns when forming part of the penitential prayers on the previous days (see Adonai, Adonai; Hamoẓa'e; Kerobot; Selihot; Yisrael Nosha'; Zekor Berit). The others are associated with a similar melody already heard in the Atonement services to the chief refrain-hymn "Ki Hinneh ka-Ḥomer" being the previous evening. With its closing phrase are also associated strains previously utilized in the services of the day itself, so that the melody of the fast is, so to speak, reconcentrated in the final prayers. The last of these extracts when chanted in its proper place eleven days later, after the processions on Hosha'na Rabbah is sung to the

NE'ILAH (Opening Melody)



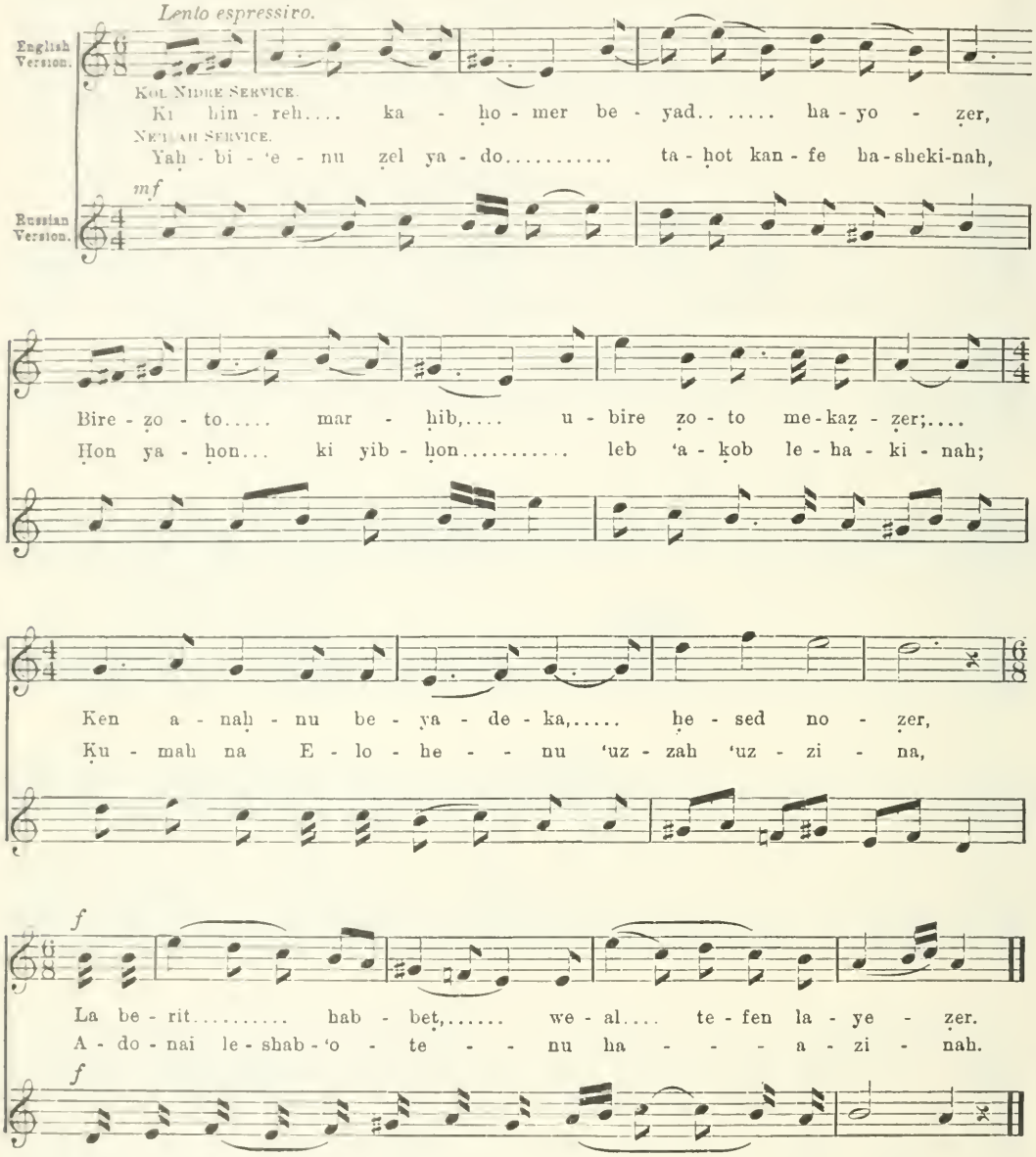


Ne'ilah melody, in musical allusion to the cabalistic fancy that that day saw the final registration of the heavenly decrees sealed as the Day of Atonement came to a close.

As the service nears its climax, the melodies become severer in tone and broader in expression. This is especially marked in the antiphonal responses of Aḥinu Malkenu and in the solemn profession of the Shemot. Here, however, as in the earlier portion of the service, the strains characteristically

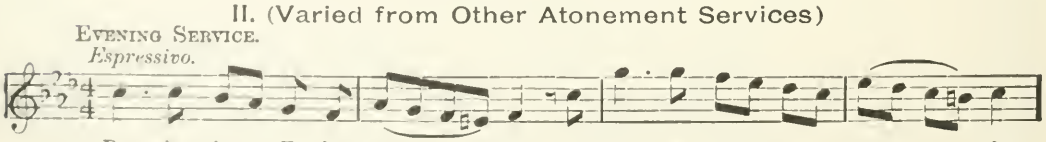
NE'ILAH (Hymn Tunes)

I. (As in Other Atonement Services)

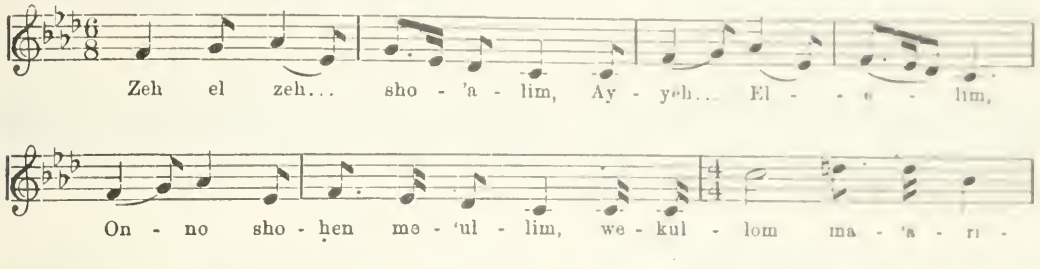


NE'ILAH (Hymn Tunes)

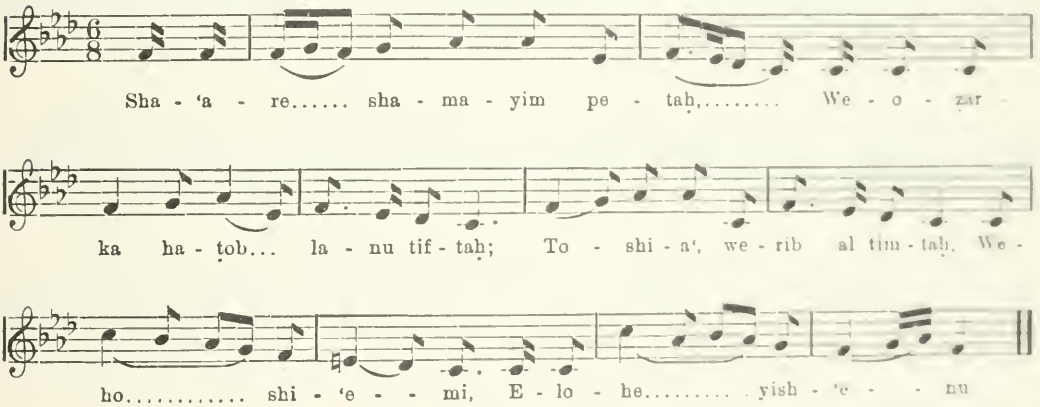
II. (Varied from Other Atonement Services)



Morning and Afternoon Services.



Ne'ilah and Hosha'na Rabbah.



associated with the season of penitence are often again utilized. The short concluding sevenfold declaration is then chanted to the intonation already given under Adonai Melek (especially version C). The Shema', with its associated sentence from the Temple service (see 'Abodah), is at least recited by the cantor if not repeated in the tumultuous response of the congregants, in the noble chant to which the Scriptural verse enshrining this declaration of the Unity is traditionally uttered when the Scroll of the Law is displayed as it is taken from the Ark in the New-Year and Atonement services. The verse was originally rendered to the tune designated by its Accents, in the form of Cantillation which was special to these days; and this derivation is still clear under the more melodic form which the rendering afterward took, developing eventually far beyond the original. The melody, by the ingenuity of the Paris cantor Naumbourg, has also been impressively adapted for the successive line of text, on the model of the strain quoted above from the evening service of Atonement.

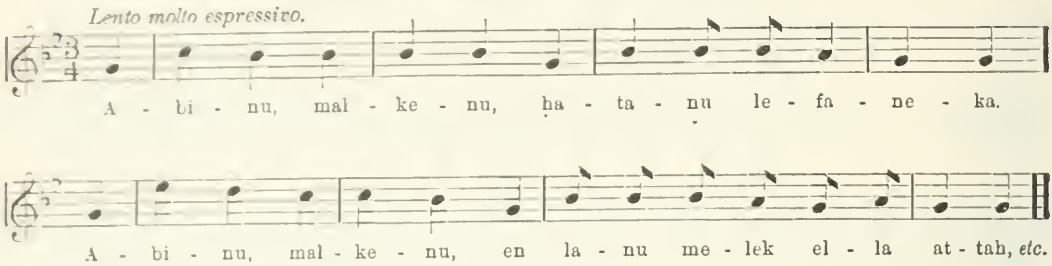
The Shemot.

In the Sephardic rite the Ne'ilah differs from the use of the Ashkenazim in the medieval hymns introduced into the public recitation. The traditional intonations lack the haunting tenderness characterizing those of the northern use; and they are much more obviously identical with those of the other Atonement services of the ritus (see Service). There is only one entirely special melody, that for the hymn El Nora 'Alilah which ushers in the service. Corresponding with the quoted melodies of the Ashkenazim there is but the tune of Atsinu Bekol Shofar, from the New-Year service; and this had already been repeatedly chanted in the course of the Atonement services. Instead of a melody peculiar to the Kaddish and the opening

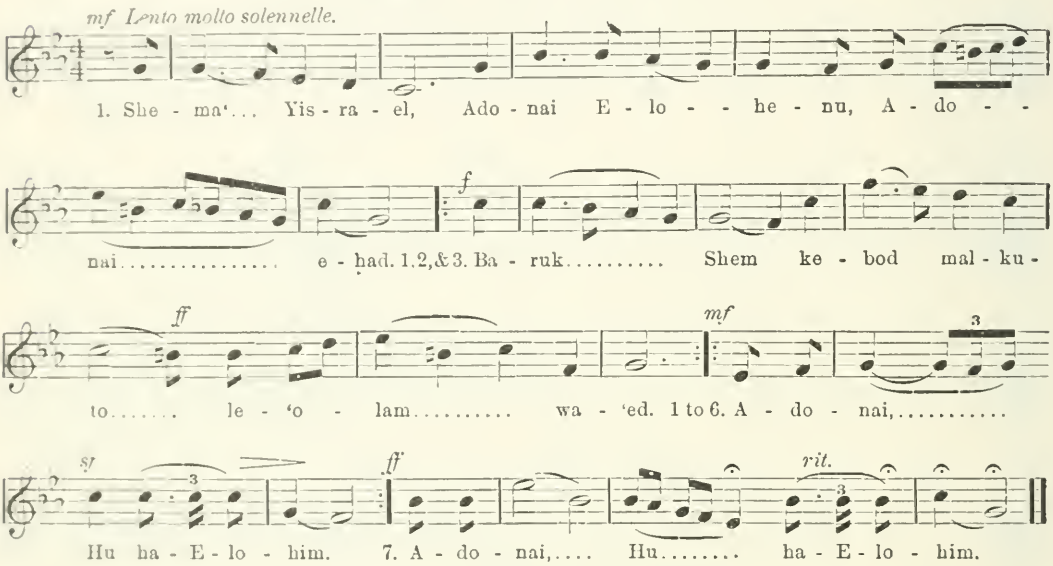
Sephardic Order and Melodies.

NE'ILAH (Concluding Melodies)

I. ABINU MALKENU (Outline)

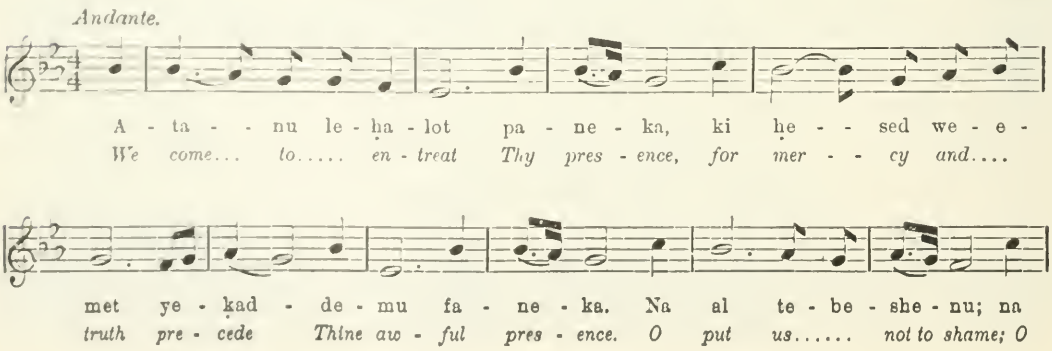


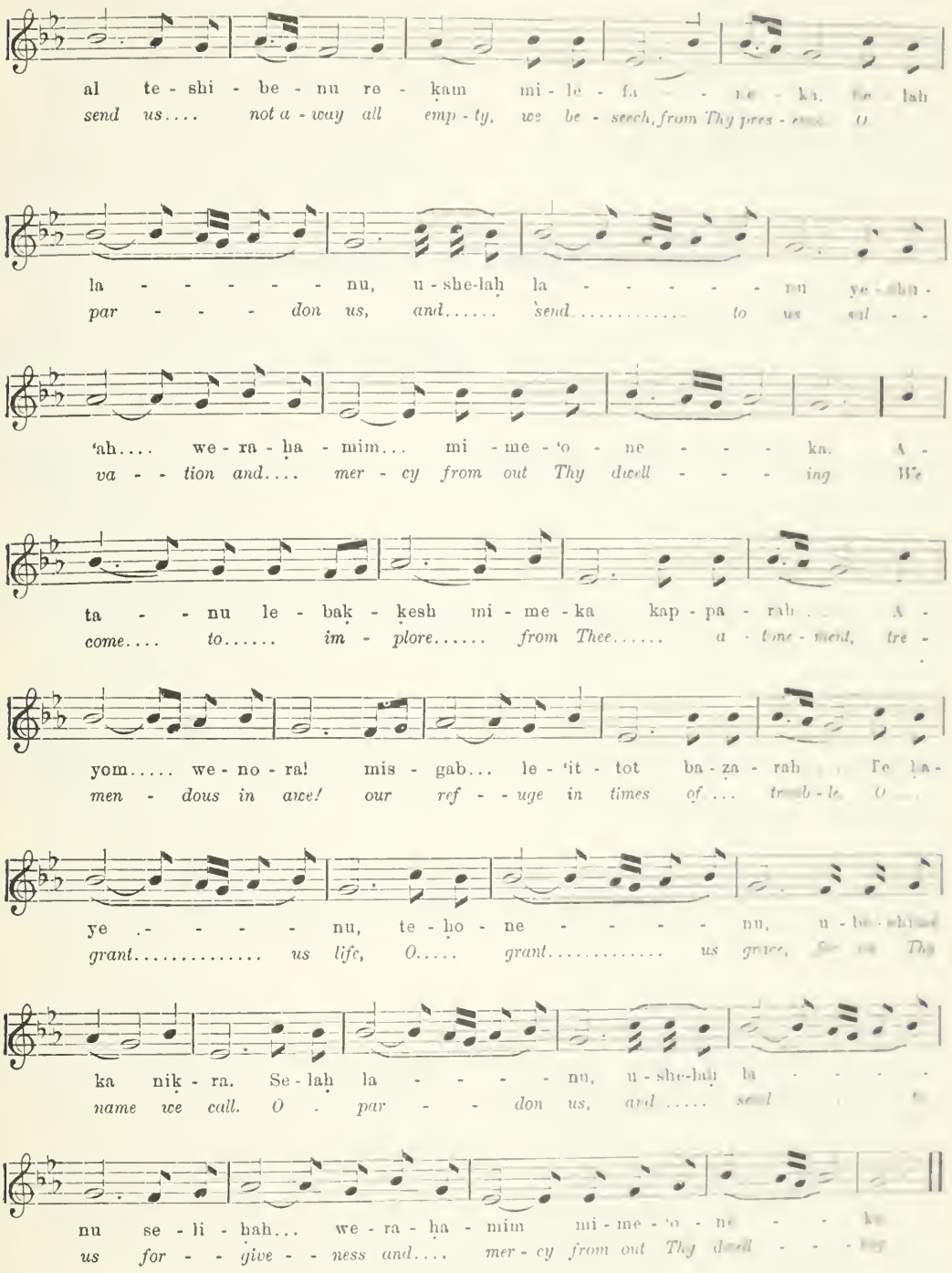
II. SHEMOT (Profession of Faith)



of the "'Amidah," the latter is preceded by the solemn congregational singing of the fragmentary hymn "Adanu," which is likewise prefixed, in its ancient chant, to the MUSAF service of Atonement. This is followed by the singing of the penitential reshut (comp. ḲEROBOT) by the ḥazzan, usually to the characteristic Morisco melody of SHOFEṬ KOL HA-AREẒ.

NE'ILAH—ATANU

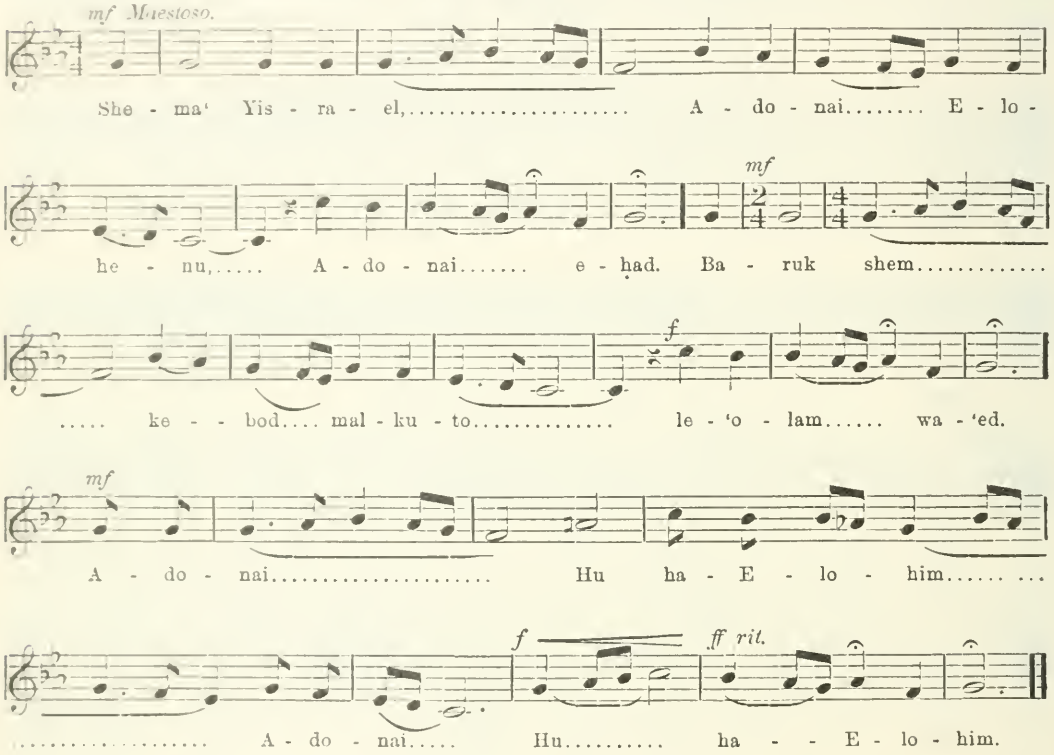




Among the Atonement services in the southern use the Profession of Faith is not so special to the Ne'ilah as in the northern use. In the selihot of each of the other four services of the day, officiant and congregation have already reverentially sung the Shema' with its Temple response and the words "The Lord, He is God," the latter in the double form in which it originally occurs in I Kings xviii. 39

In the preceding four services of the day, however, these utterances were associated with a short hymn of Kallric form (comp. KEROBOT). In the Ne'ilah they are proclaimed by themselves in the midst of the closing Kaddish, first by the officiant and then by the congregation, the double verse being seven times reiterated, and all being immediately followed by a single complete series of the SHOFAR calls, instead of the weirdly solitary call which is heard in the northern ritual.

NE'ILAH—SHEMOT—SEPHARDIC



BIBLIOGRAPHY: Dembitz, *Jewish Services in Synagogue and Home*. The various melodies of the Ne'ilah are given by A. Baer, *Ba'al Tefillah (Der Praktische Vorbeter)*, Nos. 1466–1488, Gottenberg, 1877, Frankfort-on-the-Main, 1883; Cohen and Davis, *Voice of Prayer and Praise*, Nos. 278–289, London, 1899; D. Nowakowsky, *Schlussgebet für Jom-Kippur*, Odessa, 1896; Jessurun, *Traditional Tunes*, in *Book of Prayer of the Spanish and Portuguese Jews*, London, 1904.

A. F. L. C.

NEILSON, JULIA (Mrs. Fred Terry): English actress; born in London 1868; educated at Wiesbaden, Germany. Returning to London in 1883, she became a student at the Royal Academy of Music, and, being possessed of a fine mezzo-soprano voice, devoted herself exclusively to singing. In 1885 she won the Llewellyn Thomas gold medal and various other prizes, and appeared in public at the Royal Albert Hall and elsewhere. In 1887 she entered the dramatic profession and made her first appearance in March, 1888, at the Lyceum as *Cynisca* in "Pygmalion and Galatea." After this she filled the part of *Lady Hilda* in Gilbert's "Broken Hearts." She was then offered an engagement as leading lady at the St. James's Theatre, where she appeared in "Brantinghame Hall," an original play written expressly for her by Gilbert. Following this, she was engaged by Beerbohm Tree to play the part of *Stella Darbyshire* in "Captain Swift." Miss Neilson has since appeared under the same management in various plays, including "The Dancing Girl," "A Man's Shadow," "Hypatia" (in which she played the title rôle), "Called Back," "The Princess and the Butterfly," "King John," "A Midsummer Night's Dream," and as *Rosalind* in "As You Like It," in which rôle she has had great success.

In Aug., 1900, she entered on her own management at the Haymarket Theatre with the play "Nell Gwynn," which she has since presented in various London and provincial playhouses. She has toured with success in the United States and Canada.

BIBLIOGRAPHY: *Who's Who*, 1904.

J. G. L.

NEISSER, ALBERT: German dermatologist; born at Schweidnitz Jan. 22, 1855. His father, Moritz Neisser, was physician and "Geheimer Sanitätsrat" at Charlottenbrunn. Albert Neisser studied medicine in Erlangen and Breslau (M.D. 1877). In

1877 he became assistant physician at the Dermatological Clinic in Breslau, and in 1880 privat-docent in the University of Leipsic. In the summer of 1880 he went to Norway and in 1881 to Spain to study leprosy. In 1882 he was appointed assistant professor of dermatology and chief of the clinic at the University of Breslau, where he became "Geheimer Medicinal-Rat" in 1894.

Neisser is well known through his bacteriological and dermatological researches. He found the bacillus of gonorrhea, called by him "gonococcus," in 1879; and upon this discovery he based the local treatment of gonorrhea, which is now universally adopted. He demonstrated also the lepra bacilli, and proved the tubercular origin of lupus.

Neisser is a collaborator on Ziemssen's "Handbuch der Hautkrankheiten"; is one of the editors of the "Archiv für Dermatologie und Syphilis"; is also editor of the dermatological department of the "Bibliotheca Medica"; and has written many essays in the medical journals.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*

S. F. T. H.

NEJRAN. See SABEANS.

NEMÉNYI (NEUMANN), AMBROSIUS: Hungarian deputy; born at Peczel 1852; died in Budapest Dec. 13, 1904; studied law at Vienna and Paris (LL.D., Budapest). Till 1871 he was known by the name of Neumann. He was on the staff of the "Pester Lloyd" until 1887. In 1884 he was returned by the district of Szilagy-Cseh to the Hungarian Parliament, and did important work on the committees on economics, communication, and finance. He was secretary of the budget committee.

Neményi has written the following works: "Rabelais és Kora" (Rabelais and His Time), Budapest, 1877; "Parlamenti Fegyelem" (Parliamentary Discipline), *ib.* 1879; "Journale und Journalisten der Französischen Revolution," Berlin, 1880; "Kortörténeti Rajzok" (Pictures of the Time), 2 vols., Budapest, 1880; "Hungaricæ Res," *ib.* 1882; "Das Moderne Ungarn," Berlin, 1883; "Az Állam és Határai" (The State and Its Boundaries), *ib.* 1889; "Die Verstaatlichung der Eisenbahnen," Leipsic, 1890; "Bureaukracia Magyarországon," Budapest, 1902.

Neményi was chief editor of the "Pesti Napló" from 1896 to 1901.

BIBLIOGRAPHY: Sturm, *Almanach*, 1901; Szinnyei, *Magyar Írók*; Pallas, *Magyar Könyrészet*, 1897.

S. L. V.

NEMIROV: Town in the government of Podolia, Russian Poland. Of the period before 1648 it is only known that Nemirov was one of the great centers of Jewish learning in Podolia and that its rabbis were men of high reputation. Of these the most celebrated were R. Yom-Ṭob Lipmann Heller and Jehiel Michael ben Eliezer, who was martyred during the COSSACKS' UPRISING in 1648. In that outbreak the Jews of Nemirov suffered the most. The town being a fortified one, the Jews of the neighboring places, in dread of the Cossacks, sought refuge in it, thus swelling its Jewish population so that it exceeded 6,000. Three hundred Cossacks were sent by Chmielnicki to conquer Nemirov, and they made use of Polish flags, thus deceiving the Jewish inhabitants. The misled population, Greek Christian, were aware of this deception of the enemy, and urged the Jews to open the gates to the supposed Poles. The gates being opened, the Cossacks, assisted by the whole Jewish population, rushed upon the unsuspecting Jews and cruelly massacred 6,000 of them—men, women and children—who chose death rather than forcible baptism (Dec. 10, 1648). A small number saved their lives, some by temporarily changing their religion, and others by escaping to the neighboring fortified town of Tulczin (Hanover, "Yewen Mezulah," p. 54, Venice, 1653).

Massacre in Cossacks' Uprising.

The massacre of Nemirov was considered the most terrible of that period. It has given rise to many legends, glorifying the heroic martyrdom of the Jews; and a requiem for the martyrs is still read on the 20th of Siwan, the anniversary of the event according to the Jewish calendar, in all the synagogues of Podolia.

The Jewish population of Nemirov soon, however, began to increase. Wisniowetzki, the great Polish general, and a friend of the Jews on hearing of the slaughter of the latter at Nemirov, which town was his own property, marched against the place with an army of 3,000 and took revenge by massacring a great number of the inhabitants and the Cossacks (*ib.* p. 60). The insurrection of the Cossacks was gradually quelled in Podolia; the few Jews of Nemirov who had escaped death by changing their religion returned openly to their old faith, and the Jewish community gradually regained its former importance.

In 1672 Podolia came under the sway of the Turks, whose rule continued until 1699. At that time Yuri, second son of Chmielnicki, settled at Nemirov, and in order to increase his income imposed a tax upon every newly married couple in the district, irrespective of creed or nationality. A rich Jewish merchant of Nemirov, named Aaron, being a favorite of the Turkish authorities, thought himself secure in resisting the payment of the post, and on the marriage of his son refused to pay it. Yuri then sent his servants, who burned Aaron's house, and, not finding him at home, carried off his wife to Yuri, who caused her to be cruelly murdered. Aaron thereupon appealed to the Turkish pasha at Kamenetz Podolsk, who summoned Yuri before him. Yuri confessed and was executed.

Under Turkish Rule.

At the beginning of the nineteenth century Nemirov became a center of the Bratslaver Hasidim, under the leadership of Nahman ben Naphtali Hertz, who disseminated the ecstatic principles of Hasidism. Nahman of Bratzlav.

In 1896 the Jews of Nemirov numbered 8,574 in a total population of 17,120.

BIBLIOGRAPHY: [illegible]

H. R.

NEO-CHRISTIAN See MARANO.

NEO-HEBRAIC LITERATURE. See LITERATURE, MODERN HEBREW.

NEOLOGIE; NEOLOGEN. See Mortara Case; Reform.

NEOPLATONISM. See Alexandrian Philosophy; Philo.

NEPHILIM. See Fall of Angels.

NEPI (NEPPI), GRAZIADIO (HANANEEL): Italian rabbi and physician; born in 1759 at Ferrara; died Jan. 18, 1836, at Cento. He studied at Ferrara for twelve years under Rabbi Jacob Moses and subsequently was himself the teacher of many disciples in his native city. On account of his great Talmudic learning he was sent as deputy to the Assembly of Jewish Notables convened by Napoleon I. at Paris in 1806. Upon his return he was called to the congregation at Cento, where he held the position of rabbi till his death, his pupil Isaac Reggio becoming his successor at Ferrara.

Nepi, who lived an ascetic life, was one of the highest religious authorities of his time; and all the Italian rabbis applied to him for advice on difficult problems. He left the following works: (1) "Liwyat Hen," a collection of the responses which he sent to different rabbis; (2) "Derushim," a collection of his sermons; (3) "Zeker Zaddikim li-Berakah," biographical and bibliographical sketches of rabbis and Jewish scholars. The last-named work was intended to complete Azulai's "Shem ha-Gedolim"; but owing to lack of time the author did not finish it. It was completed by M. S. Ghirondi under the title "Toledot Gedole Yisrael," and published by the latter's son (Trieste, 1853). The material is rich, but of little scientific value, except the biographies of contemporaneous Italian scholars.

Bibliography: Fuenn, *Keneset Yisrael*, Warsaw, 1886; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 115; A. Geiger, *Blüthen*, iv. 100; Adolf Jellinek, in *Monatsschrift*, iii. 116; Steinschneider, in Ersch and Gruber, *Encyc.* section ii., part 46, p. 354.

S. U. C.

NERGAL: God of the Babylonian city of Cuthah or Cuth or Kutu. In II Kings xvii. 30 it is said that the men of Cuth, whom Sargon settled in Samaria, made an image of Nergal. A Phenician funerary inscription erected by a Sidonian at Athens indicates that Nergal was also worshiped at Sidon (comp. "C. I. S." i., No. 119).

Cuthah was one of the prehistoric cities of Babylonia. Its god was probably originally agricultural in origin, and filled all the functions of the god of such a city. He became in later times, when political unity combined the gods of different cities into pantheons, the god of the underworld. Perhaps this was because Kutu was a favorite burial-place; for Kutu itself also became a name for the underworld. In this period Nergal was also regarded as the god of pestilence, of the destructive effects of war, and of the glowing heat of the sun. Perhaps as the god of death and of the underworld these phenomena naturally became associated with him

Bibliography: Jensen, *Kosmologie der Babylonier*, 1889, pp. 479-487; Morris Jastrow, *Religion of the Babylonians and Assyrians*, pp. 65-68, Boston, 1898 (German ed., *Die Religion Babyloniens und Assyriens*, 1903, pp. 157, 158); Barton, *Sketch of Semitic Origins*, 1902, pp. 215-217; Zimmern, in Schrader, *K. A. T.* 3d ed., 1902, pp. 412-416.

E. C. G. A. B.

NERO: Roman emperor; born at Antium Dec. 15, 37 C.E.; died near Rome in 68. His original name was Lucius Domitius Ahenobarbus, but on being adopted by the emperor Claudius he was called **Nero Claudius Cæsar Drusus Germanicus.** After his accession to the throne (54) he showed many favors to the Herodian family: he bestowed the kingdom of Lesser Armenia upon Aristobulus, son of Herod of Chalcis, and added four important cities (among which were Tiberias and Tarichea in Galilee) with their surrounding districts to the dominions of Agrippa II. The Jews of Rome were well treated under his government. A Jewish actor, Alityros (Aliturus), lived at his court (Josephus, "Vita," § 3). A Neronian coin ("Neronit") is mentioned in B. M. 25b, and a "sela' Neronit" in Bek. 37b, 38a, and Kelim xvii. 12.

Favorably Disposed to the Jews.

When in the year 60 fierce rioting broke out between the Jews and the Greeks in Cæsarea, the seat of the Roman procurators, both parties sent representatives to Rome. Nero, influenced by his secretary Burrus, who had been bribed by the Greeks, gave a verdict against the Jews and deprived them of their civil rights. During the procuratorship of Festus a dispute arose between the population of Jerusalem and Agrippa II., who in his Hasmonean palace built a dining-hall which overlooked the courts of the Temple. In order to hide the Temple from this profaning view, the Jews erected a high wall on its western side. When they refused the order of Procurator Festus to tear down this wall, the case was brought before Nero, who, influenced by his second wife, Poppæa, decided in favor of the people. Poppæa, like many members of prominent Roman families, inclined to Judaism, and her last wish, that she might be buried according to Jewish customs, was granted by Nero.

Beginning of Great War.

Still the discontent among the Jews of Palestine continued owing to the arbitrary action of the procurators Felix, Festus, Albinus, and Gessius Florus, who by their exactions drove the Jews into open revolt. In the year 66 began that heroic war which ended with the destruction of the Second Temple and of the national existence of the Jews. In vain Cestius Gallus, the governor of Syria, informed Nero of the dangerous state of affairs in Palestine. The emperor continued his journey through Greece, where he courted public applause by appearing in the arena as singer, player, and charioteer. When, however, he received the news of the defeat of Cestius, he took immediate steps to crush the rebellion, and appointed Flavius Vespasian commander-in-chief. He did not live to enjoy the victories of his general; for, driven to despair by the uprising in Gallia, where the army had proclaimed Galba emperor, and forsaken by his Pretorian guard, he ended his life by suicide.

——**In Jewish Legend:** In Lam. R. i. 31 it is related that three days after the prediction made by Johanan ben Zakkai to Vespasian that the latter would become emperor the news of Nero's death reached the Roman army besieging Jerusalem. The following legendary account, showing the cause of the destruction of Jerusalem, is given in

the Babylonian Talmud (Giṭ. 55b–56a): An inhabitant of Jerusalem sent a messenger to invite his friend Ḳamẓa to dinner. By mistake the messenger invited his enemy Bar Ḳamẓa, who took his place among the guests. When the master of the house noticed him he angrily ordered him to leave. In vain Bar Ḳamẓa requested the host not to put him to shame before so many people, and offered to pay for his meal, then a half and finally all of the expenses of the banquet. The host ejected him, and the other guests did not interfere in his behalf. Indignant at this insult, Bar Ḳamẓa told the emperor that the Jews planned a rebellion, and advised him to test their loyalty by sending a sacrifice which should be offered in the Temple in his behalf. The emperor sent a heifer, in whose lips (or, according to other reports, eyelids) Bar Ḳamẓa made an incision in order to render the animal unfit for sacrifice. After a long discussion as to whether this constituted a bodily defect, the Jews rejected the sacrifice. The emperor, insulted by this refusal, and taking it as a sign of rebellion, deputed Vespasian to wreak vengeance on the Jews.

When Nero arrived in Palestine, he shot arrows in the direction of the four principal points of the compass; but all of them flew toward Jerusalem. A boy whom he asked to recite his Biblical lesson (a usual form of oracle) quoted Ezek. xxv. 14 (Hebr.): "And I shall take my revenge on Edom through My people Israel; and they shall do unto Edom according to My anger and My wrath," on hearing which Nero said: "God wishes to wipe His hands [lay the blame] on me" (*i.e.*, "wishes to make me His tool and then to punish me"). He fled and became a convert to Judaism; and from him Rabbi Meïr was descended. This Talmudical story seems to be an echo of the legend that Nero was still alive and would return to reign. Indeed, some pretenders availed themselves of this legend and claimed to be Nero. Oracles prophesying Nero's return from beyond the Euphrates were current among the Jews; and an apocryphal book of the second century, Ascension of Isaiah, declares that in the last days "Belial shall appear in the form of a man, of the king of unrighteousness, of the matricide." In Christian legends Nero was personified as Antichrist.

Bibliography: Grätz, *Gesch.* iii., ch. xiv.–xv.; Henderson, *Life of Nero*, passim, London, 1903; Josephus, *Ant.* xx. 8, §§ 9, 11; idem, *B. J.* ii. 13 *et seq.*; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 21, 63, 74, 91, 108.

D. S. Man.

NERVOUS DISEASES: The Jews are more subject to diseases of the nervous system than the other races and peoples among which they dwell. Hysteria and neurasthenia appear to be most frequent. Some physicians of large experience among Jews have even gone so far as to state that most of them are neurasthenic and hysterical. Tobler claims that all the Jewish women in Palestine are hysterical; and Raymond says that in Warsaw, Poland, hysteria is very frequently met with among both Jewish men and Jewish women. The Jewish population of that city alone is almost exclusively the inexhaustible source for the supply of hysterical males for the clinics of the whole Continent ("L'Etude des Maladies du Système Nerveux en Russie," p. 71, Paris, 1889). As regards Austria and Germany the same neurotic taint of the Jews has been emphasized by Krafft Ebing, who states that nervous diseases, and especially neurasthenia, affect the Jews with exceptional severity ("Nervosität und Neurasthenische Zustände," p. 51, Vienna, 1895). Binswanger, Erb, Jolly, Möbius, Löwenfeld, Oppenheim, Féré, Charcot, Bauveret, and most of the other specialists in nervous diseases, speak of this in their monographs on neurasthenia and hysteria, and point out that hysteria in the male, which is so rare in other races, is quite frequent among the Jews. In New York city it has been shown by Collins that, among 333 cases of neurasthenia which came under his observation, more than 40 per cent were of Jewish extraction, although his clientele was not exceptionally foreign ("Medical Record," March 25, 1899).

Frequency of Hysteria Among Jews.

The following causes are usually assigned for the nervousness of the Jews: (1) The fact that they are town-dwellers, and that diseases of this kind are most frequently observed in the populations of the modern large urban centers. (2) The peculiar occupations of the Jews: neurasthenia is seen most often among the commercial classes, bankers, and speculators. This view is not sustained by the fact that neurasthenia and hysteria are met with in the poorer classes of Jews, in laborers and artisans, just as often as in the richer classes. (3) Consanguineous marriages are also blamed by many physicians; but the modern view that such marriages, when contracted between healthy individuals, are not at all detrimental to the health of the offspring contradicts this theory. (4) The repeated persecutions and abuses to which the Jews were subjected during the two thousand years of the Diaspora are to be considered when speaking of their neurotic taint. Such massacres as occurred in Kishineff in 1903 were of frequent occurrence during the Middle Ages, and their effect on the nervous system of the Jews could not be other than an injurious one. Organic as well as functional derangements of the nervous system are transmitted hereditarily from one generation to another.

Causes.

The education of the Jewish child in the cellars of European ghettos must be recalled when speaking of the nervousness of the Jews. The boy in which he begins at a quite early age to spend the greater part of the day in studying Bible and Talmud, is also an important factor in the production of nervousness among the Jews. As is well known, the intellect of the Jewish child is very precocious, and on this account the nervous system suffers severely.

Education.

Hysteria and neurasthenia are rarely, if at all, fatal, and consequently their extent can not be appreciated by a study of the causes of death among the Jews. But the case is different when the degenerative organic nervous diseases are considered. Minor and others insist that these diseases are less frequently met with among the Jews than among the rest of any given population; while other physicians claim that all the diseases of the nervous system, both functional and organic, are very prevalent among

Mortality.

Jews. Thus from J. S. Billings' statistics of 60,630 Jews in the United States it is seen that the mortality from diseases of the nervous system was (per 1,000 deaths in which the cause was known) as follows:

	Jews.	General Population of the United States (1880).
Men	121.22	118.62
Women	120.62	108.61

These data show that, when compared with the general population of the United States, the Jews showed a much larger mortality from these diseases. The high mortality of the Jewish women, almost equaling that of the men, is striking. Similarly in Verona, Italy, Lombroso has found that the mortality of the Jews from nervous diseases is almost double that of the Catholic population of that city. In Körösi's statistics for Budapest, Hungary, however, quite the contrary is seen. The mortality from meningitis per 100,000 population during the period 1886–90 was as follows:

Catholics	114	Other Protestants	108
Lutherans	120	Jews	66

Under meningitis Körösi includes tuberculous meningitis, epidemic cerebrospinal meningitis, and meningitis secondary to infectious diseases, new growths, etc. This may account for the lower mortality, because it is known that tuberculosis is observed less frequently among the Jews (see CONSUMPTION), as is the case with other infectious diseases (see MORBIDITY). Hydrocephalus also appears to be less frequently a cause of death among the Jews of Hungary than among their neighbors: only 67 per 100,000 Jewish children under five years of age, as against 145 among the Catholic children, died of this disease. Statistics obtained by the census bureau for New York city also tend to show that the mortality from nervous diseases is less among Jews than among others. Thus, during the six years ending May 31, 1890 ("Report on Vital Statistics of New York and Brooklyn," pp. 40–41, Washington, 1894), the mortality per 100,000 population was as follows, the cases being classified according to the birthplace of the subject's mother:

In New York.

Bohemia	336.76	France	218.48
United States (whites)	203.48	Germany	197.39
Italy	258.73	Hungary (mostly Jews)	192.13
Ireland	242.44	Russia and Poland (mostly Jews)	147.68
England and Wales	240.71		

From these and other available statistics it appears that the Jews are less predisposed than are other races to those forms of organic diseases of the brain and spinal cord which are liable to prove fatal. This has been pointed out by Minor of Moscow, who analyzed 3,214 cases of nervous diseases in his practise, including those of 1,480 Jews and 1,734 Christians. He concludes that, so far as he could discover, the Jews are not more predisposed than Christians to all nervous diseases. On the contrary, the most serious organic diseases of the brain and spinal cord, chronic inflammation of the cerebral blood-vessels, etc., are far more often met with among Christians than among Jews. Minor is satisfied that the main, if not the exclusive, reason lies in the facts that the Jews are not alcoholics and that they only rarely suffer from syphilis. The only disease from which Minor found the Jews to suffer more often than non-Jews was hysteria, particularly hysteria in the male.

Locomotor ataxia is one of the most important organic nervous diseases, and is usually attributed to syphilis. In eastern Europe physicians state that it is only very rarely observed in Jews. Stembo reported, at the Eleventh International Medical Congress, that it is very rare among the Jews in Wilna, Russia; at least it has been until now a very rare disease, as has syphilis. Among the 200 Jewish inmates under his care in the hospital at Wilna he has met with various nervous diseases, but not one of locomotor ataxia. Of the 40 cases he has seen in Jews all had syphilis (L. Stembo, "Atti dell XI. Congresso Medico Internationale," vol. iv., "Psychiatria," p. 119, Rome, 1898). Gajkiewicz also found among 400 Jewish patients with nervous diseases only 13 with locomotor ataxia—3 per cent, which is very low ("Syphilis du Système Nerveux," p. 158, Paris, 1892). Minor found that among his patients the proportion of locomotor ataxia to the total number of cases was: among Christians, 2.9 per cent; among Jews, 0.8 per cent —*i.e.*, the disease was nearly four times as frequent in Christians as in Jews. In the Montefiore Home, New York city, on the other hand, there are many cases of locomotor ataxia. On examining the list of diseases in the reports of this institution, it will be observed that among the diseases of the nervous system locomotor ataxia appears more frequently than any other disease. This may be explained by the fact that patients affected with this disease remain in the institution for a long time, and consequently accumulate in large numbers, thus appearing on the reports annually for many years. It must be remembered also that the Jewish population of New York exceeds 500,000. Considering that every poor man affected with the disease is practically an invalid, and is likely to seek admission to the home, it may be concluded that the disease is really not very frequent, as in similar non-Jewish institutions the proportion of locomotor ataxia is much larger. At any rate this in connection with other evidence tends to show that syphilis is on the increase among the Jews of New York.

Locomotor Ataxia.

Paralysis agitans or "shaking palsy" is a disease of the nervous system that is very frequent in Jews. Of 100 cases reported by Krafft-Ebing 65 were Christians and 32 Jews. He remarks that at the time when he observed these cases the Jewish population of Austria-Hungary was only 4 per cent of the total population. The morbidity of the Jews with respect to paralysis agitans was consequently eight times greater than their proper proportion (R. v. Krafft-Ebing, "Zur Aetiologie der Paralysis Agitans," in "Arbeiten aus dem Gesammtgebiet der Psychiatrie und Neuropathologie," part iii., p. 6). Minor also

Paralysis Agitans.

found that in Russia this disease is three times more frequent among Jews than among Christians.

In general it may be summarized that the Jews suffer chiefly from the functional nervous diseases, particularly from hysteria and neurasthenia, and that the organic nervous degenerations, such as locomotor ataxia, progressive paralysis of the insane (see Insanity), etc., are uncommon, commensurate with the infrequency of alcoholism and syphilis among them. Wherever the proportion of Jews affected with syphilis and alcoholism is larger, the number of persons affected with organic nervous diseases increases to a similar extent. This may be observed in the large cities of western Europe and in America. See Apoplexy; Diathesis; Idiocy; Insanity.

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J. M. Fr.

NESEK: Wine consecrated to use in idolatrous worship and therefore absolutely forbidden to a Jew. In a broader sense "nesek," or "yayin nesek," denotes wine made and used by Gentiles as well as wine made by and for Jews but which has been touched by a Gentile. There are, therefore, three kinds of wine which are subject to special regulations. Wine consecrated to the worship of idols, like everything else associated with idolatry, is regarded as absolutely defiling and as rendering persons and vessels unclean; if a quantity of such wine no larger than an olive be kept in the tent of an Israelite or be carried by him, it is sufficient to render him unclean. It is prohibited therefore even to carry or handle such wine in the capacity of a porter ('Ab. Zarah 30b; Shulḥan 'Aruk, Yoreh De'ah, 132–133). On mixing such wine with lawful wine, and on the consequences of such an act, see Yoreh De'ah, 134.

The ordinary wine of the heathen is generally termed "setam yenam." This also is forbidden, even when it is not known to have been consecrated to idolatry, in order to avoid even the suspicion of contact with actual nesek, although according to others it was prohibited with the purpose of preventing any social relations with Gentiles which might lead to intermarriage ('Ab. Zarah 36b; comp. Tos. Yom-Ṭob on 'Ab. Zarah ii. 3). This wine, in the quantity of a quarter of a "log," renders unclean any food or drink with which it has been brought in contact ('Ab. Zarah 31a; Yoreh De'ah, 123, 1; 133, 1). These regulations, however, have almost entirely lost their importance in countries where there is no idolatrous population, and wine made by a non-Jew who is not an idolater is prohibited only as a beverage (*ib.*). Those who are ill, even when not dangerously so, are permitted to drink wine belonging to non-Jews and even those who while in perfect health drink such wine—as many did in the sixteenth century in France and as is now commonly done in nearly all countries—are not to be considered as neglecting any ritual requirement, and consequently are not to be suspected in regard to other commandments or invalidated as witnesses (Moses Isserles, Responsa No. 134).

Wine made by and belonging to a Jew but kept in an idolater's house, or such wine touched by an idolater, may be used for any purpose except for drinking ('Ab. Zarah 31a, Yoreh De'ah 124, 1, Isserles' gloss); it is true that in theory the touch of an idolater renders it unfit for any use whatever, but as customs changed and idolaters no longer offered wine to their idols, a more liberal interpretation was followed in practise (Isserles, *l.c.*). According to the stricter law, the touch of a Gentile who is not an idolater will make the wine unfit to drink if it is contained in an uncorked bottle and he touches and shakes it purposely, but if he touches the wine unintentionally it may be drunk (Yoreh De'ah, 124, 7). Christians and Mohammedans not being idolaters, every touch on their part is regarded as unintentional ("Mordekai," cited by Isserles in his gloss to Yoreh De'ah).

Bibliography: *Shulḥan 'Aruk, Yoreh De'ah*, 123 ff., and the commentaries *ad loc.*

W. B. J. Z. L.

NESVIZH: Small town in the government of Minsk, Russia; it was in existence in the thirteenth century. The census of 1897 gives it a population of 8,446, including 4,764 Jews. Market-gardening is a common occupation among the latter. There are 650 Jewish artisans and 110 day-laborers. It has a Talmud Torah (120 pupils), and Jewish day-schools for boys (43 pupils) and girls (58 pupils). The charitable institutions include a dispensary, a gemillat ḥesed, a linat ha-zedek, etc. There are eight synagogues. The town suffered severely from fire in 1897.

H. R. S. J.

NETHANEEL BEN ISAIAH: Yemenite commentator and poet of the fourteenth century, author of a homiletic commentary on the Pentateuch entitled "Nur al-Ẓulm wa Miṣbaḥ al-Ḥikm." The first notice of this work was given by Jacob Saphir ("Eben Sappir," i. 67a, Lyck, 1866), who saw a manuscript of it at Ḥirbah, a small town in Yemen, in 1863. But the beginning of the manuscript was missing, and Saphir's statement that the author's name was Isaiah and that the title was "Al-Nur wal-Ẓulm" depends only upon hearsay. Two other manuscripts, one in Berlin (Steinschneider, "Verzeichnis," p. 62) and one in the Bodleian Library (Neubauer, "Cat. Bodl. Hebr. MSS" No. 2463), bear the author's name, Nethaneel b. Isaiah, and the full title of the work, "Nur al-Ẓulm wa Miṣbaḥ al-Ḥikm wa-Ikhraj al Ma'ani fi al-Wujud Ilal al-'Adm." Alexander Kohut published a monograph on this work, giving some extracts, under the title "Light of Shade and Lamp of Wisdom" (New York, 1894). This title is given by Kohut as the translation of the Arabic title, though "Light out of Darkness" would be a more fitting translation. From Nethaneel's introduction shows that his object was

to comment on the obscure passages so as to make sure that their meanings should not escape the student.

Nethaneel ben Isaiah began his work on the 15th of Tammuz, 1640 of the Seleucidan era (= June 23, 1328). Its references to Al-Yemen, Sana, and Aden make it appear probable that he wrote it in Yemen, although Steinschneider doubts this ("Polemische und Apologetische Litteratur," p. 364). It is written in a mixture of Arabic and Hebrew, and the nature of the work is more midrashic than exegetical. Nethaneel quotes both Talmudim and the Targumim, but he is chiefly influenced by the Midrash Rabbah. Of the post-Talmudic authors, he mentions (besides the Geonim and Masorites) Ibn Janaḥ, Nathan b. Jehiel (under the designation of "the author of the 'Aruk'"), and especially Maimonides, who was the paramount authority among the Yemenites and from whom he merely copied long passages. Finally, he mentions such Arabic and Greek sources as the Almagest, Al-Farabi, and Plato. Nethaneel's commentary comprises explanations according to the numerical value of the letters ("gematria"), some philological notes, and polemical flings at both Christianity and Islam: for instance, in his commentary on Gen. xvii. 20 he designates Mohammed the "madman" ("meshugga'").

Nethaneel calls the five books of the Pentateuch (1) Sefer ha Yashar, (2) Sefer Mekilta, (3) Torat Kohanim, (4) Ḥomesh ha-Peḳudim, and (5) Mishneh Torah, and he gives an Aramaic mnemonic formula for the weekly lessons; he is followed in both cases by Manṣur al-Dhamari in his "Siraj al-'Uḳul." Nethaneel illustrated his commentary with numerous figures and diagrams—*e.g.*, of the Cave of Machpelah, the altar, the candlestick, etc. He inserted in his work three Hebrew poems, two of which were published by Kohut in his above-mentioned "Light of Shade and Lamp of Wisdom." Nethaneel is often quoted under the designation of "Ibn Yesha'yah" by Manṣur al-Dhamari (*l.c.*) and by Daud al-Lawani in his philosophical commentary on the Pentateuch entitled "Al-Wajiz al-Mujna" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 2493).

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S. M. SEL.

NETHERLANDS: Country of western Europe, bounded by the North Sea, by Belgium, and by the Prussian provinces of Hanover and Westphalia, and the province of the Rhine. Since 1815 it has been a kingdom under the house of Orange. The members of this house, who, since 1581, have been almost uninterruptedly at the head of the state, have exerted an unusually great influence on the history of the Jews there. In consequence of the great dominance of the capital city, the story of the Jews of the Netherlands is chiefly concerned with the community of AMSTERDAM. For the colonies see SURINAM and WEST INDIES, DUTCH.

Jews seem not to have lived in the province of Holland before 1593; but a few references to them are in existence which distinctly mention them as present in the other provinces at an earlier date, especially after their expulsion from France in 1321 and the persecutions in Hainaut and the Rhine provinces. Jews have been settled in Nimeguen, the oldest settlement, in Doesburg, Zutphen, and in ARNHEM since 1404. In 1349 the Duke of Gelderland was authorized by the Emperor Louis IV. of Germany to receive Jews in his duchy. They paid a tax, granted services, and were protected by the law. In Arnhem, where a Jew is mentioned as physician, the magistrate defended them against the hostilities of the populace. At Nimeguen, Jews are mentioned in 1339 as paying taxes; Reinold the duke received 132 "pond" (317 dollars) in this way annually. In 1385 Zalichmann Nathanswen van Berck and his son David were allowed to live in Roermond ten years for 20 gulden (8 dollars) annually. In 1382 the Jews of Nimeguen had a cemetery, in 1426 a synagogue. When Jews settled in the diocese of Utrecht does not appear. In 1444 they were expelled from the city of Utrecht, but they were tolerated in the village of Maarsen, two hours distant, though their condition was not fortunate. Until 1789 no Jew might pass the night in Utrecht; for this reason the community of Maarsen was one of the most important in Holland. Jews were admitted to Zealand by Albert, Duke of Bavaria. There exists a letter, dated 1359, in which the duke promises Italian merchants to give no authorization to any Jew to reside in Goes for the space of four years. In 1361 is mentioned a Jew of Geertruidenberg, not far from Goes.

Early Settlements.

In 1477, by the marriage of Mary of Burgundy to the Archduke Maximilian, son of Emperor Frederick IV., the Netherlands were united to Austria and its possessions passed to the crown of Spain. In the sixteenth century, owing to the cruel persecutions of Charles V. and Philip II. of Spain, the Netherlands became involved in a series of desperate and heroic struggles. Charles V. had, in 1522, issued a proclamation against Christians who were suspected of being lax in the faith and against Jews who had not been baptized in Gelderland and Utrecht; and he repeated these edicts in 1545 and 1549. In 1571 the Duke of Alba notified the authorities of Arnhem that all Jews living there should be seized and held until the disposition to be made of them had been determined upon. In Wageningen, in 1572, there were three Jewish families which were expelled on the occasion of a papal indulgence. In 1581, however, the memorable declaration of independence issued by the deputies of the United Provinces deposed Philip from his sovereignty; religious peace was guaranteed by article 13 of the "Unie van Utrecht." As a consequence the persecuted Jews of Spain and Portugal turned toward Holland as a place of refuge.

Maranos in Holland.

In 1593 Maranos arrived in Amsterdam after having been refused admission to Middelburg and Haarlem. These Jews were important merchants and persons of great ability. They labored assiduously in the cause of the people and contributed materially to the prosperity of the country. They became strenuous supporters of the house of Orange and were in return protected by the stadholder.

At this time the commerce of Holland was increasing; a period of development had arrived, particularly for Amsterdam, to which Jews had carried their goods and from which they maintained their relations with foreign lands. Thus they had connections with the Levant (Janiçon, "Etat Présent," i. 445; Lusac, "Hollands Rijkdom," i. 340) and with Morocco. The Emperor of Morocco had an ambassador at The Hague named Samuel Palache (1591–1626), through whose mediation, in 1620, a commercial understanding was arrived at with the Barbary States.

In particular, the relations between the Dutch and South America were established by Jews; they contributed to the establishment of the Dutch West Indies Company in 1621, of the directorate of which some of them were members.

The ambitious schemes of the Dutch for the conquest of Brazil were carried into effect through Francisco Ribiero, a Portuguese captain, who is said to have had Jewish relations in Holland. As some years afterward the Dutch in Brazil appealed to Holland for craftsmen of all kinds, many Jews went to Brazil; about 600 Jews left Amsterdam in 1642, accompanied by two distinguished scholars—Isaac Aboab da Fonseca and Moses Raphael de Aguilar. In the struggle between Holland and Portugal for the possession of Brazil the Dutch were supported by the Jews.

With various countries in Europe also the Jews of Amsterdam established commercial relations. In a letter dated Nov. 25, 1622, King Christian IV. of Denmark invites Jews of Amsterdam to settle in Glückstadt, where, among other privileges, the free exercise of their religion would be assured to them.

Moses Curiel was the representative in Amsterdam of the King of Portugal, John IV.; his brother acted in a similar capacity at Hamburg. In fifty years, more than 400 Jewish families lived at Amsterdam in 300 different houses. A Jewish quarter existed in Amsterdam, though it was not a ghetto of the kind existing in Frankfort-on-the-Main or in Rome.

Relations to the State After 1648.

At the peace of Münster, 1648, it was stipulated that the inhabitants of the States of Holland, and those from Spain and Portugal, might reside and traffic in those countries, on sea and land, under protection of the law. The question was raised whether Jews also were included. The Spanish minister declared in 1650 that Jews might manage their interests in Spain only through an attorney. In 1652 the States repeated their request that Jews might be admitted to Spain, but the Spanish king refused. In 1657 a declaration was issued that Jews were subjects of the States of Holland; the Spanish king, however, persisted in his refusal, and the French reproached the Dutch minister for the indulgence shown to the Jews. At the same time Cromwell was desirous of attracting Jews to England; negotiations to this end were conducted by Manasseh ben Israel and the English ambassador, and in 1656 the question came to a practical issue.

Besides merchants, a great number of physicians were among the Spanish Jews in Amsterdam: Samuel Abravanel, David Nieto, Elijah Montalto, and the Bueno family; Joseph Bueno was consulted in the illness of Prince Maurice (April 1625). Though great practitioners, they did little to promote medical science. Uriel Acosta and Spinoza were exceptions in the intellectual sphere; their Christian contemporaries resorted to them eagerly for a knowledge of the Hebrew language. Josephus Justus Scaliger ("Epistolæ," p. 594) relates that a Jew was his teacher in Talmudical literature. Vossius secured Manasseh ben Israel as teacher in Hebrew to his son Dionysius. Leusden published an edition of the Bible with an approbation by the rabbis of Amsterdam, and Surenhuis translated a part of the Talmud with their help (1698–1703). The attraction of their features for Rembrandt, who lived in their quarter (Joden Bolestraat 6), is known. Vondel seems to have been influenced, in some of his dramas, by their manner of speaking (Bakker Nort, "Land van Rembrandt," iii. 4, 14).

Jews were admitted as students at the university, where they studied medicine as the only branch of science which was of practical use to them, for they were not permitted to practise law and the oath they would be compelled to take excluded them from the professorships. Neither were Jews taken into the trade-gilds: a resolution passed by the city of Amsterdam in 1632 (the cities being autonomous) excluded them. Exceptions, however, were made in the case of trades which stood in peculiar relations to their religion: printing, bookselling, the selling of meat, poultry, groceries, and drugs. In 1655 a Jew was, exceptionally, permitted to establish a sugar-refinery. It was about this time that the German Jews (Ashkenazim) arrived at Amsterdam, in a condition, mostly, of extreme poverty. For their history see Amsterdam.

Spread Through Holland.

Meanwhile Jewish congregations had been formed in various other towns. Thus Jews resided in Alkmaar in 1604; in 1602 Portuguese Jews had secured a burial-place there. In Rotterdam Jews lived from about 1618; between 1669 and 1677 several Jews from there were buried in the cemetery of Amsterdam. In 1699 a Portuguese synagogue in De Boer straat is mentioned; in 1647 a family named De Pinto went to Rotterdam from Antwerp, and a hakam named David Pardo was appointed. In 1669 the synagogue ornaments were given to the Ashkenazic congregation. In 1681 a contract was made by which the cemetery was given to this congregation, which built a large synagogue in 1725 at a cost of 30,000 guilders; it was enlarged in 1791. The names of the chief rabbis of Rotterdam are: Judah Salomon (1682), Salomon Ezekiel (1725–35; his salary was 305 guilders), Judah Ezekiel, son of the preceding (1738–55), Abraham Judah Ezekiel, son of the preceding (1755–72), Judah Akiba Eger (1779; left in 1781), Levi Hirsch Breslau, author of "Pene Aryeh" (1781–1807), Elijah Casriel from Leeuwarden (1815–20), E. J. Löwenstamm grandson of L. H. Breslau (1841–46), Joseph Isaacson (1850–71; removed to Fürth as a result of dissensions in the community), B. Hirsch (since 1884).

At The Hague ('s Gravenhage) a Jew by the name of Jacob Abenacar Veiga settled in 1585, who

taught Hebrew to children there; he founded the Congregation Honen Dal and built a synagogue (1703). In 1675 a German Jew, Alexander Polak, was admitted as citizen of The Hague and was sworn in on Dec 10 of that year. He was the progenitor of the Polak Daniels family, and gave the congregation a cemetery in 1697; for his epitaph see Veegens, "Mededeelingen," p. 174.

In 1707 another congregation was founded, by the Pereira family—the Beth Jacob, of which David Nunes Torres was appointed chief rabbi in 1712. Aug. 9, 1726, a synagogue like that of the Sephardim at Amsterdam was built at the Princessegracht. After many efforts, in 1743 the two congregations united under the name Honen Dal. The Jewish population at The Hague is of great importance, and includes the Teixeira, De Pinto, and Suasso families. The chief rabbis of Beth Jacob have been: David Nunes Torres (1712–27); Daniel Cohen Rodrigues (d. 1751); Solomon Saruco (1752–84); Sadik Cohen Belinfante (1784–86); David Léon (1786–1826); Jacob Ferares (1842–84); A. R. Pereira (has lived at Amsterdam since 1902). The chief rabbis of the Ashkenazim at The Hague have been: Zalman Löwenstein (1725–28); Jacob Sjalom (1735); Abarjeh Levie (1735); Jehosjoeang Oeben (1738–48); Saul Halevie (1748–85); Löb Mesrieto (1785–1807); Joseph Sofer Lehmans (1808–42); B. S. Berenstein (1848–93); T. Tal from Arnhem (1893–98); T. Leeuwenstein from Leeuwarden (1898–1903); A. van Loen from Gröningen (since 1903).

In Gröningen and Friesland Jews lived about 1650, but from the latter they seem to have removed to Holland. Jews are not mentioned again until 1754, when a family (from which descended the painter Joseph Israels) migrated from Mappel Drenthe to Gröningen, and obtained permission to build a synagogue, a cemetery, and a mikweh. The members of this family lived in Veendam, Hoogezand, and Appingedam, and had a flourishing trade with Emden and other parts of Germany. In Friesland, especially in Leeuwarden, Jews have lived since 1645; the town council made lists of their names; in 1670 Jacob de Joode was permitted to establish a cemetery in the Boterhoek. Two rich Jews in Dokkum were brokers, and traded in East-Indian products.

In Gröningen and Friesland.

In Leeuwarden the community was frequently burdened by transient coreligionists from Poland; at the community's request, therefore, the states of Friesland passed, in 1712, a resolution forbidding persons who had no fixed residence to remain there. Since 1735 the following have been chief rabbis at Leeuwarden: Jacob Emmerik (d. 1735); Nahman b. Jacob (1749–69); Kusciel b. Judah Löb (1770–92); Shabbethai b. Eliezer; Jehiel Aryeh Löb b. Jacob Moses Löwenstamm (1795–1802); Samuel Berenstein (1808–13); Abraham b. Isaac Deen (1821); Hayyim b. Aryeh Löb Löwenstamm (1822–36); B. Dusnus (1841–86); L. A. Wagenaar (1886–94; went to Arnhem); T. Leeuwenstein (1895–1900; left for The Hague); S. A. Rudelsheim (since 1900).

At this time Jews were not permitted to live in Utrecht (see above), but there was a wealthy congregation of Sephardim in Maarsen. In 1713 they were expelled because of an epidemic; they came back again in 1736. There has been a synagogue in Amersfort since 1726; L. B. Schaap, who came from Maastricht, was chief rabbi of Amersfort from 1848 to 1859. Jews have lived in 'sHertogenbosch since 1767; in Haarlem, since 1764; in Dordrecht, since 1760.

But to return to the general history in 1672, when, after an interval of twenty-two years (1650–72), William III. was reelected stadholder. This began a period of exceptional prosperity for the Jews; for until that time, though citizens, they had been oppressed by the clergy, who, as Koenen supposes, resented their influence, and who, in fact, were irritated by the presence of any not of their own faith. At this epoch, too, the Jewish partiality for the house of Orange displeased the Dutch. But with William III. many ameliorations were effected. The prince praised the attachment to his family shown by his subjects of Jewish faith; he commended their fairness in commerce, their religious constancy, and their industry. He clearly manifested his sentiments, and his influence affected even the Jews in South Netherlands, where the newly appointed governor, De Villa Hermosa, accorded them many privileges.

From 1672.

William III. employed Jews in his negotiations with foreign kings (see England), especially members of the Belmonte family, Moses Machado (who rendered important services to the army in Flanders; Koenen, "Geschiedenis," p. 207), Isaac Lopez Suasso (who lent two million gulden to William III. for his descent upon England), David Bueno de Mesquita (general agent of the Prince of Brandenburg), Moses Curiel (at whose house William stayed three days when he visited the Portuguese synagogue at Amsterdam in 1695). Jews were very rich at this time; many among them lived in palaces more magnificent than those of princes (Tallander, "Historische Reisen," v. 794). The number of Portuguese Jews who then resided in the Netherlands is estimated at 2,400 families.

After the death of William III. in 1702, a new epoch begins, the year 1713 marking the beginning of a period of decline for the Jews throughout Europe, and especially in Holland. Commerce had produced riches, riches luxury, luxury idleness; religion was undermined by French ideas; French customs and manners were propagated; trade often deteriorated into stock-jobbing. These influences affected the refined Portuguese Jews more powerfully than the German Jews, who were poorer and simpler. Portuguese Jews were attached to their old manners; their younger women were not permitted to go abroad unattended, and they seem also not always to have known the Dutch language; their daughters married in their twelfth year. There exists a resolution of the burgomaster of Amsterdam refusing (1712) to Benjamin (alias Jean) da Costa permission to marry his niece Sara Suasso because neither had reached the age of twelve years. Marriages between relatives were common among Portuguese Jews, who desired to prevent the division of family fortunes; perhaps they were moved by their aversion for the "Todescos" (the Ashkenazim); but, whatever

Characteristics of Portuguese Jews.

the reason, the result of such marriages was that the ensuing generations deteriorated physically and morally (comp. Hersveld, "Nederlandsch Israelietisch Jaarboekje," 1853).

At this period the German Jews attained prosperity through retail trading and by diamond cutting, in which latter industry they retained the monopoly until about 1870. When William IV. was proclaimed stadholder (1747) the Jews found another protector like William III. He stood in very close relations with the head of the De Pinto family, at whose villa, Tulpenburg, near Ouderkerk, he and his wife paid more than one visit. In 1748, when a French army was at the frontier and the treasury was empty, De Pinto collected a large sum and presented it to the state. Van Hogendorp, the secretary of state, wrote to him: "You have saved the state." In 1750 De Pinto arranged for the conversion of the national debt from a 4 to a 3 per cent basis.

History from 1747.

Under the government of William V. the country was troubled by internal dissensions; the Jews, however, remained loyal to him. As he entered the legislature on the day of his majority, March 8, 1766, everywhere in the synagogues services of thanksgiving were held. William V. did not forget his Jewish subjects. On June 3, 1768, he visited both the German and the Portuguese synagogue; he attended the marriage of Isaac Curiel and Abigail de Pinto, that of Moses de Pinto and his cousin Elizabeth (1768), and that of Sarah Teixeira and Jacob Franco Mendes, at The Hague (March 30, 1771); and in Oct., 1772, he visited the Pereira family at Maarsen.

But the opposition to William V. increased. On his flight from The Hague he stopped at Amersfort, in the house of Benjamin Cohen, a native of Nimeguen, who was grandfather of T. D. Meier. The next time the prince stayed in Cohen's house he donated a considerable sum for a new menorah, while the princess presented to the community a curtain for the Ark of the Law. During the riots incited by the patriotic party the Jews defended strongly the rights of the prince. They celebrated as holidays the dates Oct. 15, 1787 (when the Orange party took possession of the town), March 7, 1788 (the birthday of the prince), and Oct. 4, 1791 (the marriage-day of William's son, later King William I.). The relations between the Jews and the Christian population, however, were not altogether friendly. In general, Jews were citizens, and were free to perform their religious duties; but the magistrates of the towns never favored them. Marriages between Christians and Jews were forbidden under pain of banishment. Their civil rights were not respected; the proclamation of Amsterdam, dated March 29, 1632, that Jews could not be members of the gilds, was never abolished, and was continually pressed. In trade, industry, and even in study, they were restricted. The Asser family was, as a special favor, allowed to engage in navigation between the Netherlands and the colonies, but this was conceded only after a long struggle, extending from April 15, 1773, to 1794—21 years, as Moses Solomon Asser declared in the assembly of Feb. 11, 1795.

The End of the Eighteenth Century.

Justus van Effen, in his "Spectatorial Essays" (xii. 74), complains of the contempt with which Jews were treated. In the well-known "Spectatorial Essays" of Hoefnagel all kinds of meanness are imputed to them. The common schools of the Netherlands were closed to them, with the result that they usually did not speak Dutch. Even the wealthiest Jews did not think of establishing schools for their coreligionists.

The year 1795 brought the results of the French Revolution to Holland, including emancipation for the Jews. The National Convention, Sept. 2, 1796, proclaimed this resolution: "No Jew shall be excluded from rights or advantages which are associated with citizenship in the Batavian Republic, and which he may desire to enjoy." Moses Moresco was appointed member of the municipality at Amsterdam; Moses Asser member of the court of justice there. The old conservatives, at whose head stood the chief rabbi Jacob Moses Löwenstamm, were not desirous of emancipation rights. Indeed, these rights were for the greater part of doubtful advantage; their culture was not so far advanced that they could frequent ordinary society; besides this emancipation was offered to them by a party which had expelled their beloved Prince of Orange, to whose house they remained so faithful that the chief rabbi at The Hague, Saruco, was called the "Orange dominie"; the men of the old régime were even called "Orange cattle." Nevertheless, the Revolution appreciably ameliorated the condition of the Jews; in 1799 their congregations received, like the Christian congregations, grants from the treasury. In 1798 Jonas Daniel Meier interceded with the French minister of foreign affairs in behalf of the Jews of Germany; and on Aug. 22, 1802, the Dutch ambassador, Schimmelpenninck, delivered a note on the same subject to the French minister ("Journal de la Haye," Nov. 10, 1835).

From 1806 to 1820 Holland was ruled by Louis Napoleon, whose intention it was to so amend the condition of the Jews that their newly acquired rights would become of real value to them; the shortness of his reign, however, prevented him from carrying out his plans ("Lodewijk Napoleon Geschiedkundige Gedenkschriften," i. 169, ii. 48). For example, after having changed the market day in some cities (Utrecht and Rotterdam) from Saturday to Monday, he abolished the use of the oath "More Judaico" in the courts of justice and administered the same formula to both Christians and Jews. To accustom the latter to military services he formed two battalions of 803 men and 60 officers, all Jews, who had been until then excluded from military service, even from the town guard. In 1807, advised by Asser, Louis Napoleon issued a "reglement" entitled "Kerkbestuur der Hollandsche Hoogduitsche Gemeente Binnen Amsterdam" ("Jaarboeken," 1838, pp. 339-392). A consistory was established.

The union of Ashkenazim and Sephardim intended by Louis Napoleon did not come about. He had desired to establish schools for Jewish children, who were excluded from the public schools; even the Maatschappij tot Nut van het Algemeen, founded in

1804, did not willingly receive them or admit Jews as members. Among the distinguished Jews of this period were Meïr Littwald Lehemon, Asser, Capadose, and the physicians Heilbron, Davids (who introduced vaccination), Stein van Laun (tellurium), etc.

On Nov. 30, 1813, William VI. arrived at Scheveningen, and on Dec. 11 he was solemnly crowned as King William I. Chief Rabbi Lehmans of The Hague organized a special thanksgiving service and implored God's protection for the allied armies on Jan. 5, 1814. Many Jews fought at Waterloo, where thirty-five Jewish officers died. William I. occupied himself with the organization of the Jewish congregations. On Feb. 26, 1814, a law was promulgated abolishing the French régime. On June 12, following, a regulation was issued providing for twelve Hoofdsynagogen, with six chief rabbis. It determined the powers of the parnassim for the Hoofdsynagogen, and of manhigim for the small ones, and settled the mode of elections, the powers of chief rabbis, marriages, the poor-relief, etc. Between 1814 and 1817 the "reglements" were revised in the communities and submitted to the ministry to be sanctioned.

From 1813.

The question of education, which had been neglected by the rich Jews, was taken up by William I.; teachers without diplomas and foreign rabbis were prevented from taking office, and gold and silver medals were promised for the best school-books and sermons in Dutch. The Amsterdam community received from the hands of William I. the rights which had been refused to them formerly; this concession was due perhaps to the influence of the chief rabbi, Samuel Berenstein, who did not agree with his predecessor and father-in-law and who was very much esteemed by the king ("Tal Oranjebloesems," p. 122). William I. took a personal interest in his Jewish subjects. Thus he accorded to Hersveld, the chief rabbi at Zwolle, who desired to send his sons to the university, the same privileges as other clergymen.

The Nederlandsch Israelietisch Seminarium, formerly the Sa'adat Bahurim, founded by Aryeh Löb Löwenstamm in 1738, was reorganized in 1834. The congregation at Maastricht had no synagogue; by order of William the necessary ground was given by the magistrate, with a sum of 6,400 gulden from the treasury of the state. The following chief rabbis have officiated there: L. B. Schaap (1846–48), S. Con (1848–60), L. Landsberg (1860–1904). In 1840 William I. abdicated, William II. succeeding him. The latter also interested himself in the Jews. On Sept. 20, 1845, a resolution was passed giving to the widows of chief rabbis the same allowance as to the widows of the Protestant clergy. He bestowed upon the chief rabbis Hersveld and Ferares of Amsterdam the Order of the Netherlands Lion, in those days of high importance. In 1848 the separation of Church and State was carried through. The Hoofd-synagogen had to be reorganized, which reorganization was not accomplished until 1870. The congregation consists of a number of autonomous communities, obliged to resort for the election of chief rabbis and of deputies to the Centrale Commissie of 21 members.

Reorganization, 1849-70.

The Portuguese Jews have two communities, those of Amsterdam (chief rabbi T. J. Palache, since 1902) and The Hague (chief rabbi A. R. Pereira, living at Amsterdam, where he is dayyan), with a Hoofdcommissie of three members to maintain their interests.

William III. (1849-90) often gave proofs of his good-will toward the Jews; on two occasions he visited the Portuguese synagogue at Amsterdam (April 2, 1844, and in April, 1882). Since 1850 the state has enjoyed the fruits of the liberty given to Jews, who have developed rapidly. In 1850 the Maatschappij tot Nut van Israelieten in Nederland was founded by De Pinto, assisted by Goodermir (later professor at Leyden), Godefroi (later minister of justice), Sarphati (an economist), A. S. van Nierop, and others. As soon as possible Jews entered the universities and studied law and medicine. Among Jewish artists the names of Israels, Verner, and Bles are prominent, and in no branch of science have Jews failed to reach the front rank. In the army, however, there have never been many Jewish officers. A great number of journalists are Jews. In Amsterdam the diamond industry and commerce are in their hands; the number of stock-brokers and tobacco-traders is considerable. The lower class lives by retail trading; it refuses obstinately to learn handicrafts. In the provinces the trade in cattle is chiefly in the hands of the Jews. Since 1860, however, nearly all the provincial towns have been deserted by Jews, who have generally removed to Amsterdam. Until recent times the older Jewish settlers of Amsterdam have held aloof from the later arrivals.

Intellectual Development from 1850.

The law of 1887 declares that no one shall be molested for his religious convictions and that the followers of all creeds shall enjoy the same rights and the same claims to office. The legislature likewise gives the Jews liberty to celebrate their holy days and Sabbaths without disturbance. Thus, the law of May 5, 1889, permits them to rest on Saturday instead of on Sunday; and the law of Aug. 31, 1886, permits Jewish prisoners to work on Sunday instead of Saturday. As to the oath, the Jew must cover his head when taking it, but the formula is the same for all creeds. According to an order of the minister of war Jewish soldiers may be garrisoned only in places where Jewish congregations are established, and may not be compelled to ride by railway to the drill-hall on Saturday.

Dutch Jews have never come under the influence of Reform. In 1859 and 1860 an effort was made by several Amsterdam Jews to found an association, to be called "Sjochre Dea." A certain Chronik went to Amsterdam to preach Reform under the disguise of Orthodoxy. But his effort, especially designed to remodel the service and abolish many unessential details, failed. At that time the Amsterdam community was torn by dissensions. There was no chief rabbi; the dayyanim A. Susan and J. Hirsch had no adequate authority. Susan died in 1861, and in 1862 Joseph Hirsch Dünner was appointed rector of the semi-

Orthodoxy.

nary. Supported by the Lehren family, he soon eliminated undesirable elements from the school. In 1874 he was nominated chief rabbi of Amsterdam, and his influence is now (1904) felt widely. All the present chief rabbis in the Netherlands, with the exception of Dr. Ritter at Rotterdam, have been trained in Dünner's seminary. His Orthodoxy is respected even by the more lax, who always act in concert with the Orthodox (see "Joodsche Courant," 1903, Nos. 18, 19).

Statistics.

The number of Jews in Amsterdam in 1780 was 22,000; in the other cities, 9,000. In 1810 the total population was 194,527, of whom 16,882 were Jews; in 1830 there were 21,998 Jews in a total of 202,175. The figures given for the kingdom of the Netherlands in 1850 and 1900 are as follows:

	In 1850.		In 1900.			
			Ashkenazim.		Sephardim.	
	Ashkenazim.	Sephardim.	Males.	Females.	Males.	Females.
North Brabant	1,881	19	1,022	1,076	3	7
Gelderland	4,570	18	2,514	2,584	29	33
South Holland	10,752	358	8,183	8,821	193	209
North Holland	27,224	2,766	27,194	29,766	2,317	2,683
Zealand	657	2	195	230	.....	1
Utrecht	1,523	19	704	711	10	10
Friesland	2,173	15	733	785	15	12
Overyssel	3,265	170	2,252	2,234	8	13
Gröningen	3,976	5	3,002	3,000	18	18
Drenthe	1,850	.....	1,174	1,110	2	6
Limburg	1,367	.....	505	518	33	25
Total	59,238	3,372	47,478	50,865	2,628	3,017

Netherlands counts 99 congregations, of which 13 have less than 50 souls, 24 less than 100, 48 under 500, 9 under 1,000, 2 under 5,000, 1 about 10,000, 2 more than 10,000. Amsterdam has 51,000 with 12,500 paupers, The Hague 5,754 with 846, Rotterdam 10,000 with 1,750, Gröningen 2,400 with 613, Arnhem 1,224 with 349 ("Joodsche Courant," 1903, No. 44). The total population of the Netherlands in 1900 was 5,104,137, about 2 per cent of whom were Jews.

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For Gröningen and Friesland: See *Nederlandsch Israelietisch Jaarboekje*, 1855, v. 10.

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J.

NETHINIM: Temple officials. They are first heard of as returning from Babylon to Palestine, after the Exile, in two batches, one numbering and the second 220 (Ezra ii. 58, viii. 20). A list of the families composing the first batch is given twice—in Ezra ii. and Neh. vii.—the second batch came from a place in Persia called Casiphia and were persuaded to come by their "brother" Iddo. They were placed "in Ophel, . . . over against the water gate toward the east, and the tower that lieth out" (Neh. iii. 26), and mention is made of "the house of Nethinim" (Neh. iii. 31, R. V.). They served under the Levites in the Temple, and were accordingly freed from all tolls (Ezra vii. 24). It is said that they had been appointed by David and the princes to serve the Levites.

In Talmudic times the Nethinim were put on a level with bastards, and their descendants, male and female, were interdicted from marriage with Israelites for all time (Yeb. ii. 4, viii. 3); this is said to have been established by David (Yeb. 78b) or by Ezra (Num. R. viii.). Nethinim were allowed to marry only proselytes, freedmen, bastards, and foundlings (Kid. viii. 3). In tables of precedence they are reckoned very low, coming after bastards in Yer. Hor. iii. 5 and Yer. Yeb. viii. 5.

This union of sacred service and social ostracism has led to the suggestion that the Nethinim were the descendants of the Kedeshot, or sacred prostitutes; and it may be pointed out that in the list in Ezra ii. there is a large number of feminine forms as well as in the extra list contained in the Book of Esdras (v. 53–58). This latter list contains a reference to the "Bene Souba," with which may be compared the "Soba'im" of Ezek. xxiii. 42 (Hebr.). Both the Septuagint and Josephus refer to the Nethinim as "Hieroduli," which seems to imply that they were Kedeshot.

Cheyne (*s.v.* "Solomon's Servants") suggests that the Nethinim were really Ethanites. He regards the low status given to the Nethinim in the Talmud as due to their being confused with the Gibeonites (Yeb. ii. 4; Kid. iv. 1).

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E. C. J

NETTER, CHARLES: French philanthropist; born at Strasburg in 1828; died at Jaffa, Palestine, Oct. 2, 1882. He studied at Strasburg and Belfort, and then engaged in business in Paris. He was one of the founders of the Alliance Israélite Universelle, and for a long time his house was its only home. The work with which his name is most closely connected is the foundation of the agricultural school at Jaffa, and he devoted several years of his life to promoting agriculture among the Jews of Palestine. It was Netter who, at the end of 1876, submitted to the conference at Constantinople the memorandum in favor of the Jews of the East, prepared by the meeting convened about that time by the Alliance Israélite at Paris. In 1878 he went to Berlin, with some

other members of the central committee, to lay before the congress the memoir of the Alliance in favor of the same Jews and to support their claims, which had been formally recognized by the Treaty of Berlin. With two other members of the committee he went to Madrid in 1880 to maintain before a European conference the right of the Jews of Morocco to protection.

In 1881, when the disturbances in Russia drove thousands of unfortunate Jews from Brody and the Alliance was desirous of sending them assistance, Netter volunteered to discharge the difficult mission. He was the first to arrive there, and lived for weeks among the unhappy refugees, arranging a plan of emigration to America. On his return to Paris he was appointed secretary of the special committee established in that city for the Russian work. From morning till night his house was besieged by the Russian refugees, who found in him an untiring protector. When death overtook him he was visiting the agricultural school at Jaffa. A monument has been erected over his grave by the Alliance Israélite Universelle.

S. J. Ka.

NETTER, EUGENE: Roman Catholic archbishop at Manila; born 1840 at Bergheim, near Colmar, in Alsace. At the age of fourteen he and his brother **Gabriel** emigrated to New York. Upon the outbreak of the Civil war Gabriel joined the Union army; he died in Louisville, Ky., where a public square bears his name. Eugene, at the age of sixteen, went to Porto Rico, where he was attacked by yellow fever. In the hospital a Catholic priest endeavored to administer the sacraments to him, promising him complete restoration. Believing himself about to die, he acceded; but he recovered and was baptized. Netter was then sent by the archbishop to the University of Salamanca, where in one year he passed both baccalaureates and began the study of theology. In a short while he became "professeur directeur" in the university there. Next he was sent to Porto Rico; then to Rome, where he spent ten months and was appointed "gentilhomme" by the pope. Returning to Porto Rico, he was again sent to Spain, and finally to Manila, where he became archbishop about 1898.

G.

NETTER, JUSTIN ARNOLD: French physician; born at Strasburg Sept. 20, 1855. He studied in the hospitals of Paris between 1876 and 1884 ("externe," 1876–77; "interne," 1879–82; "interne lauréate," 1883–84), and received his degree in medicine in 1883. Settling in Paris, he became in 1889 assistant professor in the faculty of medicine, and was appointed physician to the Hôpital Tenon in 1894 and to the Hôpital Trousseau in 1895. Netter was appointed by the medical faculty in 1897 to the chair of experimental and comparative anatomy, and was elected a member of the Academy of Medicine in 1904, succeeding his teacher Pronst. He had been made a chevalier of the Legion of Honor in 1892 in recognition of his services during the epidemic of cholera. He held the appointments of expert on the jury of the Paris Exposition of 1889, and member of the board on admission and classification for the Paris Exposition of 1900; he is also a member of the committee on the Jewish schools of Paris, and of the central committee of the Alliance Israélite Universelle.

Netter is a prolific contributor to medical journals, having collaborated on many studies in the diseases of the lungs and pleura, epidemic cerebrospinal meningitis, pathogenic microbes of the buccal cavity and the digestive tube, diphtheria, epidemics of exanthematous typhus and cholera, the plague, and infantile scurvy. Netter is also the author of the sections on pleurisy in the "Traité de Médecine," vol. iv., and the article "Hygiene" in Bouchard's "Traité de Pathologie Générale."

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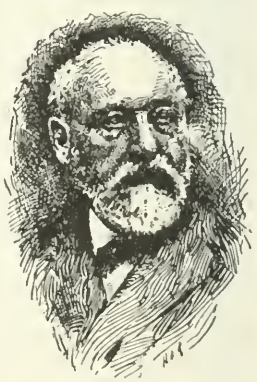
S. J. Ka.

NEU-ORTHODOXIE (NEO-ORTHODOXY). See Reform.

NEUBAUER, ADOLF: Sublibrarian at the Bodleian Library and reader in Rabbinic Hebrew at Oxford University; born at Bittse, Hungary, March 11, 1831. He received a thorough education in rabbinical literature, and his earliest contributions were made to the "Allgemeine Zeitung des Judenthums" and the "Journal Asiatique" (Dec., 1861). In 1865 he published a volume entitled "Meleket ha-Shir," a collection of extracts from manuscripts relating to the principles of Hebrew versification. In 1864 Neubauer was entrusted with a mission to St. Petersburg to examine the numerous Karaite manuscripts preserved there. As a result of this investigation he published a report, in French, and subsequently "Aus der Petersburger Bibliothek" (1866). But the work which established his reputation was "La Géographie du Talmud" (1868), an account of the geographical data scattered throughout the Talmud and early Jewish writings and relating to places in Palestine.



Adolf Neubauer.

In 1868 Neubauer's services were secured by the University of Oxford for the task of cataloguing the Hebrew manuscripts in the Bodleian Library. The catalogue appeared in 1886, after eighteen years' preparation. The volume includes more than 2,500 entries, and is accompanied by a portfolio with forty facsimiles. While engaged on this work Neubauer published other works of considerable importance. In 1875 he edited the Arabic text of the Hebrew dictionary of Abu al-Walid (the "Book of Hebrew Roots"), and in 1876 published "Jewish Interpretations of the Fifty-third Chapter of Isaiah," which was edited by Neubauer and translated by Driver jointly in 1877. In the same year he contributed "Les Rabbins Français du Commencement du XIVe Siècle" to "L'Histoire Littéraire de la France," though, according to the rules of the French Academy, it appeared under the name of Renan. In 1878 Neubauer edited the Aramaic text of the Book

of Tobit, in 1887 the volume entitled "Mediæval Jewish Chronicles" (vol. ii., 1895), and in 1897, with Cowley, "The Original Hebrew of a Portion of Ecclesiasticus."

In 1884 a readership in Rabbinic Hebrew was founded at Oxford, and Neubauer was appointed to the post, which he held for sixteen years, until failing eyesight compelled his resignation in May, 1900. Neubauer's chief fame has been won as a librarian, in which capacity he enriched the Bodleian with many priceless treasures, displaying great judgment in their acquisition. He was created M.A. of Oxford in 1873, and was elected an honorary fellow of Exeter College in 1890. In the latter year he received the honorary degree of Ph.D. from the University of Heidelberg and was made an honorary member of the Real Academia de la Historia at Madrid. Neubauer now lives in Vienna.

Bibliography: Canon Driver, in *Jew. Chron.* Dec., 1899; *ib.* March 8, 1901; *Jewish Year Book*, 1899.

J. G. L.

NEUBERG, JOSEPH: English litterateur; secretary to Thomas Carlyle; born at Würzburg, Bavaria, May 21, 1806; died in London March 23, 1867. At first he entered into business at Hamburg, and was afterward placed in a position of much responsibility at Nottingham, being subsequently taken into partnership. He took much interest in matters affecting the well-being of the working classes, and for some years was president of the People's College and of the literary department of the Mechanics' Institute. Neuberg was naturalized in England on June 16, 1845; he studied at the University of Bonn from 1850 to 1853. He was introduced to Carlyle by Emerson in 1848, and acted as "voluntary secretary" to the former in 1849. Three years later he was Carlyle's companion and guide over the battle-fields of Frederick the Great. In 1853 Neuberg returned to England to resume his position as "voluntary secretary" to Carlyle. In 1865 Carlyle published the last volumes of his life of Frederick the Great, in one of which is the dedication "To Joseph Neuberg, Esq., my faithful attendant and helper in this work." Neuberg, who had translated into German "On Heroes and Hero-Worship" in 1853, undertook to translate this work also, but lived only long enough to translate the first four volumes and part of the fifth.

Bibliography: *Macmillan's Magazine*, Aug., 1884, pp. 280–297; J. A. Froude, *Thomas Carlyle's Life in London*, passim.

J. G. L.

NEUBURGER, FERDINAND: German dramatist; born at Düsseldorf Aug. 28, 1839; died at Frankfort-on-the-Main Oct. 27, 1895. He began life as a tutor at the Philanthropin, Frankfort, but soon abandoned that occupation in order to devote himself entirely to literature. His "Markgräfin von Pommeraye" was his first attempt at dramatic writing. It met with success on its performance at Stuttgart in 1876 and was followed by "Laroche." The latter, being a heroic drama founded on the career of Ferdinand Lassalle, was for political reasons withdrawn after its first performance in 1882. His "Das Gastmahl des Ponteus," written in his youth, deserves mention.

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S. F. S. W.

NEUBURGER, MAX: Austrian physician; born Dec. 8, 1868 at Vienna, at whose university he studied medicine (M.D. 1893). After three years of hospital service he became assistant to Professor Benedikt, and has since practised as a specialist in nervous diseases. His "Gesch. der Experimentalen Gehirn- und Rückenmarksphysiologie vor Flourens" (Stuttgart, 1897) procured him the appointment of privat-docent in the history of medicine at the University of Vienna. He has published besides many smaller articles, the following works: "Die Anfänge der Experimental Pathologie" (Berlin, 1898), "Das Problem der Wahlanziehung" (Vienna, 1900), "Die Vorgeschichte der Antitoxischen Therapie" (Stuttgart, 1901). He contributed to Professor Pagel's "Handbuch der Gesch. der Medizin" (3 vols., Jena, 1902). In 1902 and 1903 he edited the "Medizinische Blätter."

S.

NEUDA, ABRAHAM: Austrian rabbi; born at Loschitz, Moravia, in 1812; died there Feb. 22, 1854. He was the son of R. Aaron Neuda of Loschitz, and the nephew of R. Jacob Neuda of Lundenitz, Moravia. In 1830 he entered the Talmudic school at Nikolsburg, at whose head was "Landesrabbiner" Nehemiah Trebitsch. While he was at Nikolsburg his father died (1834), and the community of Loschitz elected Abraham as his successor. Against this election, in accordance with a privilege vested in the district rabbi by law, Nehemiah Trebitsch interposed a veto. This action gave rise to legal proceedings, which were pressed by both parties with great exacerbation for six years, but which finally terminated in favor of Neuda after he had passed an examination. He married the author as Fanny Schmiedl.

Neuda wrote the following works: "Eine Auswahl Gottesdienstlicher Vorträge, Gehalten in der Synagoge zu Loschitz" (Vienna, 1845); "Die Nächstenliebe im Lichte der Gotteslehre," sermon preached on the first day of Passover, 1847 (*ib.* 1847); "Namen der Talmudisten" (in "Orient," Lit., 1842, Nos. 9 *et seq.*). He left in manuscript: "Die Namen der Farben in Bibel und Talmud"; "Versuch einer Psychologie nach Anschauung des Talmuds"; and "Eine Gesch. der Juden in Mähren," extracts from which appeared in "Neuzeit" (Vienna, 1867).

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S. M. K.

NEUE ISRAELITISCHE ZEITUNG. See Periodicals.

NEUE ZION, DAS. See Periodicals.

NEUFELD, DANIEL: Polish writer; born at Praszka, government of Kalisz, 1814; died at Warsaw in 1874. His activity was confined to his birthplace and later to Chenstochow until 1861, when he settled in Warsaw. In that same year he published his work on the Great Sanhedrin of 1806, under the title "Wielki Sanhedryn Paryzki w R. 1806." On July 5, 1861, he commenced the publication in Polish of a weekly newspaper for Jews entitled "Jutrzenka," which appeared until 1863. He published a Polish version of the books of Genesis and Exodus, with a commentary (1862); a pamphlet entitled "Urzadzenie Konsystorza Zydowskiego w

Polsce," on the establishment of a Jewish consistory in Poland; a gnomology of the fathers of the Synagogue; and a Polish translation of the prayer-book and the Haggadah (1865). His daughter **Bronislawa Neufeld** is a Polish writer and an active collaborator on the leading Polish journals, "Gazeta Polska," "Tygodnik Illustrawany," etc.

Bibliography: *Encyklopedja Powszechna*, x.

H. R. M. R.

NEUGEBAUER, LADISLAUS: Hungarian writer; born at Budapest Feb. 22, 1845. After studying at Budapest and Vienna he entered the service of the Austro-Hungarian Bank at Vienna in 1870. His first work was a German translation of one of Jókai's novels; it appeared in 1865 in the "Pester Nachrichten," and was so skilfully done that he was encouraged by Geibel, Hamerling, and Anastasius Grün to translate Petöfi's poems into German. In recognition of this work he was elected a member of the Petöfi Society (1871) and of the Kisfaludy Society (1882). In 1887 he received the gold cross of merit, with the crown, and in 1890 the grand cross of the Order of Nishan-i-Medjidie. In 1892, with the surname "Aszódi," he was raised to the rank of the Hungarian nobility by Francis Joseph I. His chief works are: "Franz Deak" (Leipsic, 1876); "Gedichte von Petöfi" (*ib.* 1878); "Lied von der Nähmaschine" (*ib.* 1884); "Joseph Kiss Gedichte" (*ib.* 1887); "Ungarische Dorf-Geschichten von Koloman Mikszáth" (*ib.* 1890). He also translated several plays by Csiky, and poems by Arány, Gyulai, and Kolomon Tóth. He contributes to the "Frankfurter Zeitung," "Münchener Allgemeine Zeitung," "Neue Freie Presse," and "Pester Lloyd." He is now (1904) engaged in the preparation of a large anthology of Hungarian poets, prose-writers, and parliamentary speakers.

Bibliography: Eisenberg, *Das Geistige Wien*, i. 377; Szinnyei, *Magyar Irók*; *Pallas Lex.*; *Egyenlöség*, 1891, No. 30.

S. L. V.

NEUILLY-SUR-SEINE: Town of France, and suburb of Paris. It has a population of 32,730. Its Jewish community, which now (1904) comprises about 250 families, is comparatively new. About 1860 a small oratory was established in a hired hall, but after 1871 the congregation increased rapidly, until, in 1875, the community was organized by a consistorial decree. On June 4, 1878, the synagogue was dedicated. Ten years later Simon Debré, at that time rabbi at Sedan, was called to Neuilly-sur-Seine, and a period of such remarkable prosperity began that the community is now one of the largest in France. The Jewish refuge for girls who have no proper home—La Maison Israélite de Refuge pour l'Enfance, founded by Coralie Cahen in 1866, and numbering 132 inmates—is situated at Neuilly, although it has no official connection with the community.

D. S. D.

NEUMANN, ABRAHAM: Russian rabbi; born at Gerolzhofen, near Würzburg, 1809; died at St. Petersburg Aug. 22, 1875. In 1822 he studied Talmud at the yeshibah of Fürth and in 1828 began the study of theology at the University of Würzburg, later removing to the University of Giessen. In 1843 he was called to succeed Lilienthal in the rabbinate of Riga (Russia), where he officiated for twenty years. There he gained the friendship of Prince Suvorov, through whose influence he effected reforms in the schools in the district of Riga; Prince Suvorov assisted him also in elaborating plans for the colonization of the Russian Jews. In 1856 Neumann was elected, by the conference of rabbis, chairman of a committee to submit to the minister of the interior a memorandum on the subject of the improvement of the condition of the Jews in Russia, which memorandum was not entirely without beneficial results. In 1863 Neumann was called to the rabbinate at St. Petersburg, where also he manifested great activity in religious and communal affairs.

Bibliography: *Allgemeine Zeitung des Judenthums*, 1876.

H. R. A. S. W.

NEUMANN, ANGELO: Austrian theatrical director; born at Vienna Aug. 18, 1838. Neumann went upon the stage in 1859, as a barytone, appearing at Cologne, Cracow, Oedenburg, Presburg, and Danzig. From 1862 to 1876 he was a member of the Vienna court opera. In the latter year he went to Leipsic as operatic director, and in 1882 organized a traveling Wagnerian opera company. Three years later he settled at Prague as the director of the Deutsche Landestheater. Neumann's principal service to the Austro-German stage was the production for the first time in its entirety of Wagner's "Der Ring der Nibelungen," which took place, in spite of seemingly insurmountable difficulties, at the Stadttheater, Leipsic, April 28, 1878. Another theatrical feat to the credit of Neumann was the initial production in Berlin of "Cavalleria Rusticana."

Bibliography: H. Riemann, *Musik-Lexikon*, p. 783.

S. E. Ms.

NEUMANN, ARMIN: Hungarian deputy; born at Grosswardein Feb. 14, 1845. After having prepared for the rabbinical career at the Jewish theological seminary of Breslau he devoted himself to the study of law at the universities of Berlin and Vienna, and took his degree at Budapest in 1868. In the following year he opened a law-office at Papa, where he was notary to the Jewish community. In 1887 he was appointed privat-docent in commercial law at the University of Budapest. In the same year he was returned by the district of Bereczk to the Hungarian Parliament, where he attracted attention by the excellence of his speeches on the monetary system, on tax reform, and on various religious and political questions. In 1898 he was appointed a member of the parliamentary commission for the codification of the laws, and in recognition of his services he received from Emperor Francis Joseph I. the title of "aulic councilor." In 1889 he was appointed associate professor at the University of Budapest. His works include: "A Kereskedelmi Törvény Magyarázata," an exposition of commercial law (3 vols., Budapest, 1878–82; 2d ed. 1892–97); "Az Eletbiztosítás Lényege s Jogi Természete," natural and legal aspects of life-insurance (*ib.* 1881); "A Biztositási Ügylet," on insurance (*ib.* 1882); "A Védjegyek Oltalmáról Szóló Törvény Magyarázata," on patent law (*ib.* 1890); "Valútánk Rendezéséröl," on the monetary system (*ib.* 1891);

"A Korlátolt Felelősségre Alakult Társaságokról Szóló Német Birodalmi Törvényről," on the German law of limited corporations (*ib.* 1893). As president of the Society for the Training of Jewish Artisans and Farmers he has rendered valuable services to his coreligionists.

BIBLIOGRAPHY: Sturm, *Almanach*, 1891; *Egyenlőség*, 1893; *Vasárapi Ujsóg*, 1902; Szinnyei, *Magyar Irók*.
S. L. V.

NEUMANN, CARL FRIEDRICH: German Orientalist and historian; born at Reichmansdorf, near Bamberg, Dec. 22, 1798; died in Berlin March 17, 1870. His parents were named **Bamberger.** Entering first upon a business life, Neumann later studied at Heidelberg (coming under the influence of Creuzer and Hegel), Munich (where he became a Lutheran), and Göttingen. He became professor in the gymnasium at Speyer in 1822, but in 1825 was removed for certain religious utterances, after which he lived in private in Munich until 1827. Neumann then studied Armenian at the Convent of San Lazaro in Venice; visited Paris (1828) and London (1829) for the purpose of studying Oriental languages, chiefly Chinese; and in 1830 went to China, where he collected 10,000 Chinese books, purchasing over 2,400 volumes for the Royal Library at Berlin. On his return he presented his own collection to the Bavarian government, which in 1832 appointed him conservator of the collection and professor of Chinese in the Munich University. Though he had won distinction as an Orientalist he was nevertheless removed in 1852 for expressing too progressive opinions and for being active in the revolution of 1847–1848 (he had been elected a member of the Bavarian provisional parliament). In 1863 he took up his residence in Berlin.

Neumann's works include: "Rerum Criticarum Specimen" (Göttingen, 1820); "Mémoire sur la Vie et les Ouvrages de David, Philosophe Arménien" (Paris, 1829); "History of Vartan, by Elisæus" (transl. from the Armenian; London, 1830); "Vahrahm's Chronicle of the Armenian Kingdom in Cilicia" (*ib.* 1830); "Catechism of the Shamans" (transl. from the Chinese; *ib.* 1831; also in German, Leipsic, 1834); "History of the Pirates Who Infested the Chinese Seas from 1807 to 1810" (London, 1831); "Pilgerfahrten Buddhistischer Priester aus China nach Indien" (Leipsic, 1833); "Lehrsaal des Mittelreichs" (1836); "Asiatische Studien" (1837); Supplement to Burck's Marco Polo (Leipsic, 1846); "Die Völker des Südlichen Russlands in Ihrer Geschichtlichen Entwickelung" (*ib.* 1847, 2d ed. 1855; awarded a prize by the French Institute); "Gesch. des Englischen Reichs in Asien" (2 vols., *ib.* 1857); "Ostasiatische Gesch. vom Ersten Chinesischen Krieg bis zu den Verträgen in Peking" (*ib.* 1861); "Gesch. der Vereinigten Staaten von Amerika" (3 vols., Berlin, 1863–66); "Hoein-Schein, or the Discovery of North America by Buddhist Monks" (English transl., London, 1874). He contributed a number of articles to the "Zeitschrift der Deutschen Morgenländischen Gesellschaft" (vols. i. and ii.) and edited Gützlaff's "Geschichte des Chinesischen Reichs."

BIBLIOGRAPHY: *Allg. Deutsche Biog.*; *Brockhaus Konversations-Lexikon*; *Meyers Konversations-Lexikon*; Larousse, *Dict.*; *Encyc. Brit.*; *The Imperial Gazetteer*; *Amer. Cyclo.*; *Augsburger Allg. Zeit.* [illegible], Supplement, Nos. 111 and 112; *J. R. A. S.* [illegible].
S. N. D.

NEUMANN, ELEONORA: German violinist; born at Lissa in 1819; died at Trent in Jan., 1841. She received her musical education at Warsaw, where her father lived for several years until his expulsion for political reasons. In March, 1838, she went to Milan, where she played with great success in public concerts. During a tour through the principal cities of northern Italy she excited the admiration of all musical critics.

BIBLIOGRAPHY: Kayserling, *Die Jüdischen Frauen*, pp. [illegible] *et seq.*
S. M. K.

NEUMANN, ISIDOR: Austrian dermatologist; born at Misslitz, Moravia, March 2, 1832; educated at Vienna University (M.D. 1858). He became privat-docent in 1861; assistant professor in 1873; and was appointed professor of dermatology and director of the clinic for syphilis in 1881.

Neumann is the author of: "Lehrbuch der Hautkrankheiten," Vienna, 1868 (5th ed. 1880); "Zur Kenntniss der Lymphgefässe der Haut des Menschen und der Säugethiere," *ib.* 1873; "Atlas der Hautkrankheiten," *ib.* 1881; and "Lehrbuch der Syphilis," *ib.* 1887. He has also published many essays in the professional journals.

BIBLIOGRAPHY: Pagel, *Biog. Lex.*
S. F. T. H.

NEUMANN, MOSES SAMUEL: Hungarian poet; born at Ban, Hungary, in 1769; died at Budapest Nov. 29, 1831; son of a poor cantor who died prematurely. When hardly more than a child Moses Neumann went to Boskowitz, Moravia, where he became a pupil of the rabbi there, Samuel Kohn; several years later he removed to Prague, where Baruch Jeiteles exerted a lasting influence upon him. Neumann's life was full of hardships; he was tutor at Presburg; next entered into business at the neighboring town of Kittsee; then became a tutor again—at Vienna, Kittsee, and finally at Budapest, where he settled in 1822. Neumann had a master's command of the Hebrew language. His style is at times medieval, as in his drama "Bat Yiftah" (Vienna, 1805) and his "Shire Musar" (*ib.* 1814). The latter consists of poems in German and Hebrew and is printed together with "Iggeret Teshubah," a letter on the sin of self-defilement. Other works are: "Ma'gal Yosher," a Hebrew grammar (Prague, 1808, 1816; Vienna, 1831); "Hinnuk Lashon 'Ibrit," a theoretical and practical grammar of the Hebrew language (*ib.* 1815); a German translation of the "Millot Higgayon" of Maimonides, together with a Hebrew commentary entitled "Yeter ha-Millot" (Vienna, 1822), a Hebrew-German letter-writer (4th ed., *ib.* 1834). He compiled also a geography, a Biblical history for the young, an elementary arithmetic, etc.

BIBLIOGRAPHY: Reich, *Beth-El, Ehrentempel Verdienter Ungarischer Israeliten*, i. [illegible] *et seq.*; Delitzsch, *Zur Gesch. der Hebr. Poesie*, p. 11[illegible]; Fürst, *Bibl. Jud.* [illegible] *et seq.*; Zedner, *Cat. Hebr. Books Brit. Mus.* p. [illegible].
S. M. K.

NEUMANN, SALOMON: German physician and statistician; born at Pyritz, Pomerania, Oct.

22, 1819, studied medicine at Berlin and Halle (M.D. 1842). He has practised as a physician in Berlin since 1845, and in 1875 received the title of "Sanitätsrat."

Neumann has contributed many essays to the medical journals. Among his works may be mentioned: "Die Oeffentliche Gesundheitspflege und das Eigenthum," Berlin, 1847; "Die Berliner Syphilisfrage," *ib.* 1852; "Die Berliner Volkszählung von 3 Dez. 1861," *ib.* 1863; "Die Fabel von der Jüdischen Massenimwanderung," *ib.* 1880 (2d ed. 1881). He particularly devoted his attention to statistics refuting some claims of anti Semitic writers.

BIBLIOGRAPHY: Hirsch, *Biog. Lex.*

S. F. T. H.

NEUMANN, WILHELM HEINRICH. See LONZANO, ABRAHAM BEN RAPHAEL DE.

NEUMANOVITZ, NAPHTALI HERZ: Russian author; born at Jozefow, government of Lublin, Feb. 12, 1843; died at Warsaw March 11, 1898. He was descended from a family distinguished for secular as well as Talmudic scholarship. When eighteen he went to Lublin, and some time afterward removed to Warsaw. At the latter place he became associated with the journal "Ha-Ẓefirah," to which he contributed weekly feuilletons under the name of **Berosh Homiyoth**; these were collected and published in one volume after his death. He contributed also articles to the Polish magazines published at Lublin, and to "Izraelita." Neumanovitz edited a Hebrew magazine for Jewish youth, and compiled a number of text-books for the study of Hebrew, Polish, and German, under the general title "Ha-Limmud me-Raḥok" (Warsaw, 1898).

BIBLIOGRAPHY: *Ha-Ẓefirah*, 1898, Nos. 49-50, 56-57, 61-71.

H. R. A. S. W.

NEUMARK, MIRELS (Meshullam Zalman ben Jacob David): German Talmudist; father of Ẓebi Ashkenazi; died at Hamburg Nov. 28, 1706. Meshullam Zalman was one of the most respected members of the ghetto of Vienna. When the Jews were expelled from that city he went with his family to Berlin, where also he achieved prominence. As before, he devoted himself to the study of the Talmud and to philanthropic activities as well as to business. In Dec., 1678, he returned for a few weeks to Vienna on a special permit obtained from the emperor through the Brandenburg ambassador there, in order to negotiate a loan for the elector. Soon after this he gave up his business to accept the rabbinate of the sister communities of Hamburg and Altona.

BIBLIOGRAPHY: Eisenstadt-Wiener, *Da'at Kedoshim*, p. 48; Kaufmann, *Letzte Vertreibung der Juden aus Wien*, pp. 213, 219; Zunz, *Monatstage*, p. 64; Emden, *Megillat Sefer*, Index.

E. C. A. PE.

NEUMEGEN, LEOPOLD: English schoolmaster; born in Posen in 1787; died at Kew, near London, April, 1875. He first taught in Göttingen, and about 1816 removed to England, where he became principal of a boarding-school at Highgate (London). His pupils were numerous, and for half a century his name was a household word in the Anglo-Jewish community. There was scarcely a family of any note whose members had not received at least a portion of their education at his school. Sir George Jessel, Sir B. S. Phillips, Professor Waley, Professor Sylvester, Sampson Lucas, and Sebag Montefiore were numbered among his students. After many years' labor he retired, but, having made some unfortunate investments, he found it necessary to reopen the school and commence a fresh career of work. On this occasion he established the school at Gloucester House, Kew.

BIBLIOGRAPHY: *Jewish Chronicle*, April 16, 1875.

J. G. L.

NEURATH, WILHELM: Austrian economist; born at St. Georgen May 31, 1840. After winning his doctor's degree he became privat-docent at the Technische Hochschule in Vienna, and afterward associate professor at the Hochschule für Bodenkultur. He wrote: "Volkswirthshaftliche und Socialphilosophische Essays" (1880); "Elemente der Volkswirthschaftslehre" (Vienna, 1882; 3d ed. 1896); "System der Sozialen und Politischen Oekonomie" (*ib.* 1885, 2d ed. 1889); "Das Recht auf Arbeit und das Sittliche in der Volkswirthschaft" (*ib.* 1886); "Wahre Ursachen der Ueberproduktionskrisen" (1892); "Das Sinken des Zinsfusses" (*ib.* 1893), a lecture delivered before the Vienna Merchants' Association; "Die Fundamente der Volkswirthschaftslehre: Kritik und Neugestaltung" (Leipsic, 1894), previously published in the 36th ed. of Rothschild's "Taschenbuch für Kaufleute"; "Das Hauptproblem der Modernen Volkswirthschaft" (Vienna, 1899), a lecture delivered before the Society of Austrian Engineers and Architects.

BIBLIOGRAPHY: Kürschner, *Deutscher Litteratur Kalender*, 1901.

S. M. Co.

NEUSS (נוסא, נוישא): City of Rhenish Prussia. Its Jewish community, which dates back to the eleventh century, is known for the series of persecutions and martyrdoms which it has experienced. When on May 30, 1096, the Crusaders made an attack on the Jews of Cologne, Archbishop Hermann III. led many of the latter to seven neighboring towns, one of which was Neuss, where they quietly remained till the end of June. On the 26th of that month, which was a holiday, the Crusaders, joined by a large mob, fell upon the Jews of Neuss (who, according to Albert of Aachen, numbered 200), massacred all of them, and plundered their houses. A certain Samuel b. Asher and his two sons were murdered on the bank of the Rhine after having been tortured, one of the sons (according to another report, both sons) being hanged on the door of his house. In spite of this massacre Jews again settled in Neuss; and just one century later they formed a flourishing community which included several eminent scholars.

On Jan. 27, 1197 (according to Aronius, "Regesten," No. 322, on Feb. 17, 1187), a mad Jew killed a Christian girl in the presence of many people. Thereupon the madman and six other Jews, among whom was the tosafist Samuel b. Naṭronai, were murdered, being broken on the wheel. This, however, did not appease the fury of the mob; and five days later the mother of the madman and her brother were seized, the former being buried alive, and the latter tortured to death. Another woman and her three daughters were taken by force to the

church and baptized. After the feast of Purim, however, they returned to their former faith. The Jews of Neuss bought for a large sum of money permission to bury the victims; they were besides required by Archbishop Adolf of Altenau to pay 150 pieces of silver. Ephraim b. Jacob of Bonn, who had been living at Neuss, had gone to Cologne just three days before these events. In the thirteenth century many Jews of Neuss emigrated to Cologne.

In 1283 the Jews of Neuss, tired of oppression by Rudolph I. of Hapsburg, welcomed the usurper Frederick. They supported him with money to such an extent that he was styled "der Juden-König." He unfortunately met with a terrible end July 7, 1284, at the hand of Rudolph I. The Jewish community of Neuss was one of those that suffered in 1349 during the Black Death.

In 1890 there were 316 Jews in Neuss, but the number gradually decreased till in 1903 there were only 240 Jews in a total population of 28,484. The community possesses a synagogue and a public school for Jewish children.

Bibliography: Aronius, *Regesten*, Nos. 188, 190, 322; M. Braun, in *Monatsschrift*, xxxviii. 318 *et seq.*; Grätz, *Gesch.* 3d ed., vi. 90, 229; A. Kohut, *Gesch. der Juden in Deutschland*, pp. 191, 267, 802; Salfeld, *Martyrologium*, pp. 98, 153, 287; *Statistisches Jahrbuch*, 1903, p. 81.

J. M. Sel.

NEUSTADT, PHINEHAS: German rabbi and author; born at Borek, province of Posen, Prussia, Sept. 23, 1823; died at Breslau Feb. 24, 1902. Neustadt, who lost his father before he was two years of age, was apprenticed by his mother to a bookbinder, but ill treatment on the part of his master and a desire to study drove him away from home. He visited various yeshibot, notably that of Elijah Guttmacher in Pleschen; passed, at the age of eighteen, his examination as a teacher; and occupied from 1841 to 1855 various positions in the grand duchy of Mecklenburg. In the latter year he was elected rabbi of Arnswalde, having received the rabbinical diploma and having served as administrator during the interregnum in the "Landesrabbinat" following the resignation of David Einhorn. In 1858 he became rabbi of Kolberg, but resigned in 1860 in order to enter the University of Breslau. He received the degree of doctor of philosophy from the University of Jena in 1864, his thesis being on the doctrine of immortality in the Talmud. While attending lectures at the university he opened a school for instruction in Hebrew, which in 1867 was recognized by the government, and which he conducted, in harmony with the tenets of Orthodox Judaism, until his death. At the same time he preached in various synagogues and in the bet ha-midrash. When he celebrated his sixtieth anniversary as a teacher in 1901, he was made by the King of Prussia a knight of the Order of the Royal Crown. In addition to a thesis entitled "Die Gottes- und Unsterblichkeitslehre" (Leipsic, 1872) he published a large number of sermons and addresses, a bibliography of which is given in his biography written by his son.

Bibliography: Louis Neustadt, *Kana'uteh de Pinehas—Rabbiner Dr. Pinkus Neustadt: Erinnerungsblätter Seinem Andenken Gewidmet*, Breslau, 1902.

S. D.

NEUSTADT-SCHIRWINDT (WLADYSLAVOW): District town in the government of Suwalki, Russian Poland; built in 1648 under Ladislaus (Wladyslaw) IV., King of Poland (hence its Polish name). While under the Prussian dominion (1808–40) the town was named "Neustadt." It cannot be said with certainty when Jews first settled there, it is known that in 1740 a well-organized Jewish community was there. In 1803 the Prussian government offered 1,500 "Reichsthaler" as the premium to the person who should build the first stone house in the town; the award was claimed by Isaac Abelson, son of Abba Abelson, then rabbi.

The following is a list of the rabbis of Neustadt-Schirwindt: Abba Dayyan (1748–52), ancestor of the families Abelson and Bernstein; Nahum Hart (d. 1820); Löb Brauda; Nathan Stern, commonly called "R. Nathan der Eiserne Kopf," father of Joseph Zechariah Stern, rabbi of Shavli; Elijah Dessler (d. at Jerusalem); Bezaleel ha-Kohen (d. 1868); Samuel Meïr Asch (d. 1885); Israel Hayyim Dessler (1885–1900), author of "Imre Yosher" and other works; Ezekiel Wolpa (since 1900).

Neustadt-Schirwindt, between 1815 and 1870, contained a number of Talmudists, scholars, and writers, the most distinguished of whom were: Judah Abelson; Isaac Abelson (author of a commentary on the Mishnah entitled "Zikron Yehudah," and who was afterward rabbi in Tzarkishki); Aryeh Löb Blumenthal (Talmudist, grammarian, and mathematician); Kalonymus ha-Kohen (afterward rabbi of Zabludova; author of "Shebet Ahim"); Dob Ber Goldblum (well-known Hebrew litterateur); Isaac Brauda (grammarian and author); Asher Radin (author of "Ha-Geografia ha-Ketannah," Königsberg, 1860); Judah Radin; Mordecai Radin. Many rabbis were born at Neustadt-Schirwindt. Isaiah Wohlgemuth became rabbi of Memel, Prussia; Solomon Pucher, of Mitau; Joshua Hoshel Bodkowitz, son of Kalonymus ha-Kohen, died at Jerusalem; Elijah Teomim became rabbi of Manchester, England (where he died); Adolf Radin removed to New York, as did Zebi Hirsch Bernstein, editor of the Hebrew periodical "Ha-Zofeh be-Arez ha-Hadashah" (New York); Zebi Hirsch ha-Kohen was the author of "To'ome Zebiyyah," a commentary on "Perek Shirah"; and Israel Iser Goldblum, a Hebraist, settled in Paris.

Neustadt Schirwindt was the burial place of Judah Löb, son of Elijah of Wilna. The town has a total population of 4,000, including over 1,000 Jews.

H. R. A. H. C.

NEUSTÄTTER, LOUIS: German portrait and genre-painter, born in Munich Sept. 5, 1808; died in Tutzing, on the Starnbergersee, May 24, 1899. Neustätter studied first under the engraver Peter Latz, then at the Munich Polytechnicum and the Munich Academy (entered 1847), and in 1850 in the atelier of the portrait-painter Bernhard. His first pictures appeared soon after this and were favorably received. He visited Paris in 1852, worked some time with Cogniet, and then went to Rome and Naples. From 1854 to 1864 he was in Vienna, where he painted a large number of portraits. It was not until 1869 that he took up genre-work, his earliest pictures in this field—"The

Orphans" (in the possession of the banker Zimmer) and "The Widow"—meeting with such great success that he duplicated them. He next resided in Munich, removing in 1879 to Tutzing, which he was largely instrumental in making a place of popular resort. He was voted the freedom of the town in recognition of his efforts to improve and beautify it; he and his brother were the only resident Jews. King Ludwig II. of Bavaria and the emperor Francis Joseph of Austria conferred on him high orders. Of Neustätter's genre-pictures the best are, besides the two mentioned above, "Rêverie," "The Breakfast," "Visit to the Foster Parents," "A Canary-Bird's Burial," "The Hermit," and "The Shooting-Club." His last picture was "A Praying Child."

Bibliography: Seybert, *Künstler-Lexicon*; *Meyers Konversations-Lexikon*; Singer, *Allg. Künstler-Lexicon*, Supplement, 1901; Scribner's *Cyclopedia of Painters and Paintings*; *Illustrirt. Zeitung*, Leipsic, June 1, 1899.

S N. D.

NEUTITSCHEIN: City in the province of Moravia, Austria. It had a Jewish congregation in the Middle Ages, which was expelled Aug. 30, 1563. The cemetery was deeded by the Jews to the city under the condition that it should be preserved. It has, however, entirely disappeared. The new settlement did not begin until after 1848, when the law permitted Jews to settle in all parts of the empire. In 1893 there was organized a congregation, which now comprises the Jews living in the districts of Neutitschein, Fulnek, Frankstadt, and Freiberg, and which numbers about 600 persons. It has various charitable societies, but as yet (1904) no synagogue. The first rabbi was Dr. S. Maudl, elected 1899, who still holds office. David Kaufmann was descended on the maternal side from a Neutitschein family.

Bibliography: D'Elvert, *Gesch. der Juden in Mähren*, p. 112, Brünn, 1895.

D. S. Mdl.

NEUWIEDEL, ELIAS: Russian grammarian; born at Neustadt-Sugind (Alexandrowo) 1821; died at Warsaw Sept. 16, 1886. He studied Talmud at the yeshibah of Volozhin, and was teacher of Hebrew and modern languages at Rossieny, government of Kovno, and Warsaw. At the latter place he published "More Sefat 'Ibrit," a Hebrew grammar after the method of Ollendorf (1874), and "Ab le-Banim," didactic discourses for the young (1882). Neuwiedel was a grandson of Benjamin-Benish Neustädter.

Bibliography: H. N. Steinschneider, *'Ir Wilna*, p. 176; Zeitlin, *Bibl. Post-Mendels.* p. 254.

T. M. R.

NEUZEIT, DIE. See Periodicals.

NEVAKHOVICH, LÖB: Russian writer; born in Letichev, Volhynia, in the second half of the eighteenth century; died in St. Petersburg Aug. 1 (13), 1831. As the friend and protégé of Abram Peretz he went to St. Petersburg toward the end of the reign of Catherine II., and engaged in commercial pursuits; but he soon turned his attention to literature, in which he achieved some success. He was among the first Russian Jews to gain a mastery of the Russian language. Nevakhovich was familiar with the writings of his day, and was a linguist, a student of philosophy, and an ardent admirer of Moses Mendelssohn. He took great pride in his patriotism, and in his writings expresses his gratitude for having been permitted to see the growth of Russia. He was inclined to be optimistic in regard to the future of the Jews and assumed that they would be granted greater liberty. Later, Nevakhovich was baptized into the Greek Orthodox Church. In 1817 he lived in Warsaw and was connected with the Ministry of Finance. In 1831 he went again to St. Petersburg in order to place one of his plays on the stage, but he died before he could accomplish his purpose.

Nevakhovich, with his friends Peretz and Notkin, made a determined effort to secure recognition for the Jews of Russia. Under the title "Vopl Dcheri Yudeiskoi," he wrote an urgent appeal to the people of Russia, calling upon them to show a spirit of tolerance and justice in their dealings with the Jews. In this appeal he shows how the Jewish people have been maligned, and insists that the Jewish religion tends to produce good men and good citizens. "For centuries," he says, "the Jews have been accused by the peoples of the earth. They have been accused of witchcraft, of irreligion, of superstition. . . . All their actions were interpreted to their disadvantage, and whenever they were discovered to be innocent their accusers raised against them new accusations. . . . I swear that the Jew who preserves his religion undefiled can be neither a bad man nor a bad citizen." While it is not known to what extent this appeal influenced legislation in regard to the Jews, it undoubtedly had some effect. Moreover, this was the first public defense by a Russian Jew of his co-religionists.

In 1804 Nevakhovich published "Perepiska Dvukh Prosvyeschonnykh Druzei," and other writings by him appeared in 1805 and 1806. About this time he became intimate with Count A. A. Shakhovskoi, a dramatist. Nevakhovich's play "Sulioty ili Spartantzy XVIII. Vyeka" was successfully produced at the Imperial Theater in St. Petersburg in 1809, and was performed before the emperor in October of the same year. His "Mech Pravosudiya" was put on the stage after his death, in 1831. Nevakhovich's two sons, **Alexander** and **Michael**, both engaged in literary pursuits, Alexander being associated with Gedeonov, a well-known theatrical director. Michael was the editor of the first Russian comic paper, "Yeralash." The scientist Mechnikov was a grandson of Nevakhovich.

Bibliography: Hessen, *Sto Lyet Nazad*, St. Petersburg, 1900; *Voskhod*, 1881, i. 111; *Buduschnost*, 1902, p. 114.

H. R. J. G. L.

NEVERS (ניוירש, נוורסה, or נבירשה): Chief city of the department of the Nièvre, France, with a population of 27,108 (1904). In the twelfth century Jews were permitted to reside at Nevers on condition of paying to the seigniors of the city a tax of five sous per family and twenty sous for each person, besides their tithes. In a letter written by Innocent III. to the Count of Nevers (Jan., 1208) the pope reproved the latter for having treated the Jews on his estates with kindness and for having allowed them, to the great injury of the Church, to hold mortgages on Christian castles, fortresses, and vil-

lages. He threatened him with the utmost displeasure of the Church if he continued to afford his protection to the Jews, saying that it was scandalous to see Christians pressing the grapes and slaying the cattle of the Jews, who were permitted to take what they desired and to leave the remainder to the Christians. "It is above all a disgrace," continued the pope, "that it is the very wine prepared by the Jews that is afterward used for the sacrament of the eucharist." When Louis X., in 1316, authorized the return of the Jews to Nevers, it was with the stipulation that they should be apportioned to the same seigniors as before their exile, and that their confiscated goods should not be restored.

On their expulsion from France in 1394 some Jews of Nevers took refuge in Provence. A descendant of one of these, Moses of Nevers, settled at Arles in 1464 with his brother, whom he calls "the good judge of Nevers"; another, Solomon of Nevers, a dealer in silks and gold, lived in 1494 at Tarascon. In the first half of the eighteenth century several Jewish merchants visited the markets and fairs at Nevers, but the council of state, on the complaint of the Christian traders, forbade their engaging in commerce at Nevers under penalty of a fine of 1,000 livres and the confiscation of their merchandise (April 19, 1740). But one scholar of Nevers is known: he is quoted in Tos. Pes. 34a under the name of "Moses of נבריש."

BIBLIOGRAPHY: Bédarride, *Les Juifs en France*, p. 136; Carmoly, in *Revue Orientale*, i. 468; Dom Bouquet, *Recueil des Hist. de France*, ii. 217; Depping, *Les Juifs dans le Moyen Age*, pp. 157, 198, 201; Grätz, *Gesch.* vii. 127; Innocent III., *Epistolæ*, ii. 190, Paris, 1682; *Ordonnances des Rois de France* (letter of Louis X. in 1316); *R. E. J.* xix. 295.

S. S. K.

NEW ERA ILLUSTRATED MAGAZINE: A monthly publication founded in Boston, Mass., as the **New Era Jewish Magazine,** by Raphael Lasker, in June, 1902. Its title was changed and it became the property of the New Era Illustrated Magazine Company in Oct., 1903, when the publication office was removed to New York. It is a magazine devoted to matters of interest to Jews and not the organ of any class, nor the mouthpiece of any individual. One of its distinguishing features is a department entitled "A Review of Jewish Reviews." It is edited by Isidor Lewi, and among its contributors are Ludwig Geiger, Hermann Vogelstein, Max Nordau, M. Kayserling, Claude G. Montefiore, Isidore Singer, Henry Berkowitz, and Simon Wolf.

H. R. S.

NEW HAMPSHIRE: One of the New England states of the United States of America, and one of the thirteen original states. Record is found as early as 1693 of one Aaron Moses of New Castle; and a local historian refers to the Moses and Abrams families of Sanbornton as "Jewish descendants." Reference occurs, in a list (dated 1770) of grants to settlers, to one Joseph Levy; and in 1777 there is mentioned a William Levi who was a private in the 2d New Hampshire Continental Regiment. Beyond the references to these as "Jewish descendants" there is no proof of their Jewish origin. Abraham Isaac, who settled at Portsmouth about the close of the Revolution, was, however, known as a Jew, being, according to Brewster ("Rambles About Portsmouth," p. 230), the first Jew in that place. He is reported to have acquired considerable property and to have built himself a house. He died Feb. 15, 1803; and his gravestone is still to be seen at Portsmouth.

At present (1901) the following towns of New Hampshire have organized Jewish communities: **Manchester,** with the Congregation Anshe Sfard Russia (Russian) and the Queen City Hebrew Synagogue and Cemetery; **Portsmouth** and **Nashua,** each with a congregation. The Jewish inhabitants of the state are estimated at from 1,000 to 1,200 in a total population of 411,588.

BIBLIOGRAPHY: *American Jewish Year Book*, Vol. iii. 1901-2); Leon Huhner, in *Publ. Am. Jew. Hist. Soc.* No. 9, pp. 97-99.

A

NEW HAVEN. See CONNECTICUT.

NEW JERSEY: One of the North Atlantic states and one of the thirteen original states of the United States of America. It contains the following Jewish communities:

Asbury Park, with a congregation, Sons of Israel.

Atlantic City, with a large summer population and a number of permanent residents, has two congregations, Beth Israel (rabbi, Henry M. Fineberg) and Amonat Israel. It has also a large Jewish Seaside Home for Invalids, established under the auspices of the Jewish Maternity Association of Philadelphia in 1892, which provides accommodation for poor invalid Jewish women and children during the summer.

Bayonne owes most of its Jewish residents to recent Russian immigration, although there are a few settlers of older date. Recorder Lazarus is an influential citizen; and the Jewish community has rapidly increased to 400 families. Congregation Beth Abraham was founded in 1896, and among its institutions are a Hebrew Institute and Hebrew Sheltering and Ladies' Aid Society.

Camden has about 50 Jewish families. Congregation Sons of Israel was founded in 1894. Other congregations are Bnai Abraham and Adath Israel, and there is a Hebrew literary society.

Elizabeth traces its earliest Jewish residents, the Sontheimer and Hirschfelder families, immigrants from Posen, to 1850 and 1855. The first religious services were held in 1857, and for three years were continued on the holy days and important Sabbaths at the house of M. Sontheimer, until with the growth of the community a hall was hired and H. M. Levy was engaged as minister. In 1882, when the Jews numbered about 25 families (chiefly from Bohemia and other parts of Germany), Congregation B'nai Israel was organized, and in the following year its synagogue on East Jersey street was dedicated. There are two congregations, B'nai Israel, with 92 members, and the Rev. S. Schoonkopf as minister, and Holche Yosher, organized in 1889 by the Russians, whose new synagogue is situated on South Park street; the latter has 43 members. Connected with Congregation B'nai Israel are a Sabbath school, ladies' charitable society, and a Young Men's Hebrew Association.

The majority of the Russians do not affiliate with either congregation, but belong to three benefit societies with a religious coloring: namely, Ahavath Achim (1891), with 125 members; Ohave Zedek (1893), with 160 members, and the Austrian Benevolent and Benefit Association (1891), with 60 members. The Ohave Zedek owns a well-equipped building on Court street, with library and free reading-room. In the same building are class-rooms for the Hebrew free school (90 pupils), supported by the three societies, and a hall wherein services are held on Sabbaths and holy days. Two of the societies have services on the holy days only.

The majority of the Russian and Austrian Jews are employed by the Singer Manufacturing Company and in other factories; and most of them are fairly prosperous. The Bohemian Jews and those from other parts of Germany, as well as those Russians who are not working men, are successful business men. There are three Jewish physicians and four Jewish lawyers. With the influx of Russian Jews, the community rapidly grew in number, until now (1904) the Jewish population reaches 550 families in a total of 52,130 inhabitants.

Englewood has a congregation, Ahbat Torah, comprising 30 members.

Hoboken has two congregations, each with its synagogue: Adath Emuno, founded in 1871 (rabbi, Nathan Wolf), and numbering about 55 members; and Moses Montefiore, established in 1892, and numbering about 60 members. It has also a Hebrew Institute, a free school, a Young Men's Hebrew Association, Ladies' Aid Society and Social Club, and a Benevolent Association.

Jersey City has a growing Jewish population, the size of which is variously estimated, but is certainly not less than 1,500 families. Its oldest congregations are Beth-El, on York street, founded in 1870, and Bnai Israel, established in 1882. Since then two other congregations have been organized. In 1900 a Young Men's Hebrew Association was founded, and there are also a Free Loan Association, and a Hebrew free school on Jersey City Heights.

Long Branch has a very extensive Jewish population in the summer and a growing permanent population as well. It has a congregation, Beth Miriam, which is largely attended and which has been addressed by many distinguished preachers during the summer season. Among its local institutions are The Helping Hand Society, Free Burial-Ground Association, Chevra Kadisha, and a Hebrew school.

Millville and **Morristown** each have a congregation; the latter has a Cemetery Association.

New Brunswick has had a marked growth in its Jewish population, its Russian residents largely outnumbering the original settlers. There are several congregations, Congregation Anshe Emeth being the most important.

Orange has about 30 Jewish families, with a small synagogue. Its congregation dates back to 1874. It has its literary circle and ladies' aid society.

Passaic has about 400 Jewish families. Congregation B'nai Jacob was founded about 1893. Attempts have been made to organize a Hebrew school, but without any permanent success. There is a Ladies' Hebrew Benevolent Society. More recently the Kal Israel Achim has been organized.

Perth Amboy has a congregation, a Young Men's Hebrew Association, and two communal societies; **Plainfield** has two congregations and two charitable associations; and **Somerville** and **Union Hill** have each a congregation.

Woodbine, with its 2,000 residents, superior educational facilities, and over $3,000 paid out weekly in wages alone, has amply fulfilled the promise of its founders. Every occupation is represented in the settlement, whose inception (in 1894) and maintenance are due to the Baron de Hirsch Fund (see HIRSCH FUND, BARON DE). The grounds of the Agricultural School contain main school building, dormitory, dining-room and kitchen annex, dairy, teachers' cottage, and barn. There are 15 instructors and 110 students, with total expense of $36,000 annually. Sixty graduates have passed from the school since 1895, and all have profitable employment. The synagogue was built by the colonists, whose farms show every sign of prosperity. In South Jersey are three more colonies, **Alliance, Carmel,** and **Rosenhayn** (see JEW. ENCYC. i. 260 *et seq.*, *s.v.* AGRICULTURAL COLONIES IN THE UNITED STATES).

New Jersey contributed 278 Jewish soldiers to the Civil war and about 30 soldiers to the Spanish-American war. At present (1904) its Jewish inhabitants are estimated at 25,000 in a total population of 1,883,669.

See also NEWARK; PATERSON.

A. A. S. I.

NEW MEXICO: A territory in the western division of the United States; acquired after the war with Mexico by the treaty of Guadalupe Hidalgo, ratified May 30, 1848. The earliest Jewish settler in New Mexico was Jacob Spiegelberg, who went to Santa Fé in 1846. Among the other early Jewish settlers who helped to build up the district, and of whom many are still (1904) alive, were Jacob Amberg, Col. Marcus Brunswick (served in the Civil war), Gustave Elsberg, the brothers Ilfeld, Major Arthur Morrison (served in the Civil war), the brothers Rosenwald, the brothers Seligman, the brothers Spiegelberg, Spitz, and Zadoc and A. Staab.

In addition to those mentioned above, H. N. Jaffa (first mayor of Albuquerque), Nathan Jaffa, Ernest Meyer, C. Rosenwald, and many others have filled public offices in the territory and are among the most respected citizens of New Mexico.

Albuquerque: The largest and most important city of New Mexico; has a Jewish population of 150. A B'nai B'rith lodge, formed in 1882, was the first Jewish organization in the territory. Other institutions are the B'nai B'rith Cemetery Association, Ladies' Hebrew Aid and Benevolent Society, and Congregation Albert, formed in 1897 through the efforts of H. N. Jaffa, its first president, and Sam. Neustadt, first secretary. Rabbis Greenberg, Jacobs, and Kaplan have successively occupied the pulpit.

Las Vegas: At one time the largest, and now the second, city in New Mexico; it has the most considerable Jewish population in the territory, and likewise the oldest Jewish congregation. With the

arrival of several families in 1878, Jewish influence began to be felt in Las Vegas; and within a few years a regular congregation was formed (1884) and weekly services were held in a hall rented for the purpose. Two years later a temple was built, Congregation Montefiore being named in honor of the hundredth birthday of the great philanthropist. The rabbis who have successively occupied the pulpit are: J. Luck (1884–86), Schelitzer, Sig. L. Frey, L. Schreiber (1896–97), B. A. Bonheim (1897–1902), and Dr. Lefkovits, the present occupant (since 1902). Other Jewish institutions are the Cemetery Association, Ladies' Relief Society (organized 1889), Ladies' Temple Society (organized 1903), J. E. Rosenwald Lodge, No. 545, I. O. B. B. (organized 1902).

Santa Fé: Capital of New Mexico; contains about twenty-five Jews. The Jewish population at one time was much larger, but since 1880, when Santa Fé was cut off from the main line of the railroad, the population has gradually decreased and many Jews have since removed. At no time, however, was there a Jewish organization, either religious or philanthropic, although during the holy days services were sometimes conducted by laymen. But recently a congregation has been gathered together, and Rabbi Kaplan of Albuquerque now (1904) conducts services and lectures once a month.

Roswell: Although this town has a Jewish population of but 36, a congregation and Sabbath-school have been organized through the efforts of Nathan Jaffa, who conducts services every Friday evening.

Throughout New Mexico a number of Jews are scattered in almost every town, the entire Jewish population of the territory numbering between 700 and 800 in a total population of 195,310.

A. J. H. K.

NEW MOON: The period of New Moon was, in pre-exilic times, celebrated by cessation of labor; it was superior even to the Sabbath-day, which formed but a part of it (see I Sam. xx. 18–34; II Kings iv. 23; Amos viii. 5; Hos. ii. 13 [A. V. 11]; Ezek. xlvi. 3); but it lost its importance during the Exile (see SABBATH) and was observed mainly as the determining factor of the calendar with its festivals. In the latter period only the women—who in pagan times were especially attached to the "queen of heaven" (Jer. xliv. 15–19)—refrained from work on New Moon, the reason given being that they were privileged to celebrate it because they had not been as willing to worship the golden calf as the men (Yer. Pes. iv. 30d; Pirḳe R. El. xlv.; Tur, Oraḥ Ḥayyim, 417); the men were allowed to work (Ḥag. 18a; 'Ar. 10b). In the Temple, New Moon was celebrated by special sacrifices (Num. xxviii. 11–15; II Chron. ii. 4, viii. 13; Ezra iii. 5; Neh. x. 33) and by the blowing of the trumpets (Num. x. 10). Of the greatest significance, however, was the proclamation of New Moon ("Kiddush ha-Ḥodesh") by the president of the Sanhedrin (R. H. ii. 7), originally, of course, by the high priest; just as in Rome the Pontifex Maximus fixed New Moon by proclamation (whence the name CALENDAR). The Sanhedrin was assembled in the courtyard ("Bet Ya'azeḳ") at Jerusalem on the 30th of each month from morning to evening, waiting for the reports of those appointed to observe the new moon; and after the examination of these reports the president of the Sanhedrin, in the presence of at least three members, called out: "The New Moon is consecrated"; whereupon the whole assembly of people twice repeated the words "It is consecrated" (R. H. ii. 5–7; Sanh. 10b). The blowing of the shofar at the time of the proclamation of New Moon was practised also in the Babylonian schools (Sanh. 41b). The proclamation of New Moon was retained in the liturgy, but was transferred to the Sabbath preceding. The following is the formula:

Blessing of the New Moon.
(From Leusden, "Philologus Hebræo-Mixtus," Utrecht, 1682.)

The Reader (probably at first the head of the community): "He who wrought miracles for our fathers and redeemed them from slavery unto freedom, may He speedily redeem us and gather our dispersed ones from the four corners of the earth. So say ye, Amen!"

"Hear ye! All Israel [illegible] rah"]: The New Moon [illegible] day of the coming week! May it come to us and all Israel for good!"

The Congregation: "May the Holy One, blessed be He, renew it unto us and unto all His people the House of Israel for life and peace, for gladness and joy, for [illegible] and consolation! So say ye, Amen!"

In Sephardic congregations the prayer "Yehi Razon" is recited, of which one paragraph reads:

"May it be the Will of my Father in heaven that Israel perform

of [Messiah's] salvation and consolation be heard and received by us, that He may gather our dispersed ones from the four corners of the earth. So let us say, Amen!"

The relation of New Moon to the redemption of Israel was expressed also in the benediction recited by the members of the "haburah" at the New Moon banquet and preserved in a late corrupt version in Masseket Soferim, xix. 9, from which the benediction at the sight of the new moon (see NEW MOON, BLESSING OF THE) was probably derived at a later time (see Müller, "Masechet Soferim," 1878, p. 272). It reads as follows:

"Be blessed, O Lord, O God, King of the Universe, who hast trained up God-fearers in the circle of the school and taught them the knowledge of the seasons. As Thou hast appointed the time for the circuit of the moon, so hast Thou also selected the wise who are skilled in the counting and fixing of the seasons, as it is said: 'He appointed the moon for seasons' [Ps. civ. 19]. For 'as the new heaven and the new earth which I will make shall remain before Me, saith the Lord, so shall your seed and your name remain.' Blessed be Thou, O Lord, who renewest Israel and the moon."

This is followed by Ps. cvi. and cvii., and II Chron. xx.–xxi.; at the close occurs a special prayer for the coming of Elijah and of the Messiah. Then comes the proclamation: "The New Moon be consecrated!" which is repeated in many strains by the ḥaberim.

Occasionally the messengers who announced the proclamation of New Moon to the Jews of the various lands were given mysterious watchwords alluding to the Messianic hope. Such was the one given by Judah ha-Nasi (R. H. 25a; see APOSTLE; NEW MOON, BLESSING OF THE). The waxing and waning of the moon reminded the sages of Israel's renewal (Pirḳe R. El. li.), especially with reference to the prophecy that in the future the "light of the moon will be like the light of the sun" (Isa. xxx. 26), as well as of the Messiah, who for certain times is concealed and then again revealed (see MESSIAH). This view casts light also on the benediction prescribed at the sight of the new moon.

BIBLIOGRAPHY: Beer, *'Abodat Yisrael*, 1868, pp. 232, 337–339; Brück, *Rabbinische Ceremonial-Gebräuche*, 1837, pp. 33–40.

K.

NEW MOON, BLESSING OF THE: The periodical reappearance of the moon, like the reappearance of everything that is a benefit to mankind, such as fruits in their respective seasons, should be recognized by praise and gratitude to the Creator. The benediction in this case is recited in the open air, while facing the moon, preferably in a congregation of not less than ten persons (MINYAN). The benediction is of early origin, and is mentioned in the Baraita (Soferim xx. 1, 2; Sanh. 42a). The present text, with slight variations in the various rituals, is as follows:

"Praised be our God Almighty, King of the Universe, who created the heavens by His word and the stars by His command. He implanted in them fixed laws and times. . . . And He ordered the moon to renew itself, as a crown of beauty over those He sustained from childhood [Israel], and as a symbol that they, likewise, will be regenerated in the future, and will worship their Maker in His glorious kingdom. Praised be the Lord who reneweth the moon!"

According to the Baraita, the ceremony should be performed on Saturday night, when the celebrant is dressed in Sabbath attire and is in a joyous frame of mind. Later authorities, while preferring Saturday night, would not in any case postpone the performance after the 10th of the month, for fear that cloudy weather might intervene up to the 16th, when the time for saying the benediction would have expired, since the moon is then no longer considered new. Maimonides fixed the period from the 1st to the 16th of the month; but later authorities make it between the 3d and the 16th, because during the first three days the moon's light is not perceptible on the earth.

In the month of Ab the ceremony should not be observed till after the Fast of Ab, and in the month of Tishri, not before Yom Kippur night; neither should it take place on Friday night or on the eve of any festival (Shulḥan 'Aruk, Oraḥ Ḥayyim, 426, 2). The Baraita mentions also the former custom of expressing joyfulness by dancing and leaping toward the moon. In later times the custom has been to raise the body on the tips of the toes three times, addressing the moon with the ancient formula: "As I dance toward thee, but can not touch thee, so shall none of my evil-inclined enemies be able to touch me." Then those assembled greet one another with "Shalom 'alekem" (= "Peace be to you!") and "'Alekem shalom" (= "To you be peace"), and say: "Good luck to us and to all Israel!"

Exceptions.

The phrase "Long live David, the King of Israel!" is a later interpolation. It was the password between Rabbi Judah ha-Nasi I. and Rabbi Ḥiyya, the latter of whom was sent on a mission to "sanctify" Rosh-Ḥodesh (= the New Moon; R. H. 25a). In connection with the ceremony it served to revive the hope in the Messiah, who was to be a descendant of David, and whose kingdom it was promised should "be established for ever as the moon" (Ps. lxxxix. 37). Baer in his "Seder 'Abodat Yisrael" (ed. Rödelheim, 1868, p. 338) assigns as the reason for adding the phrase the fact that David is credited with fixing the moon's cycle, 29 days, 12 hours, 793 (out of 1,080) parts ("ḥalakim") of an hour ("Cuzari," ii. 64, iv. 29). The author of "Sha'are Efrayim" thinks that it was inserted because the numerical value of דוד מלך ישראל חי וקים is equal to that of ראש חודש ("New Moon"), *i.e.*, 819. The recitation of Ps. lxvii., cxxi., cxlviii., and cl. became part of the ceremony in later times.

R. Johanan said: "One who recites the benediction of the moon at the proper time is like one who is received in audience by the Shekinah" (the revealed Divinity). Abaye holds that the ceremony "shall be performed standing" (Sanh. 42a). These quotations, perhaps originally intended as references, were subsequently injected into the ceremony.

The superstitious belief, held by some, that one who recites the benediction for the new moon will not die during that month, is probably based on the mutual greeting of "Shalom 'alekem." The custom of shaking out the corners of the garments is most likely intended to illustrate the turning away of evil-minded enemies, who will be powerless to touch the celebrant.

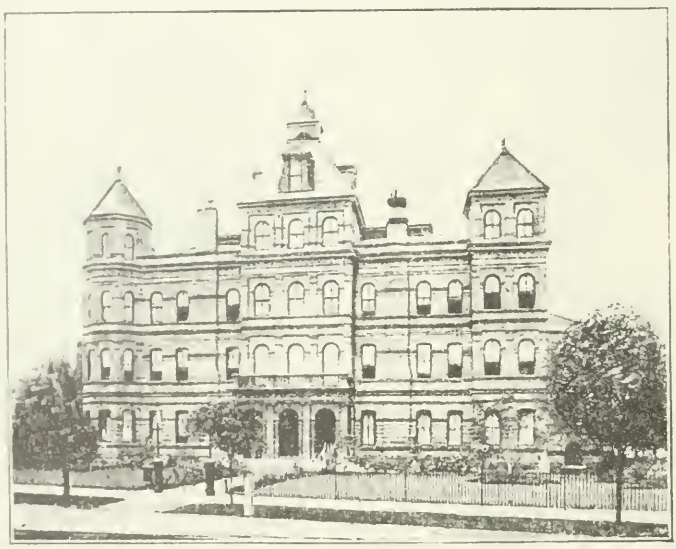
BIBLIOGRAPHY: Maimonides, *Yad, Berakot*, x. 16, 17; 'Arama, *'Akedat Yiẓḥak*, gate 38; Löwysohn, *Mekore Minhagim*, §40; Reifman, *Pesher Dabar*, pp. 25–36, Vienna, 1845; *Ha-Maggid*, vii., No. 47; Eisenstein, *Code of Life*, xvii. 7.

J. J. D. E.

BLESSING OF THE NEW MOON.
(From Bodenschatz, "Kirchliche Verfassung, 1748.)

NEW NINEVEH. See Mosul

NEW ORLEANS: Largest city in the state of Louisiana, which passed into the possession of the United States in 1803. Among its earliest Jewish settlers were Jacob and Judah Touro, the latter of whom fought in defense of the city, under General Jackson, in 1815. His philanthropies extended all over the United States and gave rise to some of the most important institutions in New Orleans and elsewhere. Alexander Isaac, Asher Phillips, Abraham Labatt, Bernard Cohn, Ezekiel Solomon, and Gershom B. Kursheedt also were among the earlier settlers. The first Jewish institution seems to have been a burying-ground which was located just beyond the suburb of Lafayette and in the parish of Jefferson; it was established by the society Shaaray Chased, from which sprang the first congregation; the first interment took place on June 28, 1828. The Jewish population of New Orleans came from various regions—Germany, Holland, England, Jamaica—and was increased by migrations from Charleston, S. C., Cincinnati, Ohio, and Baltimore, Md. By 1830 the community had attained a considerable degree of prosperity. It early entered into relations with Texas, upon the development of which it exerted an appreciable influence. The more important congregations of New Orleans in addition to the one referred to above, now bearing the name of Judah Touro (present [1904] rabbi, I. L. Leucht), are the Gates of Prayer (founded in 1849) and the Temple Sinai (founded in 1870; present rabbi, Maximillian Heller). There are in addition four other congregations. Rabbi J. K. Gutheim, who filled several pulpits in the city and who died in 1886, was in his time the most important officiating rabbi in New Orleans and attained a national reputation.



Jewish Orphans' Home, New Orleans, La.
(From a photograph.)

The community has associations for the relief of Jewish widows and orphans (one founded in 1855), the Ladies' Hebrew Benevolent Association (founded in 1847), the Touro Infirmary and Hebrew Benevolent Association (founded in 1854), and a considerable number of other social and benevolent associations and lodges.

BIBLIOGRAPHY: Markens, *Hebrews in America*, pp. 89-92; *American Jewish Year Book*, 5661 (1900-1).

A.

NEW SOUTH WALES. See Australia; Sydney.

NEW TESTAMENT.—Historical Books: The name of "New Testament" was given by the Christian Church, at the close of the second century, to the gospels and to other apostolic writings, inasmuch as they were composed with the purpose of showing that by the advent of Jesus of Nazareth the Messianic prophecies had been fulfilled and a new covenant (LXX., *διαθήκη*; Vulgate, "testamentum") or dispensation had taken the place of the old Mosaic one (Gal. iii. 15-22; Luke xxii. 20; Heb. ix. 15-22; comp. Ex. xxiv. 7; II Kings xxiii. 2, 23; Ecclus. [Sirach] xxiv. 23). The idea of the new covenant is based chiefly upon Jer. xxxi. 31-34 (comp. Heb. viii. 6-13, x. 16). That the prophet's words do not imply an abrogation of the Law is evidenced by his emphatic declaration of the immutability of the covenant with Israel (Jer. xxxi. 35-36; comp. xxxiii. 25); he obviously looked for a renewal of the Law through a regeneration of the hearts of the people. To Paul and his followers, however (see Rom. x. 4; II Cor. iii. 14), the Mosaic dispensation ended with Jesus, and consequently the Hebrew Scripture became the "Old Covenant," or "Testament," while Jesus was regarded as the mediator of the "New." But the names "Old" and "New Testament," when used by Jewish writers, serve only as terms of identification, and do not imply acceptance of the principle implied.

Contents of the New Testament.

The early Church had no other sacred books than those in use in the Synagogue, and on these were based the claims of the Messiahship of Jesus as "the fulfilment of Scripture." In the course of time, however, the custom adopted from the Synagogue of reading at the service epistles of apocalyptic or Messianic character (see Tan., Wa'era, ed. Buber, p. 4; Baruch i. 3; Apoc. Baruch lxxviii.) not merely established the regular reading of the apostolic epistles in the Church, but made the reading of the story of the advent and doings of Jesus as the good tidings or gospel ("good spell" = *εὐαγγέλιον*; Mark i. 1, 15; Luke iv. 18; comp. Isa. lii. 7, lxi. 1) an essential part of the service; readings from the Old Testament were selected

as containing the prophecy or preparation, and those from the New as showing the fulfilment ("Apostolic Constitutions," ii. 55; Justin, "Apologia," i. 67; comp. 28; *idem*, "Dialogus cum Tryphone," §§ 18, 48, 49).

Concerning the mode of composition and the dates of the various New Testament writings a wide divergence of opinion prevails among the several schools of Christian theologians and critics. It is solely from the Jewish point of view that they are considered here, the attempt being made to indicate to what extent their contents may be called Jewish in origin and character, and to what extent they contain anti-Jewish elements.

The New Testament consists of the following books: **I.** The historical books: the Four Gospels —(1) according to Matthew; (2) according to Mark; (3) according to Luke; (4) according to John—and the Acts of the Apostles. **II.** The Pauline epistles: (1) to the Romans; (2 and 3) to the Corinthians; (4) to the Galatians; (5) to the Ephesians; (6) to the Philippians; (7) to the Colossians; (8 and 9) to the Thessalonians; (10 and 11) to Timothy; (12) to Titus; (13) to Philemon; (14) to the Hebrews. **III.** The so-called Catholic epistles: (1) the Epistle of James; (2 and 3) of Peter; (4, 5, and 6) of John; (7) of Jude; and (8) the Apocalypse of John, called also the Revelation of St. John the Divine. Of these works it is necessary here to deal with only the first section.

The Four Gospels: The gospels according to Matthew, Mark, Luke, and John, were in the main composed between 80 and 150 C.E.; each relates, with a characteristic tendency of its own, the story of Jesus from the time of the appearance of John the Baptist until the "resurrection," with the purpose of showing that he was the looked-for Messiah of the Jewish prophecies. But while the first three gospels, called the "synoptic gospels," bear the same character and agree as to the plan of the work and the conception of Jesus as the Messiah, the son of David, the fourth gospel attempts to put a metaphysical and mystical construction upon the doings and sayings of Jesus narrated in the other three, with the view of presenting him as the son of God in the cosmic sense of the word.

The gospels do not claim to have been written by any of the apostles, but only to have been transmitted orally as tradition emanating from them. Thus Luke i. 1-3 refers to the existence of many gospels resting upon the report of "eye-witnesses and disciples," and Papias, an early second-century authority, relates that Mark wrote down what he, in a rather disconnected way, heard from Peter, and that Matthew had made a collection of the sayings of Jesus in the Hebrew (Aramean) without the historical framework, which was given differently by each commentator (Eusebius, "Hist. Eccl." iii. 39, § 16).

These two facts—a collection by Matthew of the sayings of Jesus in the Aramean language, and a gospel by Mark, as the oldest connected narrative of Jesus' sayings and doings—have served modern critics as the basis of their investigations. Finding a striking similarity in the arrangement, and at times even an identity in the diction, of the larger part of the three gospels [illegible] arrived at the conclusion that the second gospel, which presents the whole record of Jesus in the simplest form and the best chronological order, was the original composition and was used by the other two [illegible] the stories and sayings [illegible] two gospels in common or by each separately [illegible] on collections and traditions [illegible] of Matthew and others.

Still, there are other criteria by which the Jewish investigator is able to ascertain the origin and authenticity of the gospel stories and trace the various stages of their growth. A careful analysis [illegible] rates the conclusion, assumed to be [illegible] by Jewish scholars, that the older and more genuine the records, written or unwritten, of the doings and teachings of Jesus, the more they betray close kinship with and friendly relations to Jews and Judaism; but that the more remote they are from the time and scene of the activity of Jesus, the more they show of hostility to the Jewish people and of antagonism to the Mosaic Law. The changing attitude and temper of the new sect influenced the records at every stage, and this accounts for the conflicting statements found beside each other in the various gospels and gospel stories.

The Different Versions.

To begin with the crucifixion story, the older version knows only that the chief priests and scribes constituting the Sanhedrin condemned Jesus to death and handed him over to the Romans, who mocked, scourged, and killed him (Mark x. 33; Matt. xx. 17-19; comp. Mark xiv. 44; also Matt. xxvi. 45, where the term "sinners" is used for "heathen"). Later on (see Mark viii. 31; Matt. xvi. 21; Luke ix. 22), the reference to the Romans as the crucifiers has been altogether omitted, while in Mark ix. 31, Matt. xvii. 22, Luke ix. 44 the general term "men" is used instead. With the older version tallies the story according to which the cause of the condemnation by the Sanhedrin was Jesus' agitation toward the Temple (Mark xiv. 58; Matt. xxvi. 61; comp. Mark xi. 15-18, xiii. 2, xv. 29, and [illegible]; comp. also John ii. 19; see Wellhausen, Commentary to Mark, 1903, pp. 131-133); a crime formed "pashaṭ yado ba-zebul" (he stretched out his hand against the Temple; Acts vi. 13; Tos. Sanh. viii. 1; R. H. 17a; comp. Yer. Sanh. vi. 23a—"pashaṭ yado be-iḳḳar").

It was at a later time and in contradiction to facts showing their friendly attitude (Luke xiii. 31) that the Pharisees were represented as having conspired against the life of Jesus, either with the HERODIANS or high priests (Mark iii. 6, xii. 13; Matt. xvi. 6, 11; xxii. 15-16; but comp. Luke xx. 19, where the Pharisees are not mentioned, and Matt. xxvii. 62; John vii. 32-45, xi. 47, xviii. 3, or without them (Matt. xii. 14 (comp. vi. 7), xvi. 17; Luke xi. 53, xii. 1). Accordingly, the [illegible] singled out to account for his persecution by the Pharisees were violation of the Sabbath (Mark ii. 23-iii. 6, *et al.*) and the claim of being the son of God (Mark xiv. 61-64, *et al.*).

Again, in the original version the Jewish multitudes side with Jesus to the very last (Luke xx. 19, xxiii. 27; Mark xii. 12); later on, both Herod the

persecutor whom Jesus called "that fox" (Luke xiii. 32), and Pontius Pilate, the Roman prefect (Luke xiii. 1, xix. 1), are transformed into friends and protectors of Jesus (Luke xxiii. 8, 15; Mark xv. 14; Luke xxiii. 4; Matt. xxvii. 17–25; John xviii. 38, xix. 4, 6, 12, 16), and the Jews described as his real crucifiers (Mark xv. 13–14; Matt. xxvii. 22–23; John xix. 12; Acts iv. 10); nay, more, the Jews become synonyms for fiends and bloodthirsty tyrants (John vii. 1, 13, viii. 44; x. 31; *et al.*).

For and Against the Law.

The same irreconcilable differences are found in the sayings attributed to Jesus concerning the Jews and the Law. According to the older version (Matt. v. 17–19; Luke xvi. 17), he declared that he had not come to destroy but to fulfil—that is, to practise—the Law. In fact, he urged the sacrifice of the sin-offering for the leper (Mark i. 43, and parallels). It was the abuses of the Law and the hypocrisy of the Pharisees that he rebuked in scathing language (Matt. xxiii.; Mark vii. 11; Luke xi. 42–43; comp. similar denunciations of Pharisaic hypocrisy in Soṭah 22b, Yer. Ber. ix. 14b, Ab. R. N. xxxvii.), while demanding a higher standard of righteousness of his disciples (Matt. v. 20, 37, 48). He expressly stated that he had been "sent but unto the lost sheep of the house of Israel" and found it "not meet to take the children's bread and cast it to the dogs" (that is, to the heathen), enjoining even his disciples to go not to the Gentiles, but to the lost sheep of Israel (Matt. x. 5–6, xv. 24–27). He shows special love for a daughter of Abraham and a son of Abraham (Luke xix. 9). His name, Jesus (Joshua), is interpreted "he who shall save his people [from their sins]" (Matt. i. 21, ii. 6), and those whom he has healed "glorify the God of Israel" (Matt. xv. 31).

On the other hand, he is declared to be the hope of "the Gentiles" (Matt. xii. 21; comp. "Savior of the world" of John iv. 42), and he becomes the exponent of the Pauline ideas that the old must give way to the new (Mark ii. 21–22; Luke v. 36–38; comp. 39); that the gospel should "be preached unto all nations" (Mark xiii. 10; Matt. xxiv. 14); nay, more—that the Kingdom of God be taken away from the Jews and given to another nation (Matt. viii. 11–12; xxi. 43).

Unhistorical Character of the Gospels.

As a matter of fact, the discrepancies in the records extend over all parts of the Four Gospels and invalidate the claim of historicity advanced for Mark or for any other of the gospels. For instance, it is very singular that the only possible date for the crucifixion is found in the late fourth gospel (John xviii. 28), according to which it took place on Friday, the eve of Passover, and not on Passover, as Mark xiv. 12, Matt. xxvi. 17, and Luke xxii. 7 have it. True, a trace of the correct date has been discovered in Mark xiv. 1 (see Wellhausen on the passage); but then the Last Supper can no longer be the paschal feast, as John xiii. 2 has no reference at all to it. So Jesus is reported to have defended his claim to the Messiahship by proving (from Ps. cx. 1) that the Messiah need not be a son of David (Mark xii. 35–37), while the all-knowing demons of the possessed call him "Jesus, son of David" (Mark x. 47). Here, too, John's gospel is more consistent. It knows nothing of the Davidic descent of Jesus; on the contrary, his legitimacy of birth is disputed (John viii. 48), while stress is laid upon the view that Jesus is the son of God. The genealogies in Matthew (i. 1–17) and Luke (iii. 23–28), while conflicting with each other, are late attempts at establishing his Davidic descent, actually disproving the claim of his supernatural origin (Matt. i. 18; Luke ii. 5). The claim that Jesus was "Christ the son of God" all the gospels endeavor to establish.

Most incompatible with the Jewish mode of thinking and speaking is the story, in Matt. i. 18–23 (with which Luke i. 27, 34, ii. 5, and iii. 23 were afterward harmonized), of his conception by the virgin from the Holy Ghost ("Ruaḥ" = "Spirit," being feminine both in Hebrew and Aramaic). The older view was that Jesus became the son of God through the descent of the Holy Ghost at the moment of his rebirth by baptism, when the heavenly "bat ḳol" spoke to him, "Thou art my son, this day have I begotten thee" (Acts xiii. 33; comp. Mark i. 11; Luke iii. 22; see Justin, "Dialogus cum Tryphone," §§ 88, 103), and the Holy Ghost lifted him to the "ḥayyot" of the heavenly throne, even above the angels (comp. Mark i. 13; Matt. iv. 11).

Mythical as is this story at the beginning of Mark, it is but the reflex of the older tale of his transfiguration, representing him as having been lifted to a high mountain, where he was enveloped in a cloud, together with Moses and Elijah (comp. Targ. Yer. to Ex. xii. 42), while the heavenly voice said, "This is my beloved son" (Mark ix. 2–9, and parallels). Probably this was originally applied to the "resurrection" (comp. Acts i. 9–10; Wellhausen on Mark ix. 2–9). Not the living but the departed Jesus became the son of God. As such, he was first seen by Peter and the other apostles in Galilee, six days after his death (Mark xvi. 7; comp. *ib.* ix. 2 and John xxi. 1–29, which is the continuation of Mark xvi. 8). The story of Peter having recognized him as "Christ, the Son of the living God" (Matt. xvi. 16; Mark viii. 29; Luke ix. 20), is accordingly as mythical as is the beginning of the story, according to which he had foretold to his disciples his crucifixion and his resurrection on the third day in fulfilment of the Scripture (comp. Hosea vi. 1–2)—a story discredited by the very attitude of these disciples (Mark xvi. 8; Luke xxiv. 21; John xx. 9).

It is superfluous to say that the story of the feeding of the five thousand (Mark vi. 30–46; recorded also in John vi. 1–15) is legendary, as well as its counterpart, the story of the feeding of the four thousand recorded in Mark viii. 1–9. So is the story of Jesus' apparition on the water (Mark vi. 47–56; Matt. xiv. 24–36; John vi. 16–21)—probably originally a Galilean fishermen's tale referring to the time after the death of Jesus—given a different version in Mark iv. 35–41, and parallels. The stories of the centurion's servant (Luke vii. 1–10), of the nobleman's son (John iv. 46–50), and of the raising of Jairus' daughter (Mark v. 21–43) have many features showing their common origin in tradition (see Wellhausen, "Das Evangelium Matthæus," 1904, p. 36); but while the last-men-

tioned has preserved its Judæo-Christian character, the other two are anti-Jewish in conception. The story of the anointment of Jesus in the house of Simon the leper (Mark xiv. 3–9; Matt. xxvi. 6–13; recorded also in John xii. 3) is identical with the one told of the sinner (Magdalene?) in the house of Simon the Pharisee (Luke vii. 36–50), the name שמעון הצנוע = "Simon the Essene" having been misread הצרוע = "the leper" (as Chajes, "Markus-Studien," p. 74, suggests).

Altogether, the story of Jesus was built up upon Bible passages, which Mark, who writes for non-Jewish readers, omits in most cases, just as he omits the debate with Satan. Only in i. 2, xiv. 27, 49, xv. 28 does he refer to the Scripture, while in i. 11 and ix. 7 reference to Ps. ii. 7, and in viii. 31 reference to Hosea vi. 1–2, are indirectly made. In Matthew the statement "This is come to pass, that it might be fulfilled which was spoken by the Lord" is repeated in various forms (i. 22; ii. 5, 15, 17, 23; iii. 3; iv. 14; viii. 17; xii. 17; xiii. 14, 35; xxi. 4; xxii. 31; xxvi. 54, 56; xxvii. 9, 35); also in the latter but much older part of John (xii. 38; xiii. 18; xv. 25; xvii. 12; xviii. 9, 32; xix. 24, 36), as well as in Luke (i. 20; iv. 21; xx. 37; xxi. 22). In most cases the Messianic, or alleged Messianic, passages suggested the story, rather than the story suggesting the passages.

The Sayings of Jesus.

The sayings of Jesus were collected and grouped together by several writers before they were embodied in the first and third gospels; and they were circulated in many forms afterward as "Logia" ("Oracular Sayings of Christ"). This accounts for the repetition and dislocation of many of them. As they were handed down originally in the Aramaic language, traces of which are still preserved in Mark (iii. 17; v. 41; vii. 34; xv. 34), they were often misread; as, for instance, in Luke iv. 26: "armalita" (widow) for "aramaita" (heathen; see Wellhausen, "Das Evangelium Lucæ," 1904, p. 10); or Matt. vii. 6: "ḳudsha" (holy thing) for "ḳodosha" (ring, parallel to pearls); or Matt. viii. 22, where the original reading was "Shebok li-bene mata de-yikberun yat metehon" (= "Let the men of the town bury their dead"; see Credner, "Einleitung ins Neue Testament," 1836, i. 75).

Misunderstood Passages.

Often the "Logia" were misunderstood by the translator, as in the case of the expressions "'ayin ṭob" and "'ayin ra'" (= "a good [friendly], unbegrudging eye" and "a malevolent, begrudging eye" (Matt. vi. 22–23; Luke xi. 34–36). Similarly, the fourfold meaning of "bar nasha" ("son of man," "man," "I," and "the Messiah") was misunderstood by the first three evangelists (see Man, Son of). So with the words (Luke xvii. 20–21), "The kingdom of God cometh not by calculation" (comp. the rabbinical "cursed be the calculators of the end" ["meḥashbe ḳiẓẓim"], Sanh. 97b), "but suddenly, imperceptibly it is with you" (comp. "The Messiah comes when the thought of him is absent" ["be-hesseaḥ ha-da'at"], Sanh. 97a). The "heathen" of Matt. vi. 7 (comp. Ber. 24b, xviii. 17) seems to be a mistranslation of the term "'amme ha-araẓot" (the ignorant class of men).

Misunderstanding [illegible] tinyana" (on the [illegible] over), preserved only [illegible] fusion of the law [illegible] the year (Lev. xxiii. 11–1[illegible] (see Jew. Encyc. [illegible] case Jesus, referring [illegible] ples, who in their [illegible] the field and ate it [illegible] upon the altar; in the [illegible] garded the Sabbath [illegible] nefesh" (peril of life) [illegible] admitted the suspension [illegible] ciple, "The Sabbath is given over [illegible] of man"], and not you to the Sabbath" [illegible] Wayaḳhel, 1; Chwolson "Das [illegible]" 1892, pp. 59–67, 91–92).

Many of the sayings [illegible] literally taken over from the [illegible] Pharisaic teachings well [illegible] schools, as has been shown by [illegible] Hebraicæ et Talmudicæ," 1684; [illegible] Hebraicæ et Talmudicæ," 17[illegible] Quellen und Parallelen zu [illegible] Schriften," 1839; Zipser ("The [illegible] Mount," 1852), Wünsche ("Neue [illegible] terung der Evangelien," 1878), and [illegible] been pointed out by Schreiner ("Die [illegible] Urtheile über das Judenthum," 1902, pp. 27–[illegible] while Jesus' sayings are simply asserted [illegible] support of Scripture, the Rabbis show [illegible] were derived from Scripture and thereby [illegible] their claim to priority. Thus, the [illegible] pray for the offender (Matt. v. 44) is [illegible] B. Ḳ. ix. 29) from the example of [illegible] Job (Gen. xx. 17; Job xlii. 8, 10); [illegible] enly treasures (Matt. vi. 20) is derived from [illegible] xxxii. 34, in connection with Isa. [illegible] xxxi. 20 (A. V. 19; Sifre Deut. 324 [illegible] Peah, iv. 8); the deprecation of [illegible] (Matt. vi. 7–8), from Ex. xv. 21 [illegible] (Mek., Beshallaḥ, 3; Sifre, Num. [illegible] 39a). So also with the sentence "[illegible] be, Yea, yea; Nay, nay" (Matt. v. [illegible] which is derived from Lev. xix. 36 [illegible] viii. 7; B. M. 49a; comp. Tos. [illegible] Num. R. xxii.); and the [illegible] ful look (Matt. v. 28) from [illegible] 20a) and Job xxxi. (Midr. [illegible]

When in his dispute with the [illegible] ing resurrection Jesus cites [illegible] God of Abraham, Isaac, and [illegible] the Patriarchs shall come to [illegible] is the God of the living, [illegible] ment fails to convince the [illegible] when Gamaliel refers the [illegible] or Ex. vi. 4, ". . . the [illegible] unto your fathers to give [illegible] logical and convincing: "The [illegible] but they shall live again [illegible] 90b). The originality [illegible] like manner the beautiful [illegible] mites (Mark xii. 42–44) [illegible] in the words, "she has [illegible] are an allusion to the Biblical [illegible] taḳrib" (Lev. ii. 1), interpreted [illegible]

altying. "The gift of the poor who includes his or her very life in the gift counts for more before God than the hecatombs of Agrippa the king." So the strange words of Jesus in regard to the adulteress, "He that is without sin among you, let him first cast a stone at her" (John viii. 7), are possibly merely an echo of the rabbinical saying, "Only when the husband is without sin will the ordeal of the wife suspected of adultery prove effective" (Sifre, Num. 21, based upon Num. v. 31). Expressions such as "If thy right eye offend thee, pluck it out," and "If thy right hand offend thee, cut it off" (Matt. v. 29–30) are explained by similar rabbinical utterances (Niddah 13b). For other instances of New Testament sayings derived from Scripture see JEW. ENCYC. iv. 588–592, s.v. DIDASCALIA.

The "sayings" attributed to Jesus may be divided, according to form and contents, into (1) Ethical Teachings, (2) Parables, (3) Apocalyptic (Messianic) Utterances, (4) Essene Polemics.

1. Ethical Teachings: These were grouped together in the Sermon on the Mount as if to form the program of the new dispensation (Matt. v. 1–vii. 27; in less elaborate form in Luke vi. 20–49), but are partly found, in varying order, elsewhere (Mark ix. 43–47, x. 11, xi. 25; Matt. xviii. 8–9; Luke xi. 2–4, 9–13, 34–36; xii. 22–31, 33–34). The main characteristic of these teachings is not, as Matthew puts it, antagonism to the Law, but what the Rabbis term "li fenim mi-shurat ha-din"—"a withdrawing within the line of the Law" (B. Ḳ. 101a) as behooves the esoteric circle of the pious; in other words, their main ethical characteristic is Hasidean (comp. B. Ḳ. 30a; B. M. 83a, with reference to Prov. ii. 20; see ESSENES). Hasidean views similar to those contained in Matt. vi. 25–34 are voiced also (Ḳid. iv. 14; Tos. Ḳid. v. 15; Mek., Beshallah, Wayissa'u, 2–4).

The "Sayings."

2. Parables: The parables follow the rabbinical "nesha'im," illustrative of some ethical truth, either in the form of similitudes, like the rabbinical "Mashal le-mah ha-dabar domeh" ("A similitude: To what may this be likened? To a man," etc.; see Levy, "Neuhebr. Wörterb."; PARABLES), or in the form of a longer narrative. The former kind is found in Mark iii. 23, iv. 1–9 (the parable of the sower), 26–32, and xii. 1–12; the latter is especially developed in Luke xv.–xvi. and xix. 11–28 (the parables of the lost sheep, the lost piece of silver, the prodigal son, the unrighteous steward, and the ten talents), and in Matt. xxv. 1–30 (the parables of the wise and foolish virgins, and of the unprofitable servant). Some of these parables have their parallels among the sayings of first-century rabbis, and it may, therefore, justly be claimed that they originated among these. Compare, for instance, the parable of the wise and foolish guests of the king told by R. Johanan b. Zakkai with reference to the Messianic banquet, in commenting upon Isa. lxv. 13 and Eccl. ix. 8 (Shab. 153a). The simple meaning of these parables, however, was lost later on, and they were taken to be allegories and mysteries, especially when they alluded to the Messianic expectations, about which it was not safe to speak in public, as they assumed the end of the kingdom of Satan (Rome; comp. Mark iv. 11, 34, Matt. xiii. 1–52, especially 35 and 39). Thus "the parable of the fig-tree" (Mark xiii. 28; see Wellhausen, who is at a loss to explain it) is actually a "symbol" of the Messianic advent, according to the Midrash (Cant. R. ii. 13), but was no longer understood by the evangelists, either as an allegory or as a sign of Messianic success or failure, in the story of the blasted fig tree (Mark xi. 13–14, 20–23).

3. Apocalyptic (Messianic) Utterances: For the most part, these are taken over from Jewish apocalypses and embodied in the gospels as discourses of Jesus (Matt. xxiv.–xxv. 31–45; comp. Midr. Teh. Ps. cxviii. 17; Mark xiii. 7–23; Luke xiii. 24–30, xvii. 22–35, xxi. 7–36).

4. Essene Polemics: These are directed chiefly against (*a*) Herodian high priests (Mark xi. 27–xii. 27, xiii. 1–2; Luke xi. 47–xii. 8) and are encountered also in rabbinical records (Tos. Men. xiii. 21–22), and against (*b*) Pharisaic hypocrisy (Matt. xxiii., *et al.*); the latter also have their parallels in rabbinical writings (Ab. R. N. xxxvii.; Soṭah 22; Pesiḳ. R. xxii.: "Thou shalt not utter the name of the Lord in vain; that is, Thou shalt not wear phylacteries and long fringes [ẓizit] while at the same time thou art bent upon sin"). See PHARISEES.

Matthew: The gospel of Matthew stands nearest to Jewish life and the Jewish mode of thinking. It was written for Judæo-Christians and made ample use of an Aramaic original. This is evidenced by the terms: "kingdom of heaven," found exclusively in Matthew, a translation of the Hebrew "malkut shamayim" (= "kingdom of God"); "your heavenly Father," or, "your Father in the heavens" (v. 16, vi. 14, *et al.*); "son of David" for "the Messiah" (ix. 27, *et al.*; comp. the rabbinical "ben David"); "the holy city" (iv. 5, xxvii. 53) and "the city of the great King" (v. 35) for "Jerusalem"; "God of Israel" (xv. 31); the oft-repeated phrase "that it might be fulfilled, which was spoken of the Lord by the prophet"; the retention of Judæo-Christian conceptions (v. 17, x. 6, xv. 24); the genealogy of Jesus, based upon specific haggadic views concerning Tamar, Ruth, and Bath-sheba, so drawn as to make the assumption of his Messianic character plausible (i. 1–16); and the assignment of the twelve seats of judgment on the Judgment Day to the Twelve Apostles in representation of the twelve tribes of Israel (xix. 28; Luke xxii. 30). It has embodied Jewish apocalyptic material, in ch. xxiv.–xxv., more extensively than have the other gospels; and in the Sermon on the Mount (v.–vii.) it shows a certain familiarity with rabbinical phraseology.

Characteristics of the Gospels.

On the other hand, it manifests a spirit of intense hostility to the Jews in the crucifixion story, to a greater degree than do the other gospels (xxvii. 25). In fact, its late composition is shown by its artificial systematization of the whole story of Jesus: There are seven beatitudes in v. 3–10 (verse 5 is a quotation), and accordingly seven "woes" in xxiii. 13–32 (Luke vi. 21–26 has five beatitudes and four "woes"); seven parables in xiii. 1–52 (comp. the four in Mark iv. 1–34), and the twice-seven generations for each of the three periods of the genealogy of Jesus (i. 1–17). All the miraculous cures narrated

in Mark are enlarged upon both as to the number of the persons cured and as to their incidents, so as to adjust them to the Messianic claim (xi. 5; comp. Luke vii. 22; Isa. xxxv. 5; Pesiḳ. R. 42). Somewhat artificial, and in contrast to such genuine legends as those in Luke, are the birth-stories in ch. ii., woven together from Num. xxiv. 17 (referred to the Messiah), Micah v. 1, Isa. lx. 6, and from Moses' childhood story, to which that of Jesus formed a parallel, just as the Law of Mount Sinai was paralleled in the Sermon on the Mount.

Significant is the reference to the established (Judæo-Christian) Church under Peter (xvi. 18; comp. "Petra" ["the rock"] Abraham as foundation of the world [Yalḳ. i. 243; Levy, *l.c.*, *s.v.* פיטרא]), to the secession of which from the Jewish state the story of Peter and the fish seems to allude (xvii. 24–27). On the other hand, the Trinitarian formula (xxviii. 19) and the way the Jews are spoken of (xxviii. 15; so throughout John) betray a very late final composition. But there are other late additions (v. 10, 11, 14; x. 16–39).

Mark: The gospel of Mark is written in the Pauline spirit, for pagans. Being, however, the oldest attempt at presenting the story of Jesus in full, it shows greater simplicity and better historical and geographical knowledge than the rest. It intentionally omits the term "the Law" ("Nomos"; comp. xii. 28 with Matt. xxii. 36), although it preserves the "Shema'" omitted in Matthew; it omits also Biblical quotations, only a few of which have been allowed to remain (i. 1, iv. 12, ix. 48), and expressions offensive to pagans. Characteristic is the addition of the words "a house of prayer for all the nations" (xi. 17; comp. Matt. xxi. 13 and Luke xix. 46). The Aramaic terms used by Jesus in his exorcisms (v. 41, vii. 34) seem to have been retained purposely.

Luke: The gospel of Luke is confessedly (i. 1) a compilation from older sources. It contains genuine legends about the birth of John the Baptist and of Jesus as they were current in Essene circles. The whole picture of John the Baptist and of Jesus as bearers of good tidings to the poor (iv. 14; vi. 20, 24–26) has the stamp of greater historical truthfulness. Here more than in the other gospels is Jesus represented as the friend of sinners (vii. 37–50; xv. 11–32; xviii. 10–14; xix. 1–10; xxiii. 39–43) and of the poor (xvi. 19–31). Especial interest is shown in the women in Jesus' company (viii. 2–3; xxiii. 55; xxiv. 10).

Historical Character.

The story of the good Samaritan (x. 25–37), possibly, was told differently in the original version (see Brotherly Love; Jesus of Nazareth). The compiler of Luke has, however, infused his Pauline spirit into his record (iv. 25–30, vii. 1–10); hence, instead of the twelve, the seventy apostles, for the seventy nations (x. 1; comp. xxiv. 47), and Adam in place of Abraham (iii. 38); though traces of the original Judean spirit are found in passages such as xxii. 30, where only the twelve tribes of Israel are spoken of as being judged in the future kingdom of Jesus. Luke differs from the other synoptic gospels in that it ignores Galilee as the rallying-point of the disciples of Jesus (Mark xvi. 7; Matt. xxviii. 7; and makes Jerusalem the starting-point and center of the new sect (xxiv. 52).

John: The gospel of John is the work of a Christian of the second century, who endeavors to construe a history of Jesus upon the basis of a belief in his supernatural existence. To him Jesus is no longer the expected Messiah of the Jews, but a cosmic being (viii. 23, 58; one with God the Father (x. 30, xiv. 10), through whom alone the salvation and resurrection are obtained (xiv. 6), while on the other hand the Jews were from the beginning implacable enemies, with whom he had nothing in common (vii. 1, 13, viii. 41–47, 59, x. 8, [v. 31, *cf. al.*]). All his discourses retain the same idea. God's fatherhood is understood only through the recognition of Jesus as His son (v. 36, xiv. 6, xv. 8–10, 26, *et al.*). The teaching of Jesus is summed up in the words: "A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another" (xiii. 34); and yet this teaching of love is combined with the most intense hatred of the kinsmen of Jesus. All the miracles performed by Jesus assume in John a symbolical character (vi. 26 and frequently). The Temple (ii. 21), the manna (vi. 32–59), the water libation on Sukkot (vii. 37), the light of Ḥanukkah (viii. 12, x. 22), the vine (xv. 1–17), "the way" (xiv. 6)—all these are turned into symbols of the Christ. In the preface, in place of the genealogies in Luke and Matthew, a heavenly pedigree is given (Logos, 1–18), written by one who desired to represent his advent as a new Creation.

The Older Traditions.

On closer observation, however, there is discernible in this gospel a substratum which points to an older tradition. Not only has it alone of all the gospels preserved the one possible date of the crucifixion of Jesus, the 13th of Nisan (xviii. 28), but the remark of Caiaphas the high priest, expressing fear of the Romans as the motive of the action against Jesus (xi. 48–50, xviii. 14, as well as Pilate's act (xix. 11), seems to be part of the older tradition. In fact, the historic element in the latter part of the gospel, which represents Jesus with all the pathos of human suffering, differs altogether in character from those in the earlier part that represent the superhuman Jesus. The oft-repeated formula, "that the saying might be fulfilled," which occurs in the latter part only (xii. 38, xiii. 18, xv. 25, xvii. 12, xviii. 9, xix. 24, 36) as throughout the entire first gospel, also betrays an older source. A greater familiarity with Jewish rites (xix. 14, 31), with Jewish personalities (see Nicodemus and even the geography of Palestine (i. 44, ii. 1, iv. 5, xi. 18, 21, xix. 13) is shown than in the other gospels. Another indication of an older tradition was made (Baumann in "Monatsschrift," 1853, pp. 249–270, 296–303, 345–356). There are, besides, genuine popular legends which can scarcely be the inventions of an Alexandrian metaphysician (comp. ii. 1–11, v. 2–12). The last chapter certainly emanated from another source. Possibly the original gospel was the work of John, to whom frequent allusion is made as "the disciple whom Jesus loved" (xiii. 23, xix. 26, 27, xx. 2, xxi. 7, 20), and a later compiler elaborated it into a gospel of Christian Love and Free Grace

Gudemann thinks that the whole book was written by a born Jew.

The Acts of the Apostles: The Acts of the Apostles is a continuation of the gospel of Luke (comp. i. 1-3 with Luke i. 1-3), and relates the history of the spread of the gospel in apostolic times, taking Jerusalem as the starting point while ignoring, like Luke xxiv. 52, the dispersion of the disciples after the crucifixion (alluded to in Mark xiv. 27 and Matt. xxvi. 31; see Weizsäker, "Das Apostolische Zeitalter," 1892, p. 1) and their first rallying in Galilee (Mark xiv. 28, xvi. 7; Matt. xxvi. 32, xxviii. 7, 10). Forty days' intercourse with the resurrected Jesus (i. 3; comp. Mark i. 13, and parallels), which preceded the transfiguration (i. 9; comp. Mark ix. 2-13), prepared the Apostles, who hitherto had looked for the establishment of a Jewish kingdom by Jesus (i. 6), for their work. The growth of the Church is given in round numbers. Beginning with 120 members under the leadership of Peter, chief of the Twelve Apostles (i. 15-26)—Matthew having taken the place of Judas, the relation of whose end here differs from that in Matt. xxvii. 3-10—the new sect is said to have increased to 3,000, as a result of the miracle of the pouring out of the Holy Spirit upon the multitude at Pentecost, which won converts from all the nations represented in Jerusalem (ii. 1-2; comp. I Cor. xv. 6, where "five hundred brethren" are referred to). This undoubtedly echoes the rabbinical Pentecost legend of the flashing forth of the Sinaitic word in seventy languages to reach the seventy nations of the world (Shab. 88b; Midr. Teh. to Ps. lxviii. 12; Philo, "De Decalogo," §§ 9-11; Spitta, "Apostelgeschichte," 1891, pp. 28 *et seq.*).

The description of the communistic life of the early Christians, their regular gathering in the Temple hall to spend the time in prayer and in works of charity, after the manner of the Essenes (ii. 42, iii. 2, iv. 32-37, v. 12, 25), seems to rest on facts. The institution of seven deacons who were elected by the laying on of hands and under the power of the Holy Spirit (vi. 3, 5) has its parallel in the Jewish community (Josephus, "Ant." iv. 8, § 14; *idem*, "B. J." ii. 20, § 5; Meg. 7a). It is interesting to note that the enemies of Jesus are correctly represented as the Sadducees (iv. 1, v. 17) and not, as in the gospels, the Pharisees, who are rather on his side (v. 17, xv. 5, xxiii. 6), though in the fictitious speeches of Peter, Stephen, and others, the Jews and not Pontius Pilate are spoken of as his crucifiers (iii. 13-15, vii. 52). Like the gospel according to Luke, the Acts of the Apostles is a compilation. The story of the death of Stephen (vi. 8-vii. 59) is, like the crucifixion story in the gospels, written in a spirit of hatred toward Jews; reference to the Romans is omitted when persecution of the new sect is mentioned (viii. 1).

Peter and Paul.

Two mythical narratives are given of the conversion through Peter of the Samaritans and of Simon the magician (viii. 4-24; comp. "Ant." xx. 7, § 2, and SIMON MAGUS), and of the eunuch of the Queen of Ethiopia through the apostle Philip (viii. 25-39). Very dramatic, but in conflict with his own account (Gal. i. 15 *et seq.*; I Cor. ix. 1, xv. 8), is the story of the conversion of Paul, which follows (ix. 1-30; comp. xxii. 6 *et seq.*, 26). By visions, and by the imparting of the Holy Spirit through Ananias, Saul, the persecutor of the Christians, is transformed into Paul, "the chosen vessel" to spread the new faith among both Jews and Gentiles. First, however, Peter is represented as having converted the heathen by miraculous cures (ix. 31-42), the proselytes being in Jewish terms called "yere shamayim" (= "God-fearing ones"; x. 2, 7, 22, 28, 35; xiii. 16, 26-50; xvi. 14; xvii. 1, 17); he succeeded in having the Holy Spirit poured out also upon uncircumcised converts (x. 45).

Finally, Peter is described as having been won over by a special vision to the Pauline view disregarding the dietary laws (xi. 1-18). The whole story is intended to reconcile the wide differences existing between Peter's and Paul's teachings and to bridge over the gulf between the Judæo-Christian sect under the leadership of James and the Pauline church. From this point of view the origin of the name of "Christian" in the community of Antioch can be explained, Barnabas being ranked above Paul, and the Antioch church being represented as an offshoot of the Jerusalem church. Peter is dismissed with a miraculous story describing his release from prison and the punishment of Herod by a sudden death (xii. 1-24); and the missionary travels of Paul are related in the latter part of the book (xiii.-xxviii.).

Spirit of Jewish Proselytism in Christianity.

However much these reports differ from Paul's own writings (see Gal. i. 21, ii. 1, *et al.*), they interest the Jewish investigator, inasmuch as they describe the progress of the Church along the lines of the synagogue and of Jewish proselytism. The apostles Barnabas and Paul engaged in the work of collecting gifts for the holy church at Jerusalem (xii. 25, xvii. 1, 10), traveled as prophets and teachers wheresoever the Holy Spirit of the Church, invoked through prayer and fasting, bade them go (xiii. 1-4), and preached the Gospel in the Jewish synagogue (xiii. 5, 14; xiv. 1; xviii. 4, 19; xix. 8), addressing Jews and proselytes (xiii. 16, 26, 43; xviii. 7). They won the heathen chiefly by miraculous cures, which even caused their own deification (xiv. 8-13; xxviii. 6), but encountered fierce opposition from the Jews (xiii., xiv.-xvii., *et al.*).

Three great journeys by Paul are reported. The first, through Cyprus and Asia Minor, culminated, according to Acts xv. 1-31, in the establishment of the fundamental rule laid down by the church of Jerusalem for the admission of proselytes. For great as was the success of Barnabas and Paul in the heathen world, the authorities in Jerusalem insisted upon circumcision as the condition of admission of members into the church, until, on the initiative of Peter, and of James, the head of the Jerusalem church, it was agreed that acceptance of the Noachian LAWS—namely, regarding avoidance of idolatry, fornication, and the eating of flesh cut from a living animal—should be demanded of the heathen desirous of entering the Church.

After the separation of Paul from Barnabas, owing to differences regarding the fitness of Mark as their companion (xv. 35-41), and after the Abra-

hamic rite had been performed upon his companion Timothy (xvi. 1-3; comp. Gal. ii. 3-18), Paul is represented as having undertaken his second journey at the bidding of the Holy Spirit. He went to Phrygia, Galatia, and Macedonia to preach the Gospel, but avoided Asia and Mysia (xvi. 6-xxii. 11). In Philippi he founded the first church in Europe, owing his success (according to xvi. 14–40) chiefly to miracles and winning especially women for the Gospel (xvii. 4, 12). The climax of his second trip was his address, delivered at the Areopagus, to the men of Athens. With a witty reference to the inscription, "To an unknown god" (that is, to undiscovered deities), found upon some of the Greek altars, he admonished the idolatrous people to turn to the God of heaven and earth, the Father of all men, in whom they all lived and moved and had their being, but whom they knew not; to cast aside their gods of gold and silver and stone, and prepare themselves in repentance for the great Day of Judgment, on which the crucified and arisen Christ will judge the world (xvii. 16–34). The tenor of this discourse is so thoroughly monotheistic and un-Pauline that the presumption is that, with the exception of the closing sentence, which refers to Jesus as judge of souls, it is copied from one of the many Jewish propagandist writings which circulated in Alexandria.

In Corinth, where he stayed for a year and a half, Paul won, notwithstanding the opposition of the Jews, many adherents, especially among the proselytes, Aquila of Pontus and his wife Priscilla also having been engaged there in the work of proselytism (xviii. 1–17). In Ephesus he met Apollos of Alexandria, a follower of John the Baptist, and he succeeded—so the story goes—in persuading him and his eleven disciples to identify their "Way of God" with his own. By the laying on of his hands he communicated the Holy Spirit to them, so that, like the converts at the Pentecost miracle, they "spake with tongues and prophesied" (xviii. 18–xix. 7). His two years' stay in Ephesus was especially productive of miraculous cures, which so eclipsed the works of the magicians who made the Ephesian scrolls famous throughout the world, that, "in the sight of all, they burned these scrolls, which were valued at 50,000 pieces of silver." The idol-traders of Diana of the Ephesians created a riot because idols were no longer bought by the people, owing to Paul's preaching, and the consequence was that he was compelled to leave the city with his companions (xix. 8–41).

Paul the Miracle-Worker.

Paul's third journey had Rome for its goal. He first traveled through Asia Minor and Greece, again warning the people against the Gnostic heresies; there were "wolves in sheep's clothing" that would do great harm to the faith. Then he went to Judea, and, in spite of the warnings he received through the Holy Ghost and the seven daughters of the evangelist Philip, who were prophetesses, and a Jewish prophet by the name of Agabas, he went to Jerusalem and appeared before James and the other authorities of the Church. Reproached for not having observed the rules regarding the admission of converts, he purified himself, went with his companions to the Temple, and offered a sacrifice, but when pointed out as the one who slandered through the Jews preaching against the Law and the Temple, he was cast out of the Temple and almost killed by the crowd of people. Summoned before the Roman captain, he related the history of his life, so stating his belief in the resurrection as to please the Pharisees but provoke the Sadducees (xxi.–xxiii. 9).

Paul before Felix.

Before the prefect Felix in Cæsarea Paul was charged with having made incendiary speeches in various countries and with having profaned the Temple (xxiv. 1–xxv. 6). In answer to this charge he points out that he had all along been collecting money for the Temple treasury and had himself brought sacrifices there, and that he is only being arraigned for his belief in the resurrection (xxiv. 10–21). The prefect, known as a Jew-hater of the worst type, is deeply impressed by Paul's plea for the Christian faith, but his greed induces him to hand Paul over as prisoner to his successor Festus (xxiv. 24–27). Paul recounts the history of his life before Agrippa, the King of Judea, who is so impressed as to exclaim, "Almost thou persuadest me to be a Christian" (xxvi. 1–28). But because Paul desired, as a Roman citizen, to be judged by the emperor himself, he was sent to Rome (xxv. 11, xxvi. 32). The voyage was the occasion of new proof of the miraculous powers of Paul: he predicted the storm that, but for him, would have wrecked the ship, was recognized as a benefactor and savior by the captain, and was treated with great consideration (xxvii.). Other miracles performed by him on the ship caused the people to regard him as a god. As in Asia Minor he won the people of Italy by his wonderful cures. The book closes with the story of his arrival at Rome, where for the first time he met Jews without being able to win them for the new faith; though during a two years' stay he succeeded in making converts among the heathen (xxviii. 1–31).

The whole work, like the Gospel of Luke, is a compilation from several sources, among which one is a historical document written by a companion of Paul who had kept a journal of his travels. The so-called "We" source (xvi. 10–17, xx. 5–6, 13–15, xxi. 1–18, xxvii. 1–xxviii. 16). The greater part is written with the ostensible purpose of reconciling Paul's acts with the views of the Judæo-Christian Church. The miracle tales, however, appear to be drawn from popular tradition and to have been committed to writing, possibly at an early date.

For the Jewish investigator the Acts of the Apostles is of twofold interest. It shows how the propagandic work of the Jews extended over the entire Greek and Roman world, Jewish proselytes having paved the way for Paul as well as the followers to win the pagan world. In all the cities of the Greek was spoken the synagogues formed centers of instruction for Jews and the "God-fearing" proselytes, and their mention in connection with all the places visited by Paul shows how the Jewish settlements extended over the highroads of commerce under the Roman empire. The story of the Acts also indicates that the progress of Christianity in its earliest

stages was due not to the learned arguments of Paul and his dogmatic views, however potent a factor they afterward became in the formation of the creed, but to the miracles thought to have been wrought by him and the rest of the apostles and other leaders of the Church. These appealed to the masses and made converts in large numbers. In this respect the Acts of the Apostles is the logical sequel of the gospels.

See, for the Pauline epistles, SAUL OF TARSUS; for the Petrine epistles, SIMON CEPHAS; for the Apocalypse of John and the epistles ascribed to John, REVELATION; for the gospels in the Talmud, GILYONIM. See also JAMES, GENERAL EPISTLE OF.

E. C. K.

NEW-YEAR.—**Biblical Data:** In the earliest times the Hebrew year began in autumn with the opening of the economic year. There followed in regular succession the seasons of seed-sowing, growth and ripening of the corn under the influence of the former and the latter rains, harvest and ingathering of the fruits. In harmony with this was the order of the great agricultural festivals, according to the oldest legislation, namely, the feast of unleavened bread at the beginning of the barley harvest, in the month of Abib; the feast of harvest, seven weeks later; and the feast of ingathering at the going out or turn of the year (תקופת השנה בצאת השנה; see Ex. xxiii. 14–17; xxxiv. 18, 22–23; Deut. xvi. 1–16).

Blowing the Shofar on New-Year's Day.
(From a Passover Haggadah, Amsterdam, 1695.)

This system of dating the New-Year is that which was adopted by the Semites generally, while other peoples, as the Greeks and Persians, began the year in spring, both methods of reckoning being primarily agricultural and based on the seasons of seed-time and harvest.

The Regnal Year.

The regnal year was evidently reckoned in the same way as late as the end of the seventh century B.C. This is evident from the account of the eighteenth year of King Josiah, in which only by such a reckoning can sufficient time be allowed for the events of that year which precede the celebration of the Passover, assuming, of course, that the Passover was celebrated at the usual time in the spring (II Kings xxii. 3, xxiii. 21–23). Only in the same way can the fourth year of Jehoiakim be made to synchronize with the twenty-first year of Nabopolassar, in which the battle of Carchemish was fought, and also with the first year of Nebuchadrezzar, the Babylonian year having been reckoned from the spring (Jer. xxv. 1, xlvi. 2). The second half of the Hebrew year would thus correspond to the first half of the Babylonian year. In Ezek. xl. 1 the prophet has his vision at the beginning of the year, apparently in the month of Tishri. The Levitical law places the beginning of the Sabbatical year in the autumn, on the tenth day of the seventh month, according to the later reckoning (Lev. xxv. 9). It has been pointed out also that the story of the Flood places the beginning of the deluge on the seventeenth day of the second month, which would, on an autumn reckoning, coincide with the beginning of the rainy season (Gen. vii. 11; Josephus, "Ant." i. 3, § 3).

Possibly Two Modes of Reckoning.

There is much difference of opinion as to whether or not there was in pre-exilic times a second mode of reckoning from the vernal equinox. This inference has been drawn from such passages as II Sam. xi. 1, I Kings xx. 22, 26, and II Chron. xxxvi. 10. The expression used here, "at the return of the year," is, however, sufficiently explained as "the time when kings go out"; that is to say, the usual time for opening a military campaign. Of course if the law of the Passover (Ex. xii. 1; Lev. xxiii. 5; Num. ix. 1–5, xxviii. 16–17) is pre-exilic, the question admits of no further argument. It seems, however, to be now very generally accepted that this law in its present form is not earlier than the sixth century and that it represents post-exilic practise. According to this legislation, which henceforth prevailed, the month Abib, or Nisan (March–April), became the first of the year. It is possible that this change was due, in part at least, to the influence of the Babylonian sacred year, which likewise began with the month Nisan. It

CELEBRATION OF THE NEW-YEAR IN GERMANY IN THE EIGHTEENTH CENTURY.
(From Bodenschatz, "Kirchliche Verfassung," 1748.)

appears, however, that the festival of the New-Year continued to be observed in the autumn, perhaps originally on the tenth, and later on the first day of the seventh month Tishri. Josephus asserts (*l.c.* i. 3, § 3) that while Moses appointed Nisan to be the first month for the sacred festivals and other solemnities, he preserved the original order of the months for buying and selling and for the transaction of other business. The Seleucidan calendar, from 312 B.C., placed the beginning of the year in the autumn, but it appears that the Palestinian Jews still reckoned from the spring and dated the Seleucidan era according to that reckoning (see Schürer, "The Jewish People in the Time of Jesus Christ," 2d ed., Eng. transl., I. i. 36–46, on the dates in the Books of Maccabees; comp. Esth. iii. 7).

How Celebrated.

It is altogether probable that the beginning of the year was celebrated from ancient times in some special way, like the New Moon festival. The earliest reference, however, to such a custom is, probably, in the account of the vision of Ezekiel (Ezek. xl. 1) which, as stated above, took place at the beginning of the year, on the tenth day of the month (Tishri ?). On the same day the beginning of the year of jubilee was to be proclaimed by the blowing of trumpets (Lev. xxv. 9). According to the Septuagint rendering of Ezek. xlv. 20, special sacrifices were to be offered on the first day of the seventh month as well as on the first day of the first month. This first day of the seventh month was appointed by the Law to be "a day of blowing of trumpets" (יום תרועה). There was to be a holy convocation; no servile work was to be done; and special sacrifices were to be offered (Lev. xxiii. 23–25; Num. xxix. 1–6; comp. *ib.* x. 1–10). This day was not expressly called New-Year's Day, but it was evidently so regarded by the Jews at a very early period (see R. H. i. 1).

Bibliography: Hastings, *Dict. Bibl.* s.v. *Time*; Cheyne and Black, *Encyc. Bibl.* s.v. *Year* and *New Year*; Benzinger, *Arch.*; Dillmann, *Monatsberichte, Societas Regia Scientiarum*, Berlin, 1881.

S. J. F. McL.

—In Rabbinical Literature: The Rabbis recognize four beginnings of the year from different standpoints: (1) the 1st of Nisan for regnal dating; it was based on the Exodus (comp. I Kings vi. 1); (2) the 1st of Tishri, as, agricultural New-Year the beginning of the harvest (Ex. xxiii. 16, xxxiv. 22); (3) the 1st of Elul for reckoning tithes of cattle (R. Eleazer, however, would reckon these from the 1st of Tishri); and (4) the 1st, or, according to Bet Hillel, the 15th of Shebaṭ, the New-Year for Trees.

According to the Talmud, servants were formally freed on the 1st of Tishri, but were allowed to remain on the homesteads of their former masters and to enjoy themselves for ten days, until Yom Kippur, when the trumpet was blown (Lev. xxv. 9) as a signal for their departure, and for the restoration of the fields to their original owners (R. H. 8b). This is cited to explain the passage in Ezek. xl. 1: "the beginning of the year in the tenth day of the month," which refers to the jubilee year that occurred on the twenty-fifth anniversary of the Exile ('Ar. 12a).

The observance of the 1st of Tishri as Rosh ha-Shanah, the most solemn day next to Yom Kippur, is based principally on the traditional law to which the mention of "Zikkaron" (= "memorial day"; Lev. xxiii. 24) and the reference of Ezra to the day as one "holy to the Lord" (Neh. viii. 9) seem to point.

Rosh ha-Shanah.

The passage in Psalms (lxxxi. 5) referring to the solemn feast which is held on New Moon Day, when the shofar is sounded, as a day of "mishpaṭ" (judgment) of "the God of Jacob" is taken to indicate the character of Rosh ha-Shanah. Rosh ha-Shanah is the most important judgment-day, on which all the inhabitants of the world pass for judgment before the Creator, as sheep pass for examination before the shepherd (R. H. i. 2; see Day of Judgment). Three books of account are opened on Rosh ha-Shanah wherein the fate of the wicked, the righteous, and those of an intermediate class (not utterly wicked) are recorded. The names of the righteous are immediately inscribed, and they are sealed "to live." The middle class are allowed a respite of ten days till Yom Kippur, to repent and become righteous (R. H. 16b); the wicked are "blotted out of the book of the living" (Ps. lxix. 28).

The zodiac sign of the balance for Tishri is claimed to indicate the scales of judgment, balancing the meritorious against the wicked acts of the person judged. The taking of an annual inventory of accounts on Rosh ha-Shanah is adduced by R. Naḥman b. Isaac from the passage in Deut. xi. 12, which says that the care of God is directed from "the beginning of the year even unto the end of the year" (R. H. 8a). The 1st of Tishri was considered by the best authorities as the beginning of Creation; *e.g.*, by R. Eliezer, against the opinion of R. Joshua, however, who held the 1st of Nisan as the first day of Creation (R. H. 11a; Targ. Jonathan on Gen. vii. 11, counts the second month as Marḥeshwan). On Rosh ha-Shanah the means of sustenance of every person are apportioned for the ensuing year (B. B. 10a); so also are his destined losses. The indications of the weather prognostications, according to R. Zebid, may likewise be ascertained on Rosh ha-Shanah: If the day be warm, it indicates a warm year; if cold, it foretells generally a cold year (*ib.* 147a).

As an omen of good luck for the New-Year, Abaye said one should eat on Rosh ha-Shanah pumpkins, fenugreeks, leeks, beets, and dates (Hor. 12a), because they all grow quickly and because, it is declared, their names in Aramaic mean "plentiful" or "forgiveness." Ezra told the people on Rosh ha-Shanah (the first of the seventh month) to "eat the fat, and drink the sweet" (Neh. viii. 10).

Omens of Good Luck.

The prevailing custom was to partake of some specially palatable meal on New-Year's eve. "In France in the twelfth century the custom was to supply the table with red apples; in Provence, with grapes, figs, and a calf's head, or anything new, easily digested, and tasty, as an omen of good luck to all Israel" (Maḥzor Vitry, p. 362). R. Jacob Mölln (14th cent.) in his "Maharil" mentions the custom of eating apples with honey and a deer's head in remembrance of the 'Akedah incident. Another reason for eating an animal's head is to presage

that the consumer will be "ahead" and not backward in his undertakings during the ensuing year. But one may not eat nuts on Rosh ha-Shanah, as the numerical value of the letters in the Hebrew term for nut, אגוז, is equivalent to that of the letters חטא = "sin" (het minus the vowel א = 17), and also for the more plausible reason that nuts stimulate saliva and consequently distract one's mind from his prayers on the solemn day.

In modern times the table is served with grapes, other fruits, and honey. After the benediction of "Ha-Mozeh" the bread is dipped in the honey, when the following benediction is recited: "May it please Thy Lord our God and God of our fathers to renew for us a good and sweet year." The feasting is in anticipation that the prayers will be acceptable, and in reliance on the goodness of God. In ancient times the Jews on Rosh ha-Shanah were dressed in white. "Unlike the accused who is dressed in black before the tribunal, the Jews are dressed in white on the Day of Judgment" (Yer. R. H. i. 3).

The idea of a good omen probably introduced the custom in the Middle Ages of greeting one another on New-Year's eve with "Le shanah ṭobah tikkateb" = "Mayest thou be inscribed for a good year," with reference to the book of life of the righteous.

The Second Day.

Only the 1st of Tishri was celebrated as New-Year's Day in Palestine prior to the time of R. Johanan b. Zakkai; but ever since, Palestine, like other countries, observes Rosh ha-Shanah for two days (see PALESTINE, LAWS RELATING TO). The Zohar lays stress on the universal observance of two days, and claims that the two passages in Job (i. 6 and ii. 1), "when the sons of God came to present themselves before the Lord," refer to the first and second days of Rosh ha-Shanah, observed by the Heavenly Court before the Almighty (Zohar, Pinehas, p. 231a).

For the services on Rosh ha-Shanah, see PRAYER; for the ceremony and significance of the shofar-calls, see SHOFAR; and for the ceremony of "tashlik" on the first day of Rosh ha-Shanah, see TASHLIK; see, also, DAY OF JUDGMENT; GREETING, FORMS OF; MONTH; SELIḤOT.

BIBLIOGRAPHY: *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 581–603; Carl Rehfuss, *Sermon for Rosh ha-Shanah, 1839*, in Kayserling, *Bibliothek Jüdischer Kanzelredner*, pp. 359–368; *Addresses to Young Children*, xxii. 202–212, London, 1858; Schwab, *Contribution to the History of Reform of the Jewish Ritual*, L., St. Joseph, Mo., 1904; *idem*, in *Jewish Messenger*, Oct. 3, 10, 1902; *Some New Year's Cards*, in *Jew. Chron.* Sept. 18, 1903.

W. B. J. D. E.

NEW-YEAR FOR TREES: The anniversary of the festival of trees, which occurs on the 15th of Shebaṭ (roughly corresponding to Feb. 1), is known as "Ḥamishshah 'Asar bi-Shebaṭ," or as "Ḥamishshah 'Asar" (= "the fifteenth"), and is celebrated by eating various kinds of fruits and by a special liturgy arranged for the day. The festival, which is a semi-holy day, is observed only as a traditional custom: it is not mentioned as obligatory in the codes. Originally the New-Year's Day for Trees was set aside for settling the tithes of the fruits (see NEW-YEAR IN RABBINICAL LITERATURE); but the day was perhaps also observed as one for the plantation of new trees. Owing to climatic conditions affecting the planting, the date was not settled in the earliest periods. The Bet Shammai fixed upon the 1st of Shebaṭ as the day. Judah ha-Nasi I. planted a "plant of joy" on Purim (14th of

Arbor Day.

Adar, following Shebaṭ). What this "plant of joy" was is not quite clear. The Talmud (Meg. 5b) says it was a "royal aburneki" (אבורנקי של מלכים) ("citron-tree"; Kohut, "Aruch Completum"; see also Rashi *ad loc.*). The custom in Jerusalem was to plant a cedar-tree for every new-born male and a cypress-tree for every female. When a marriage was about to take place the trees were cut down and used as posts for the nuptial canopy (Giṭ. 57a). The revival of the festival by eating fruits instead of planting trees dates back probably no earlier than the sixteenth century, when the cabalists settled in Palestine. Nathan Benjamin of Gaza in his "Ḥemdat Yamim" arranged a liturgical reading for the night preceding the 15th of Shebaṭ. It consists of a collection of excerpts bearing on the subject of trees and fruits, from the Bible, Talmud, and Zohar, and ends with a special prayer. This collection is also printed in a separate pamphlet entitled "Peri 'Eẓ Hadar." The following are the principal extracts from the Bible: Gen. i. 11–13; Lev. xxvi. 3–13; Deut. viii. 1–10; Ezek. xvii., xlvii. 1–12; Joel ii. 18–27; Ps. lxv., lxxii., cxxvi., cxlvii. This book is read in the yeshibot and synagogues, in the intervals between the courses of fruit. The number of courses enumerated is seventeen, and includes olives, dates, grapes, figs, pomegranates, citrons, apples, pears, quinces, berries, nuts, and carobs.

Modern Form of Festival.

The cabalist R. Ḥayyim Vital names thirty species of fruit, which he divides into three groups of ten each, representing the ten Sefirot in their respective grades of "Beriah," "Yezirah," and "Asiyah." Under the first grade are classed grapes, figs, apples, etc., which have a soft skin with small pips that may be eaten. The second grade comprises olives, dates, etc., which have soft skins but hard stones. The third grade includes different kinds of nuts which have hard shells and hard kernels. The cabalists consider the eating of the fruit of trees as a form of exculpation for the original sin of eating of the Tree of Knowledge.

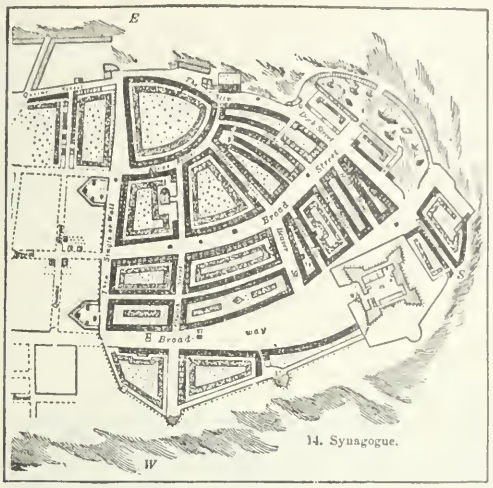
In modern times the Sephardim in the Orient, particularly in Jerusalem, celebrate the day in the manner described in the manual "Peri 'Eẓ Hadar." The Ashkenazim in Jerusalem, after the morning prayer, chant the liturgical piyyuṭim belonging to the Arba' Parshiyyot (the four Sabbaths preceding Passover) of the Shaḥarit service. In Russia and other eastern European countries the Jews generally observe Ḥamishshah 'Asar by eating various kinds of fruit, especially fruits imported from Palestine, such as carobs. The children are granted absence from school and join in eating the fruits, the meal being preceded by a benediction and the "Sheheḥeyanu" for all new fruits.

BIBLIOGRAPHY: *Ḥemdat Yamim*, ii., § 83, pp. 37a–39a, Leghorn, 1763; Luncz, *Jerusalem*, i. 43; idem, *Luaḥ*, note on 15th of Shebaṭ; Frischmann, *Miktabim Nibḥarim*, pp. 178–180; *La Festa degli Alberi*, in *Il Vessillo Israelitico*, 1899, xlvii. 413; Imber, in *Menorah*, 1902, xxxiii. 242.

E. C. J. D. E.

NEW YORK: Chief commercial city of the state of New York and the largest city of the United States; contains a larger Jewish population than any other city in the world.

History: When Jews settled in New York, about 1654, during the Dutch period, the Jewish population of Holland was very small, and the Jewish settlers were largely Sephardic exiles from Brazil and the West Indies, with an appreciable sprinkling of Ashkenazim from Holland and, subsequently, from England. England, to which Jews were readmitted soon after, had only a small Jewish population, and accordingly there were few Jewish immigrant settlers from that country during the period of English dominion, from 1664 to the close of the Revolution. It was only from the beginning of the nineteenth century, when the German tide of immigration to America became considerable, carrying in its wake a Polish Jewish immigration, that the Jewish population of New York was heavily augmented. A new influx began about 1881, when Russian persecution drove hundreds of thousands of Jews to America's shores, Rumanian persecution during the last five years further augmenting the number. The history of the growth of the New York Jewry falls therefore into three periods; the first runs to 1812, when it numbered approximately five hundred souls; the next, the period of German immigration, runs to about 1881; the third period, that of Russian immigration, extends from that date to the present time (1904), when the Jewish population of the city is estimated at 672,776.



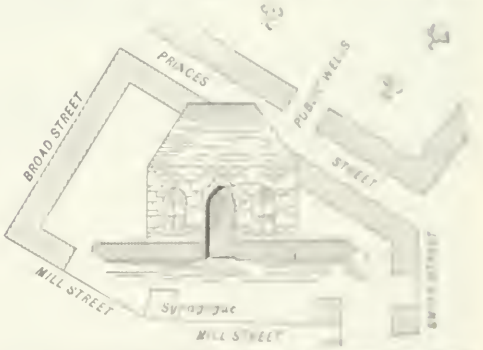
New York City in 1695, Locating the Synagogue.

The Dutch Period (1654-64): It was fortunate for American Jewry that the territory of New York, then known as New Netherlands, was a Dutch possession in 1654. This was so not merely because some of the most enterprising of the Jews who fled from Brazil in that year, upon the Dutch capitulation, were enabled to look with considerable confidence to Dutch hospitality there, but because the more liberal and modern Dutch laws continued in theory and in practise to confer greater rights and privileges upon Jewish residents in New York under the English [illegible] granted for many decades after. But Jewish relations to the Dutch colony of New Netherlands considerably antedated the [illegible] When the Dutch West India Company was formed in 1620, Jews became influential stockholders and began immediately to exert an important influence upon the shaping of the company's [illegible]

When the Dutch were finally expelled from Brazil in 1654, several thousand Jews resident there felt compelled to take to flight, and a party of twenty-three of these fugitives arrived at New Amsterdam on the ship "Saint Catarina" in Sept., 1654, and formed the first considerable avowedly Jewish settlement within the present limits of the United States; they seem to have arrived via the West Indies. There were, doubtless, a few isolated Jewish immigrants to North America prior to this date. In fact it is known that one Jacob Barsimson arrived in New Amsterdam from Holland on the ship "Pear Tree" in July, 1654, and there are references to several Jews having left Holland for New Netherlands in 1652.

Settlers in New Amsterdam.

In the case of the party from Brazil, their advent was at once signalized by legal proceedings against them: they had made themselves jointly responsible to the officers of the vessel for the passage-money of each, and several of the party were unable to pay their fares, most probably because they had been despoiled of their effects before arrival. The municipal authorities, on the application of the captain, found themselves compelled to direct the imprisonment of two of the number, after the sale of the effects of the party, until the money due had been paid. In these proceedings reference was made to remittances which some of the party shortly expected from Holland, while some had already paid their own passage-money and were required by agreement to pay for others; so it is not fair to infer that all these arrivals were indigent. While these cases were still pending another party of Jews, of greater means, arrived from Holland. These proceedings, and probably personal bigotry and irascibility, led Peter Stuyvesant, the Dutch governor of New Netherlands, to order them to leave the colony, in which course he was objected by some of his associates. But before these orders



Sketch and Site of the Old Mill Street Synagogue, New York.

could be executed instructions of a liberal character from the directors of the Dutch West Indies Company arrived, superseding local orders against the Jews. Stuyvesant's ire may have been again aroused by the report that more Jews were expected shortly from Holland, who would "then build here a synagogue." Under date of April 26, 1655, the directors of the Dutch West Indies Company instructed Stuyvesant that the prohibition of Jewish settlement recommended by him "would be unreasonable and unfair, especially because of the considerable losses sustained by the Jews in the taking of Brazil, and also because of the large amount of capital which they have invested

Attitude of Stuyvesant.

in shares of this company. . . . They shall have permission to sail to and trade in New Netherlands and to live and remain there, provided the poor among them shall not become a burden to the company or the community, but be supported by their own nation."

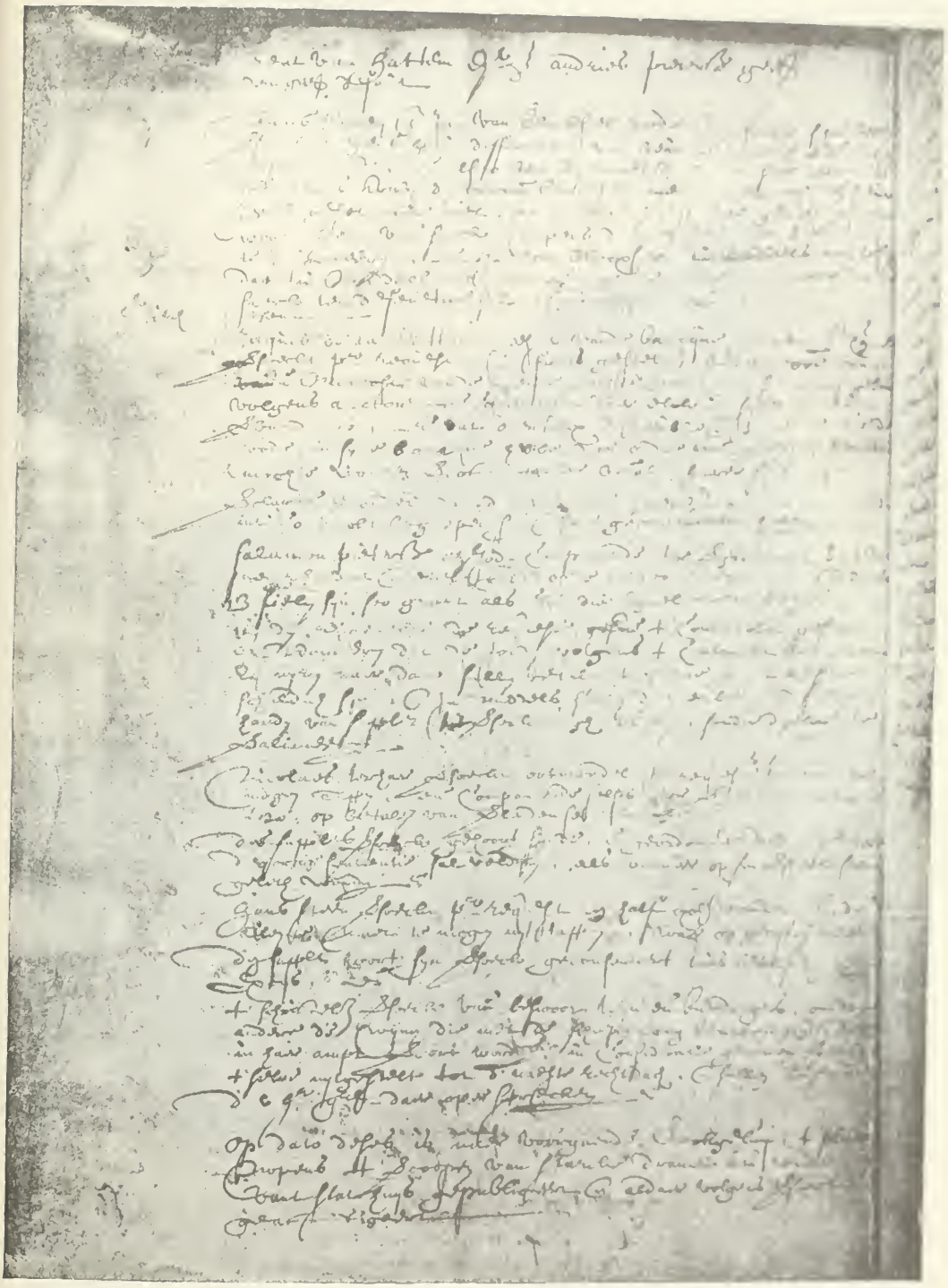
Stuyvesant vouchsafed only a grudging assent to these instructions, and declined to permit one of these early Jewish settlers, Salvator d'Andrade, to purchase a house and lot in New Amsterdam, curtailed the right of Abraham de Lucena and others to send goods for purposes of trade to the Delaware River, and levied a special military tax on Jewish settlers, despite their protests, in Aug., 1655, Jews not being permitted to mount guard with other citizens. Further Jewish appeals to the directors at home resulted in a vigorous reproof of Stuyvesant coupled with more specific directions in favor of Jewish settlers, expressly providing that they should enjoy all the civil and political rights in New Netherlands which were accorded them in Amsterdam, and including express authorization to acquire real estate and to trade in the adjacent district. The specific limitations upon their rights contained in these instructions were fraught with important consequences, however, and should be noted:

"Jews or Portuguese people, however, shall not be employed in any public service (to which they are neither admitted in this city), nor allowed to have open retail shops; but they may quietly and peacefully carry on their business as beforesaid and exercise in all quietness their religion within their houses, for which end they must without doubt endeavor to build their houses close together in a convenient place on one or the other side of New Amsterdam—at their choice—as they have done here."

SEWARD PARK, THE CENTER OF THE NEW YORK GHETTO.
(From a photograph.)

The prohibition against engaging in retail trade compelled Jewish residents to direct their energies particularly to foreign and intercolonial trade, which resulted in pecuniary profit not merely to themselves, but also to the whole colony, for they were peculiarly well situated for opening such commercial intercourse with their brethren, scattered all over the world, having common ties of language, blood, and mutual confidence, and dealing in the most varied articles. Jews were accordingly the pioneers of this trade in New Netherlands, and continued throughout the

Influence on Colonial Foreign Trade.

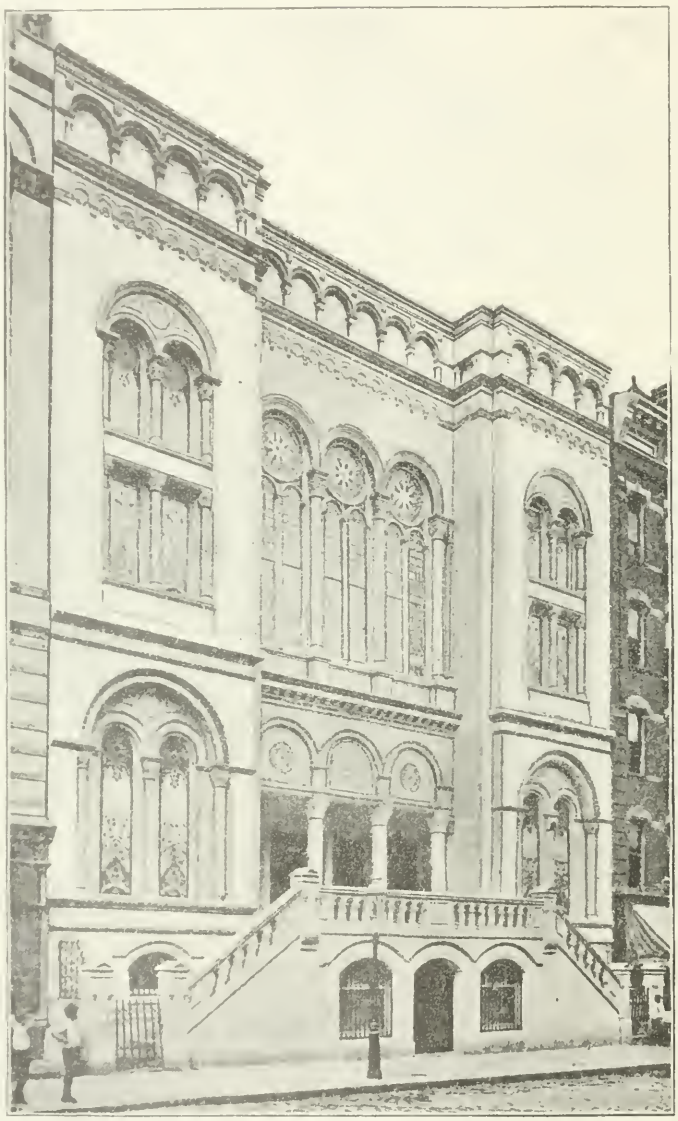


FIRST ENTRY IN THE DUTCH RECORDS OF NEW YORK CITY RELATING TO THE JEWS. DATED SEPT. 7, 1654.

(From the original Dutch records in the City Hall Library, New York.)

whole colonial period to be among the most prominent importers and exporters. So far as the establishment of a ghetto is concerned, there is no reason to believe that this provision was ever enforced, and Jews resided at will throughout the territorial limits. The provision concerning their religious worship did not forbid the private practise of their rites, but only the public establishment of a synagogue, which had been the particular grievance of the local authorities. The consequence is that the origin of the religious gatherings of the little community is shrouded in darkness, though indications are that private religious worship began about 1654, immediately after their arrival.

That the settlers joined in efforts to observe the ceremonies of their faith from the date of their arrival is certain, for it is known that in July, 1655, they applied to the municipal authorities for a grant of land for a burying-ground, which application was refused on the ground that there was no present need for it. The need soon arose, however, and on July 14, 1656, a lot was granted them "for a place of interment," apparently without charge, the site of which Judge Daly shows was on New Bowery, near Oliver street, and which the Jewish community augmented by the purchase of adjoining tracts in 1681, 1729, and 1755. The oldest decipherable inscription on the tombstones in this cemetery is that of Benjamin Bueno de Mesquita, dated 1683, one Joseph Bueno, presumably of the same family, having purchased the tract acquired in 1681.



Calvarier Shul, Pike Street, New York.
(From a photograph.)

In 1657 one of these early settlers, Asser Levy, applied for the burgher right, which was essential to the carrying on of certain vocations, and showed that he had exercised such right in Amsterdam, but he found that it was necessary to appeal to the director-general and council before an order (April 26, 1657) admitting Jews to citizenship was obtained, the municipal authorities having denied the application. A few days before this determination on appeal, an application of one Jacob Cohen-Hendricus, "to bake and sell bread within this city, as other bakers, but with closed doors," was denied by the Court of Burgomasters as contrary to the privileges granted to the burghers by the director-general and council, and against the orders of the lord mayors. Whether this determination was reversed by the Asser Levy decision admitting Jews to burgher rights, or was persisted in, so that the baking and selling of bread were regarded as one of the fields of retail trade closed to the Jews under the instructions from the directors of the company, can not be definitely determined.

By this time the Jews had acquired definite and valuable rights, even though somewhat restricted, and the municipal authorities began to treat them liberally. Thus, on June 3, 1658, the Court of Burgomasters, apparently on its own initiative, declined to permit judgment in civil actions to be taken against Jacob Barsimson, a Jew, holding that "though defendant is absent, yet no default is entered against him, as he was summoned

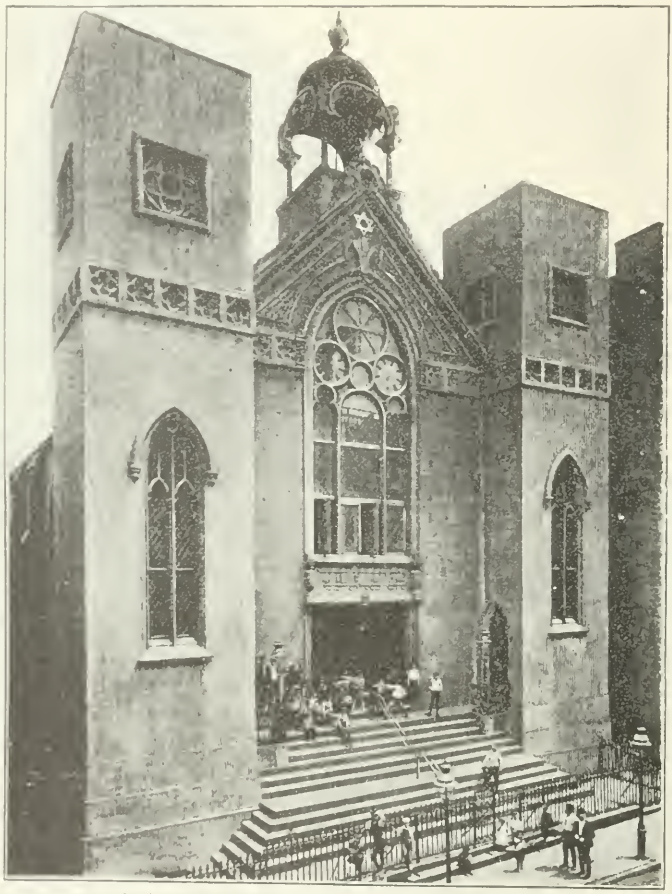
on his Sabbath": an instance of religious toleration and just dealing foreshadowing a New York statute of two centuries later that made it a misdemeanor maliciously to serve any one with process on his Sabbath, or with process returnable on that day ("New York Penal Code," § 271). Similarly, the municipal authorities licensed Asser Levy and Moses Lucena, Oct., 1660, as sworn butchers, providing on their application that they might take the oath at the hands of the officer "agreeably to the oath of the Jews," and with the reservation that they should not be bound to kill any hogs.

TEMPLE BETH-EL, FIFTH AVENUE, NEW YORK.
(From a photograph.)

English Period (1664-1776): Charles II. having granted New York to his brother James, subsequently James II., the fleet sent out in 1664 under Colonel Nicholls succeeded in seizing the colony; the articles of capitulation guaranteed to all residents the rights of free denizens, and all their property rights, and provided that the Dutch there should enjoy liberty of conscience. It was apparently because of these terms, confirmed by the Treaty of Breda in 1667, that Jewish residents under the new order continued in their established rights, although the same effects result from the principles of English law that conquered territory continues to be governed by its former laws, except in so far as expressly changed by law. As governor, Nicholls, in 1665, promulgated the "Duke's Laws," which contained a clause safeguarding religious rights,

"who professed faith in God by Jesus Christ," though this clause was purely negative.

In 1685 two determinations were reached concerning the Jews, both antagonistic; one concerned the application of Saul Brown to trade at retail, which was denied, though he was permitted to engage in wholesale trade with the governor's consent; the other ruling, made by the mayor and common council on the application of the Jews for liberty to exercise their religion, was to the effect "that no public worship is tolerated by Act of Assembly but to those that profess faith in Christ, and therefore the Jews' worship is not to be allowed." It will be observed that this ruling is limited to "public" worship, and is based upon the local act of assembly, and Judge Daly suggests that Governor Dongan, who was a liberal and enlightened man, may have taken advantage of the absence of such limitation in his second set of instructions, in 1686, and have authorized public Jewish worship. Some form of semi-private Jewish "separate meetings" already existed, and are referred to in Dominie Selyn's report to the Dutch classis in 1682; and Chaplain John Miller's map of New York in 1695 shows a Jews' synagogue on the south side of Beaver street, near Mill street, recording also that Saul Brown (a name derived from "Morenu") was its minister, and that the congregation comprised twenty families.



Beth Hamedrash Hagodol, Norfolk Street, New York.
(From a photograph.)

The Synagogue.

By 1700 the site of the synagogue was so well known that in a conveyance of certain premises the latter were described as adjoining a place "now commonly known by the name of the Jews' Synagogue." Moreover, the public authorities even extended exemption from civil and military service to the ministers of the Jewish congregation, as appears from a petition of Abraham de Lucena to Governor Hunter dated Sept. 13, 1710, praying for similar immunities in consideration of his ministerial functions and referring to the enjoyment of such privileges by his predecessors. This date, however, almost comes within the period of existing official records of the Congregation Shearith Israel, of New York, whose minutes begin in 1729 and refer to an earlier constitution of 1706. This congregation dedicated a synagogue on Mill street in 1730, on a lot purchased two years previously, and for many years thereafter its synagogue, which followed the Sephardic ritual, was the only one in the United States: the synagogue was remodeled and reconsecrated in the year 1818.

By the commencement of the eighteenth century, therefore, the last curtailment of religious rights of the Jewish settlers in New York had disappeared; of their political rights only a single abridgment is recorded during the eighteenth century, and that is connected with a bitter political contest of the year 1737. In that year the General Assembly, at the instance of a shrewd lawyer representing one of the contestants, decided that Jews ought not to be admitted to vote for representatives in this colony, as they enjoyed no such rights in England with respect to voting for members of Parliament; and in the course of the same controversy the assembly further decided that they should not be admitted as witnesses. Even the former determination is of doubtful correctness, for the law of England concerning elections to Parliament did not control; but the ruling that Jews were incompetent as witnesses was inconsistent with colonial precedents, and would have been most serious and dangerous in its consequences had it been generally followed: the context shows, however,

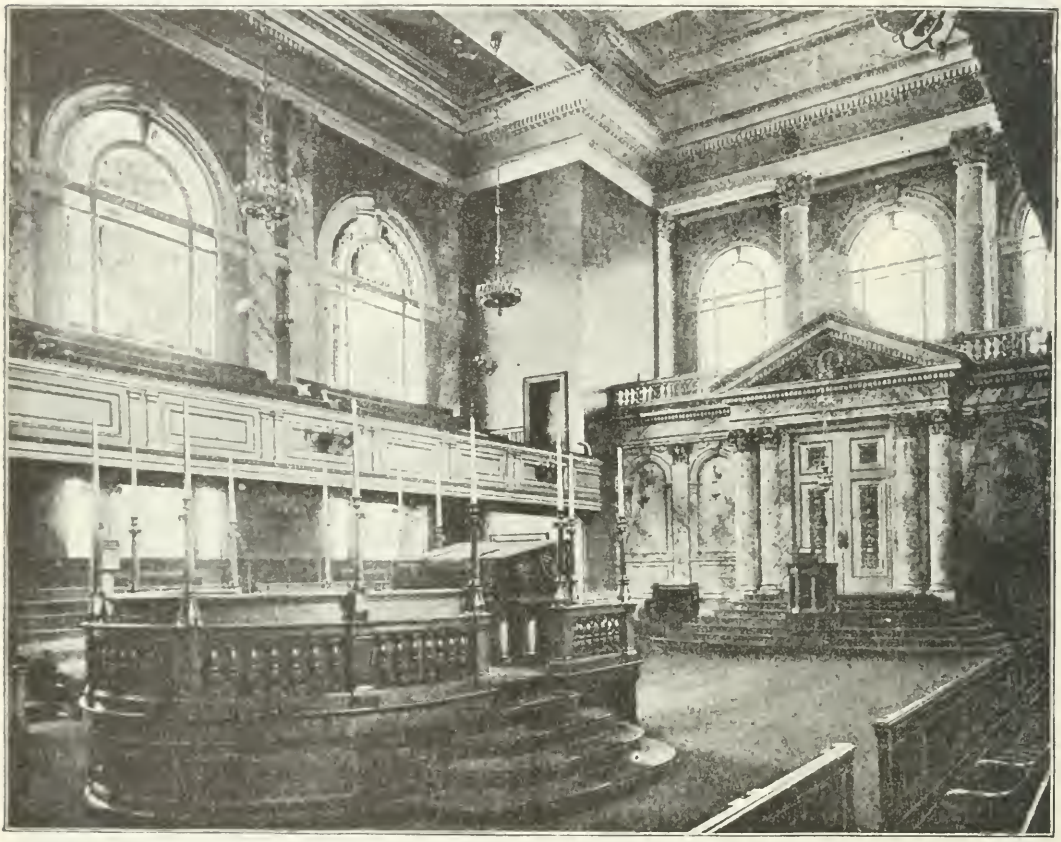
Not Allowed to Vote for Assembly.

INTERIOR OF TEMPLE EMANU-EL, FIFTH AVENUE, NEW YORK.

(From a photograph.)

that the witnesses under consideration were electors testifying as to their votes in the recent election, so the ruling was, apparently, merely a corollary to the finding that they could not lawfully vote for representatives. Gov. Seward referred to the minutes recording this determination as a "spot which the friends of rational liberty would wish to see effaced."

A poll-list of the election for the General Assembly of 1761 has been handed down, and the names of several Jews are found entered as voters in that year in the city. The prohibition against Jews engaging in retail trade seems to have become obsolete by this time, and the Declaration of Independence and the religious clauses of the first state constitution of 1777, in establishing complete religious liberty, merely continued as a matter of law rights of absolute equality already enjoyed in practise by the Jews in New York, though there do not seem to have been any Jewish incumbents of public office in civil life prior to the adoption of these great charters of public liberty.



Interior of Temple Shearith Israel, Central Park West, New York.
(From a photograph.)

The commercial activities of the Jews of New York were very varied. During the first few decades after their settlement they engaged in trade with the West Indies (particularly Curaçao, St. Thomas, and Jamaica), along the Hudson and Delaware rivers, with Rhode Island, and with Africa, England, Holland, the Madeiras, and Portugal. A bill of lading of jewelry shipped from Curaçao to New Netherlands, dated 1658, a Jew being the importer, has been preserved, as also even earlier references to Jewish importers of tobacco in New York. Under date of 1720 there is mention of the expected arrival in New York of the slave-ship of Simon the Jew, hailing from Guinea. Jews were engaged in exporting wheat from New York on a very large scale about 1710, Lewis Gomez and his family being the principal dealers, and Abraham de Lucena being associated with them in a considerable branch of this business. For several decades the Gomez family seem to have been the most influential Jewish residents. Joseph Bueno was a prominent broker in New York even before the close of the seventeenth century, and it was with particular reference to his services to the governor, Lord Bellomont, that that dignitary wrote to the Board of Trade in 1700, concerning matters of colonial finance, that "were it not for one Dutch merchant and two or three Jews that have let me have money I should have been undone." In 1705 a petition concerning the fixing of the fair standard values of foreign coins, signed by sixty-six of the most prominent merchants of New York, bore the signatures of Joseph Bueno,

Commercial Activity.

Abraham de Lucena, and Samuel Levy. Sampson Simson was a member of a delegation of eight appointed to receive the charter of the New York Chamber of Commerce from Lieutenant-Governor Colden in 1770, and some years later (1792) Benjamin Seixas and Ephraim Hart appear among the founders of the New York Stock Exchange. In 1672 one Rabba Couty of New York, whose ship "The Trial" had been seized and declared forfeited by the courts in Jamaica on the theory that he was an alien within the meaning of the Navigation Act, though he was admittedly a Jewish burgher of New York, secured a reversal of this decree in England on appeal to the Council for Trade; this decision is of great importance, not merely as recognizing the Jews as British subjects, but because it seems to be the first case in which efficacy was allowed to colonial grants of naturalization.

The Couty Appeal.

During the French and Indian war Jacob Franks of New York was the provision agent for the crown to the British forces in America, he having been associated with a British syndicate, consisting of Colebrook, Nesbitt, and Franks, whose dealings with the crown during this period exceeded £750,000; the Franks family was one of the leading ones in the New York Jewish community of the eighteenth century. Hayman Levy of New York, the employer of John Jacob Astor, was very largely engaged in the fur trade with the Indians shortly before the American Revolution; and the commercial dealings of Sampson and Judah Simson were also very extensive.

EDUCATIONAL ALLIANCE, EAST BROADWAY, NEW YORK.

(From a photograph.)

An incident illustrative of the generosity of the early New York Jewish community and of its friendly relations with other communities was brought to light when a subscription list for raising funds for building a steeple for Trinity Church in 1711 was discovered. It contains a separate list, entitled "The Jews' Contributions," aggregating £1 12s. 3d. from seven subscribers, including the rabbi, De Lucena, the total amount subscribed being £[illegible].

The cosmopolitan character of the Jewish population of New York from early times is indicated by a

article written by a local Christian clergyman, the Rev. John Sharpe, in 1712, who refers to there being Jewish residents of New York at that day from Poland, Hungary, Germany, etc. In fact, in 1784, a majority of the electors of the Shearith Israel congregation, more commonly known as the Spanish and Portuguese synagogue, were Ashkenazim, not Sephardim. After the date of this congregation's purchase of land for its synagogue in Mill street, 1728, there are records giving the names of its successive ministers and lay officials; at the time of the consecration of the synagogue in 1730 Moses Gomez, son of Lewis Gomez, was president, his father having acted in that capacity at the time the land was purchased. Moses Lopez de Fonseca was then rabbi. The name of Joseph Jessurun Pinto, who officiated as rabbi from 1759 to 1766, is identified with the earliest New York religious publication devoted to Jewish interests handed down to us—a form of prayer for a Thanksgiving Day service appointed in 1760 to celebrate the English conquest of Canada. This was published in the same year in an English translation.

Shearith Israel.

In 1766 a book of prayers for the holy days, according to the order of the Spanish and Portuguese Jews, and translated into English by Isaac Pinto, was published in New York, the translator of this work was a relative of the rabbi just referred to. It is of special interest not merely because it was probably the first Jewish book published in New York, but because its publication was forbidden by the synagogal authorities in London, who were opposed to anything tending to establish the reading of Jewish prayers in the vernacular. Such tendencies as these probably gave rise to the society Mezion Tza Torah, established in connection with this synagogue in 1731 for the purpose of perpetuating the old ritual. The old entries in the congregational minutes show that the elaborate system, to which were attached the penalties of fines, reprimands, and possible expulsion, employed in Amsterdam and London to secure conformity with the ceremonial laws, was continued in New York.

Exterior of the Jewish Theological Seminary of America, West One Hundred and Twenty-Third Street, New York.
(From a photograph.)

An increase in the number of violations of the dietary laws resulted in the adoption of a by-law in 1758 providing for the expulsion of persons eating "terefah" or breaking the Sabbath. In 1729 the annual expenses of the congregation aggregated only £91; by 1746 they had risen to £268, the congregation having then fifty-one members, each of whom originally undertook to contribute £2 per annum; but as this did not suffice, assessments based on individual fortunes were levied, which gave way to the present purchase and rental of pews system, supplemented by voluntary contributions. Connected with the congregation was a school, which at first held sessions every afternoon, but in 1746 held both morning and afternoon sessions. The English branches of study as well as sectarian instruction constituted the curriculum, and provision was made for the free instruction of poor children; so that this school is remarkable as at the same time one of the oldest and one of the most comprehensive in the colony. The Jewish community directed the administration of its charities exclusively through congregational channels until the commencement of the nineteenth century, its "zedakah" (charity) fund being originally under the sole administration of its president, though in 1756 the rules were amended to forbid his disbursement of over £20 for charity without the consent of the board of trustees. An interesting contemporary account of the Jewish community of New York in 1748, from the pen of the Swedish naturalist Peter Kalm, has been preserved, which includes a description of divine service in the synagogue: "There are many Jews settled in New York, who possess great privileges. They have a synagogue and houses, and great country-seats of their own property, and are allowed to keep shops in town. They have likewise several ships which they freight and send out with their own goods. In fine, they enjoy all the privileges common to the other inhabitants of this town and province."

Jews eagerly availed themselves of all possible opportunities to acquire citizenship in New York,

as in the Dutch period, when they as eagerly sought burgher rights, after their claim to the privilege had been established. During the English period numerous arrivals secured from the governors letters of denization and licenses to trade and traffic. A number of years, however, before Parliament passed the act of 1740, permitting foreign Jews to be naturalized in the colonies, the New York Colonial Assembly freely passed special acts, first applicable to individuals only, then general in character, permitting Jews to be naturalized without including in their oath the words "upon the true faith of a Christian." A large number of Jews in New York availed themselves of this opportunity under the colonial and the parliamentary statutes, including at least one Jew from the colony of Rhode Island, to whom that privilege had been denied by the courts of his colony under a forced and unreasonable construction of the British act of 1740. Until the Revolutionary war the Jewish immigrants came principally from Spain, Portugal, and the West Indies, while there was an appreciable migration to Rhode Island and Pennsylvania shortly before the end of the English period. Further shrinkage was due to defections toward Christianity through intermarriage, and the ratio of Jewish to non-Jewish population decreased considerably during the period from 1750 to 1812, chiefly because of the immense non-Jewish immigration.

Beginnings of Emancipation.

Revolutionary Period. As regards the Revolutionary struggle, Jewish names are found subscribed to the non-importation agreements, that of 1769 containing the names of Samuel Judah, Hayman Levy, Jacob Moses, Jacob Myers, and Jonas Phillips. Benjamin Seixas was an officer in Colonel Lasher's battalion as early as 1775, and Isaac (subsequently Colonel) Franks joined the same regiment the next year. Numerous other Jewish names from New York appear on the Revolutionary rolls, some as officers. Particularly striking was the attitude of the Jewish congregation as such; for, on the eve of the British occupancy of New York, an overwhelming majority resolved to abandon the city and the synagogue. Rabbi Gershom Mendez Seixas, whose patriotism found unmistakable expression, was in the van. Most of the members of the Jewish community took refuge in Philadelphia during the Revolution, acting there in the direction of the synagogue of the Congregation Mickve Israel, but a majority of the members returned to New York at the close of the war.

Gershom Mendez Seixas.

During the struggle the services of Isaac Moses, who, with Robert Morris, afforded material financial assistance to the colonial cause, proved particularly valuable. There was, however, a [illegible] of Tories in the New York Jewry during the Revolution, some of whom [illegible] the synagogue during the British occupation [illegible]

LIBRARY OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA, NEW YORK
(From a photograph.)

the presidency of Lyon Jonas, and subsequently of Alexander Zuntz, a Hessian officer who settled in New York. On the reorganization of the congregation at the close of the Revolution Hayman Levy succeeded Alexander Zuntz as president, and the congregation presented an address of congratulation to Governor Clinton on the outcome of the war. G. M. Seixas was one of the fourteen ministers who participated in the inaugural exercises of Washington's administration in New York on April 30, 1789, Col. David S. Franks being one of the marshals in charge of the procession. Gershom Mendez Seixas became rabbi of the Congregation Shearith Israel in New York in 1766, and remained in the rabbinate until his death in 1816. He became a trustee of Columbia College by legislative appointment under the Act of the Legislature reorganizing the college, and thus evidencing its non sectarian character, in 1787, and continued to hold that office till he resigned in 1815. A Thanksgiving Day sermon which he preached on Nov. 26, 1789, was printed at the time, and a notice of this publication described it as "the first of the kind ever preached in English in this state." Of course, synagogal preaching in those days was very unusual, and Dr. Daniel L. M. Peixotto took part in a public discourse delivered and then printed in New York in 1830, referring to the fact that this task had been theretofore performed only at intervals, he at the same time paying tribute to his own father's services (Rev. M. L. Peixotto) as Seixas' successor, in delivering occasional discourses on moral and religious subjects. The New York congregation was one of several Jewish congregations which joined in an "Address of Congratulation" to Washington in 1790; the text of this address, as well as Washington's reply, is still extant. A list of the affluent residents of New York in 1799, showing the names of all whose residences were assessed at £2,000 or over, includes the names of Benjamin Seixas, Solomon Sampson, Alexander Zuntz, and Ephraim Hart.

The community was somewhat depleted by the loss of those who had settled permanently in Philadelphia, but on the other hand it received slight accessions from Newport, R. I., during and after the Revolution, as that city never recovered from the injuries it received at the hands of the British during the Revolution. But, as already stated, even at the commencement of the War of 1812 there were not more than about 500 Jews resident in New York. The close of this period marked the commencement of the movement for the organization of independent Jewish charities, at first under congregational auspices; subsequently these became more and more numerous, and were, for the most part, absolutely independent. In 1785 the Hebra Gemilut Hasadim, for burying the dead, was organized; it is still (1904) in existence. In 1801 Myer Polonies bequeathed to the congregation $900 for the foundation of a free denominational school, and with this fund, subsequently augmented, the Polonies Talmud Thora was soon after founded. In 1802 the Hebra Hased Ve' Amet, now probably the oldest Jewish charitable society in the United States, was organized, for visiting the sick and attendance at funerals. In 1805 a new cemetery in what is now 11th street was consecrated by the Shearith Israel congregation.

Beginnings of Charity Organization.

From 1812 to 1881: The military rolls of the War of 1812 contain the names of several Jewish soldiers from New York, but possibly more important was the subscription of $40,000 by Harmon Hendricks of New York toward the loan of $16,000,000 called for by Congress, but which was very difficult to raise. Hendricks' father and grandfather had been residents of New York; it was chiefly through his management of a large metal business that the family had become the wealthiest and most influential in the city at this date. Soon after this war the Shearith Israel congregation enlarged and rebuilt its synagogue on Mill street, the new edifice being consecrated in 1818. In the course of the address delivered on that occasion by Mordecai M. Noah the fact is referred to that increasing immigration from Europe had made this enlargement necessary; this address was printed in pamphlet form and aroused considerable attention, evoking appreciative letters concerning the American Jews from Jefferson, Madison, and John Adams. Noah, at this time and until his death in 1851, was the most prominent member of New York's Jewish community. Besides his activity in communal affairs and as editor of influential local newspapers, he held important public offices, having been appointed United States Consul to Tunis in 1816; elected Sheriff of New York in 1821; appointed Surveyor of the Port (1829–33), and judge of the Court of General Sessions in 1841. His famous "Ararat Project" of 1825, for establishing a Jewish colony

Hendricks and Noah.

Young Men's Hebrew Association, Lexington Avenue, New York.

for the persecuted Jews of Europe, on Grand Island, near Niagara Falls, under his direction as "Judge of Israel," attracted general attention to America throughout the Jewries of the world.

At this period Mordecai Myers was one of the representatives of New York in the State Assembly (1829, 1831, 1832, and 1834). The first Jewish mem-

ber of the bar was Sampson Simson, admitted in 1802; he was also the first Jewish graduate of Columbia College, and he became one of the chief leaders in Jewish charitable work in New York. Lorenzo da Ponte, by birth a Jew, was professor of Italian language and literature at Columbia College from 1826 to 1837; he introduced Italian opera into America, and as the librettist of Mozart's "Don Giovanni" and "Marriage of Figaro" and the author of numerous essays, poems, etc., deservedly occupied a leading place in American literary and art circles. John Howard Payne of New York, the author of "Home, Sweet Home," was the son of a Jewish mother. Among the actors and dramatists who became well known to the theater-going public during the first half of the nineteenth century, besides Mordecai M. Noah, were Aaron J. Phillips, Moses S. Phillips, Emanuel Judah, Samuel B. H. Judah, and Jonas B. Phillips; the last-named was assistant district attorney for many years. Samuel B. H. Judah's "Gotham and the Gothamites," published anonymously in 1823, aroused much attention at the time.

Enter the Professions.

The increase in Jewish immigration was now becoming more and more marked. The reactionary measures following upon Napoleon's downfall were particularly potent causes of Jewish immigration, especially from Germany. The volume of this immigration as well as the nationalities represented in it can be conveniently studied in the number and the character of new Jewish congregations formed in the city. The Congregation B'nai Jeshurun was the second congregation formed; it was organized in 1825, and was composed of German, English, and Polish Jews who preferred the Polish ritual to the Spanish and Portuguese form used by the Shearith Israel congregation. Several German congregations were held formed in rapid succession: the Ansha Chesed congregation organized about 1839, the Congregation Shaar Hashamayim (1841), and the Rodef Shalom congregation (1842). Another congregation employing the Polish mining had meanwhile been constituted (1839) under the name of Anshey Tsedek.

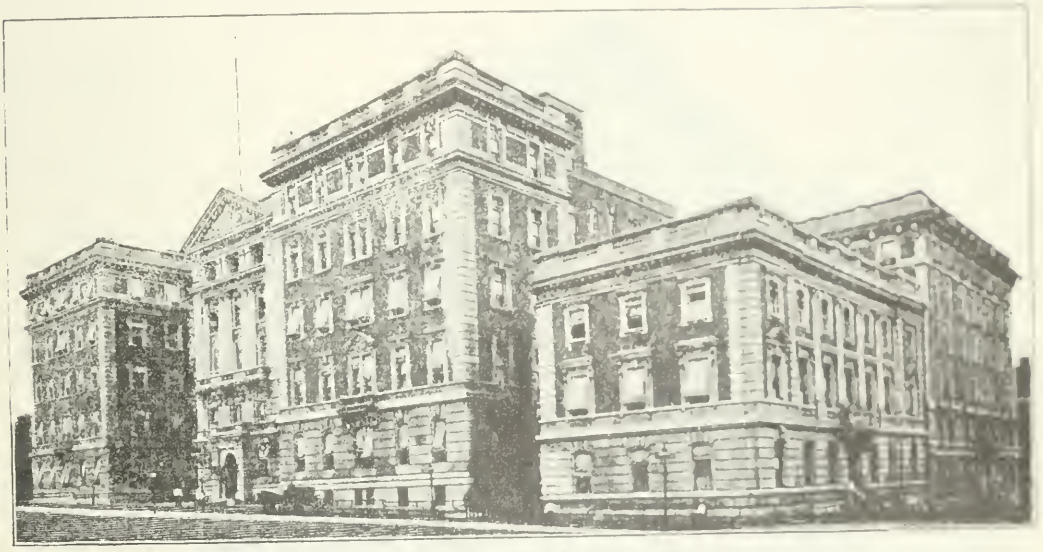
New Influx; New Synagogues.

An interesting account of services in the Crosby Street Synagogue in 1841, which had been consecrated by the Shearith Israel congregation in 1834 and took the place of the old Mill street building, was published by L. Maria Child in her "Letters from New York," and then she adds:

"Last week a new synagogue was consecrated in Anshey street, making, I believe, five Jewish synagogues in this city, comprising in all about ten thousand of this ancient people. The congregation of the new synagogue are German emigrants, driven from Bavaria, the Duchy of Baden, etc., by oppressive laws. One of these laws forbids Jews to marry; and among the emigrants were many betrothed couples, who [illegible] as soon as they landed on our shores, [illegible] to the God of Jacob. If not as 'rich as Jews,' they are [illegible] most of them doing well in the world; and one of the first proofs they gave of prosperity was the creation of a place of worship."

Prosperity, however, was a relative term for the members of the first German congregation Ansha Chesed, which was merged in 1874 with the Congregation Adas Jeshurun (organized in 1860), forming the Congregation Temple Beth-El, now worshiping at Fifth avenue and 76th street, were so poor at the time of organization, about 1850, that they held services in a small room, each member on wintry Friday evenings, bringing with him a piece of wood to aid in maintaining a fire. Even in 1846, when this was one of three German congregations that united to elect Max Lilienthal as chief rabbi, their combined resources enabled them to pay only a salary of $1,000 per year to their rabbi, who described

Beginnings of Temples Beth-El and Emanu-El.



MOUNT SINAI HOSPITAL, MADISON AVENUE, NEW YORK.
(From a photograph.)

this as the first Jewish "ministership" preacher as distinguished from hazzan established in America. It was his practise to preach alternately at each synagogue, the members of the other two hastening to it just before the hour of preaching. In 1845 the German Reform Congregation Temple Emanu-El, the first avowedly Reform congregation in the city and since many years the wealthiest Jewish congregation in the country, now worshiping at Fifth avenue and 43d street, was organized. Dr. L. Merzbacher becoming its rabbi-preacher at a salary of $200 per annum.

The number of congregations continued to increase with rapidity, seven more being formed subsequent to the organization of Temple Emanu-El and prior to the close of the year 1850, which date may be treated as a convenient landmark. Shaaray Tefilla, organized in 1846 with the Polish ritual, as the result of a secession from the B'nai Jeshurun congregation (Rev. S. M. Isaacs's being its first preacher and John I. Hart its president) and now worshiping in West 82d street. Beth Israel, formed in 1846, with the Polish ritual; Bene Israel, a Dutch congregation organized in 1847. Ahawath Chesed, a Bohemian congregation organized in 1848, and now merged in the Congregation Ahawath Chesed Shaar Hashomayim, worshiping at Lexington avenue and 55th street; Shaare Rachamim and Bichur Cholim, both organized in 1849, with the German ritual; and Beth Abraham, organized in 1850, with the Polish ritual. Accounts of these congregations, written by Dr. Max Lilienthal, I. M. Wise, J. J. Lyons, and J. J. Benjamin II., have been preserved, the last three being of later date.

Beth Israel Hospital, Jefferson Street, New York.
(From a photograph.)

Clergy and Press.

The most prominent ministers of the New York Jewish community during this period were: Jacques J. Lyons (hazzan of the Shearith Israel congregation from 1839 to 1877), Samuel M. Isaacs (who became minister of the B'nai Jeshurun congregation on his arrival in America in 1839, but resigned in 1845 to accept the leadership of the Congregation Shaaray Tefilah, with which he remained until his death in 1878), M. Lilienthal (already referred to), Dr. M. J. Raphall (of the B'nai Jeshurun congregation from 1850 to 1868), and L. Merzbacher (of the Temple Emanu-El from 1845 to 1856).

The publication of Jewish weekly newspapers began in New York during this period, the earliest being the "Asmonean," edited by Robert Lyons (published from 1849 to 1858); the "Jewish Messenger" (1857 to 1902) was edited by Samuel M. Isaacs (later assisted by his sons, Myer S., Isaac S., and Abram S. Isaacs), and "Israel's Herold" (1849), in German, by Isidor Busch. The little periodical called "The Jew" (1823–25) devoted itself to answering Christian missionary arguments, conversion societies being particularly active at this period.

Numerous small Jewish charitable societies sprang up during this period; often half a dozen different societies were identified with a single congregation. Before one of these, The Society for the Education of Orphan Children and the Relief of Indigent Persons, identified with the Spanish and Portuguese synagogue, an address was delivered in 1830 by Daniel L. M. Peixotto, the vice-president of the Medical Society of the City and County of New York, which address was printed in pamphlet form and attracted considerable attention. Most important of all these early charitable societies were two which were subsequently (1859) merged to form the Hebrew Benevolent and Orphan Asylum Society, whose asylum has been located on Amsterdam avenue, between 136th and 138th streets, since 1884. The earlier of these two societies, the Hebrew Benevolent Society, was organized in 1822, with the residue of a fund raised by private subscription two years previously for the maintenance of a poor Jewish veteran of the Revolution. Its first president was Daniel Jackson; his successors

Hebrew Benevolent Societies.

were Morland Micholl, Elias L. Phillips, Mordecai M. Noah (1842 to 1851), Harris Aaronson (1851–57), and Phillip J. Joachimson. In 1845 the other constituent society, the German Hebrew Benevolent Society, was formed, Henry Keyser being its first president. Judge Joachimson continued to serve as president of the consolidated societies under their new name; in 1861 Joseph Seligman became president; and he was in turn succeeded by Benjamin I. Hart, Samuel M. Cohen, Joseph Fatman, Myer Stern, Jesse Seligman, Emanuel Lehman, and Louis Stern. For many years both of the constituent societies celebrated the anniversaries of their founding by holding dinners, at which a large portion of their year's income was collected, after addresses, often notable, by prominent Christian and Jewish speakers, had been delivered.

The Damascus blood accusations of 1840 shocked the whole civilized world, and the Jews of America held public meetings of protest and demanded international intervention, which was promptly undertaken by the American government; the New York community was the first in America to take up the matter, its forcible appeal to President Van Buren bearing the signatures of I. B. Kursheedt, chairman, and Theodore J. Seixas, secretary.

Lebanon Hospital, Westchester Avenue, New York.
(From a photograph.)

During the Mexican war the Jews of New York contributed considerably more than their quota to the American army and navy. Particular reference should be made to Uriah P. Levy, commonly known as Commodore Levy, who was ranking officer of the United States navy at the time of his death in 1862 (and whose munificent charitable bequests were lost to the country by a successful contest of his will), and to his brother, Captain Jonas P. Levy, who also was prominent in communal affairs. In 1833 Francis H. Goldsmid of London was able to point, as an argument in favor of the removal of Jewish disabilities in Great Britain, to the number of Jews who had held political office in America; the New York names antedating this period have already been enumerated.

Opening of Official Careers.

Curiously enough, the "Beau Brummel" of New York society during this period, Henry Caroll Marks, better known as "Dandy" Marks, was the son of a Jewish father. Bernard Hart was honorary secretary of the New York Stock Exchange from 1831 to 1853, succeeding Jacob Isaacs. August Belmont, who came to New York in 1837 as the representative of the Rothschilds, was for many years consul-general for Austria and United States minister at The Hague, and was subsequently chairman of the Democratic National Committee for many years; but he did not identify himself with Jewish affairs; previously the New York firm of J. L. & S. I. Joseph had represented the Rothschilds in America.

Almost all the Jewish immigrants to America during the period under consideration arrived wholly without means, and for many of them peddling was at first their only means of livelihood. With remarkable industry, skill, and determination they set out, and the result of a few years of effort was a competency for most of them, frequently, after some years, the amassing of considerable wealth. In their efforts at self-improvement, the intellectual side was not overlooked; lyceums, schools, and lodges were freely created and patronized by them, and the results are indicated by such suggestive observations as that of Francis Lieber to Bluntschli, the publicist, in a private letter written in 1869: "The German Jews in America are quite influential, being rich, intelligent, and educated, or at least seeking education. They read better books than the rest of the Germans, the booksellers tell me." At the time of the organization of Temple Emanu-El, in 1845, however, in the language of a contemporary correspondent of the "Allgemeine Zeitung des Judenthums" who was identified with that body, "thirty-one thirty-seconds of the members of the New York Jewry were uncouth and illiterate." Contemporary records bear witness to the fact that the quality of the immigrants improved considerably for some years after 1848, political as distinguished from merely economic causes underlying the increasing immigration. Besides those already referred to, the following names should be added as particularly prominent in the history of New York communal affairs just before 1861: Walter, Dittenhoefer, Moses, Content, Lehmaier, Seligman, Stettheimer, and Bernheimer.

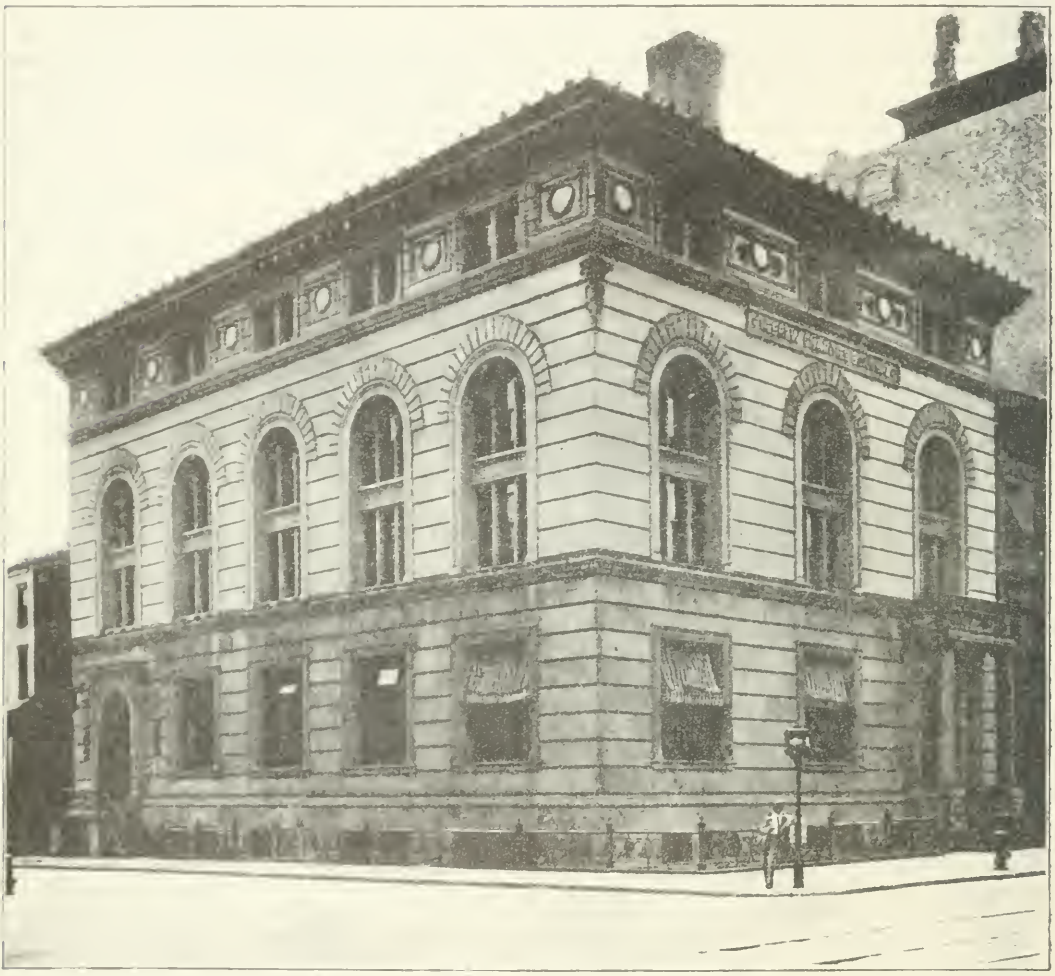
An appreciable number of the New York Jews at this period being engaged in peddling, it had a

considerable floating population, many Jews returning to town chiefly on the Jewish holy days. In 1847 Max Lilienthal estimated the Jewish population at 15,000. Efforts were made by him and Merzbacher to make the synagogue a means of intellectual as well as religious uplifting for the community. Lilienthal held confirmation exercises for the first time in America in his New York congregations in the year 1846, and protablished in New York in 1847, consisting of Lilienthal (president), Wise of Albany, Felsenheld, and Kohlmyer of New Orleans. Before the close of this period the Independent Order of B'nai B'rith had its beginnings, its first lodge being organized in New York in 1843; the Order of the Free Sons of Israel was established in 1849.

Social Condition About 1848.

The Orders and the Schools.

The agitation in favor of public education which



HEBREW CHARITIES BUILDING, SECOND AVENUE, NEW YORK.
(From a photograph.)

jected various other reforms; but the reactionary tendencies proved too strong, and after a few years he relinquished his post and devoted himself to his educational institute, though he officiated in 1850 on the occasion of the consecration of the new synagogue erected by the Anshe Chesed congregation in Norfolk street. Merzbacher introduced confirmation at the Temple Emanu-El in 1848, and as the congregation had been formed on avowedly Reform principles, this and other innovations were received with favor by his congregation. A bet din was estook place before the close of this period exerted a most important influence on the community. The schools of the Public School Society were under denominational influences, and the demands, due to alien immigration, for increased state aid for schools under Catholic influences, were denied as a consequence of the prejudices due to the "Know-Nothing" period, while Jewish schools never shared in the public moneys which were appropriated. The result was that denominational schools for instruction in secular as well as religious branches were neces-

sary, and these were organized by the various Jewish congregations. As a result of Governor Seward's agitation new unsectarian public schools were organized in New York under an act passed in 1842, and Jews before long joined non-Jews in enjoyment of the advantages of this leveling bulwark of democracy. Jewish religious schools have also been maintained in connection with the various congregations.

From 1850 on the newly organized Jewish congregations in New York became far too numerous to permit of separate enumeration here. Among those organized during the decade ending in 1860 special reference should be made to the Beth Hamedrash Hagodol, formed in 1852, which has been characterized, though with doubtful accuracy, as the first Russian Jewish congregation in New York. In 1851 the Shaare Brocho, the first and at present (1904) the only French congregation in New York, was organized; the Congregation Adath Israel was organized in 1860. During the same period the Anshe Chesed congregation added to the number of American pulpit leaders Jonas Bondi, who became its rabbi in 1858 and was for many years editor of the "Hebrew Leader" (1859–74). He was succeeded as rabbi in 1865 by Moses Mielziner, later senior professor of the Hebrew Union College in Cincinnati, Ohio. Temple Emanu-El lost the services of Merzbacher by death in 1857, when Dr. Samuel Adler entered its rabbinate. The "up-town" movement, which has so completely changed the aspect of New York during the past few decades, was particularly marked in the Jewish community. On Sept. 12, 1860, the Spanish and Portuguese Congregation Shearith Israel consecrated a new synagogue in 19th street, in the place of the old Crosby street structure, and it furthermore secured the services of an associate preacher in the person of A. Fischel (1856–61). The adoption of a municipal ordinance in 1851 prohibiting further interments within the city south of 86th street immediately led various congregations to acquire lands for cemetery purposes on Long Island.

New Synagogues, 1850-80.

Clara de Hirsch Home for Working Girls, East Sixty-Third Street, New York
(From a photograph.)

The establishment of a Jewish hospital had been discussed for a number of years before Sampson Simson succeeded, in 1852, in organizing the society which has become familiar as the Mount Sinai Hospital; its name, until 1871, was "The Jews' Hospital." A building was erected, at the cost of [illegible], on land in West 28th street donated for that purpose by Mr. Simson, and it was dedicated in 1855. After Mr. Simson's death, in 1857, the fortunes of the hospital were presided over with peculiar ability by Benjamin Nathan. Mr. Simson's will made generous provision also for other Jewish charities.

The first Jewish orphan asylum in the city was opened in West 29th street, in 1860, by the consolidated societies referred to above and now known as the Hebrew Benevolent and Orphan Asylum Society. Both the hospital and the orphan asylum were among the recipients of the generous benefactions of the philanthropist Judah Touro of New Orleans, who died in 1854 and whose bequests made it possible to undertake much

charitable work throughout the country. The Maimonides Library, established by the Independent Order of B'nai B'rith, opened its doors Oct. 22, 1851.

The discriminations against American Jewish citizens of which Switzerland was guilty in the early "fifties" aroused the New York Jewish community to vigorous action, Jonas P. Levy and Alexander Kursheedt being especially concerned in the movement. The community, in 1858, also adopted concerted measures to secure national intervention in connection with the Mortara affair, and this incident led the next year to the formation of the Board of Delegates of American Israelites, for securing and maintaining Jewish civil and religious rights at home and abroad, and in which New York influences were most prominent, though the organization was national in scope. Its first officers included Henry I. Hart, president; Gerson N. Hermann, treasurer (subsequently coroner); and Myer S. Isaacs, secretary—all of New York; and the activities of this body continued until it was merged in the Union of American Hebrew Congregations in 1878. The New York Jews who achieved political prominence during this decade include Emanuel B. Hart (member of Congress from 1851 to 1853, president of the Board of Aldermen of the city, and surveyor of the port during the Buchanan administration) and Isaac Phillips, who was appointed general appraiser by President Pierce and was also grand master of the masons of the state of New York.

Board of Delegates.

The next decade includes the period of the Civil war, when many more New York Jews served in the field than their numerical proportion demanded, no fewer than 1,096 Jewish names from New York being in Simon Wolf's lists in his "American Jew as Patriot, Soldier, and Citizen"; several Jews attained the rank of colonel. Jewish patriotism was conspicuous also in civil life. Thus, Joseph Seligman was one of the vice-presidents of the Union Square mass-meeting called in aid of the Union on April 20, 1861, during the Civil war, and his firm, J. & W. Seligman & Co., rendered the government signal service in maintaining its credit and floating its bonds, and was its fiscal agent for a long time. Rumor has it that President Grant offered the post of secretary of the treasury to Joseph Seligman. The New York Jewry also gave material aid to the Metropolitan Fair in aid of the United States Sanitary Commission in 1864. Michael Heilprin valiantly defended Judaism, in the columns of the "New York Tribune," early in 1861, against the charge of justifying slavery, brought by M. J. Raphall.

During the Civil War.

Among the early Republican antislavery workers in New York was A. J. Dittenhoefer, an elector on the Lincoln ticket in 1864 and who became judge of the marine court in New York (1862–64). During this period Jonas N. Phillips was president of the Board of Councilmen and acting mayor (1857); Joseph Koch was appointed civil justice (1869) and became later the first Jewish state senator of New York (1882–83). Albert Cardozo was elected justice of the Supreme Court in 1867, after having served as a judge of the Court of Common Pleas, but was one of the judges whom the reform element drove out of office at the time of Tweed's downfall (1871); one of the leaders in this reform movement was Simon Sterne of New York, secretary of the famous "Committee of Seventy," who subsequently became the father of the legislation in restraint of railroad-rate discriminations and of the Federal Interstate Commerce Act. Marcus Otterbourg became United States minister to Mexico about 1867, and subsequently was a police justice.

On Nov. 5, 1863, the Hebrew Benevolent and Orphan Asylum Society dedicated its orphan asylum in East 77th street, Benjamin I. Hart being its president at this time and Dr. Herman Baar its superintendent. Other Jewish charities were called into existence about the same time: the Hebrew Free School Association in 1864, on the initiative of the Rev. S. M. Isaacs and Hezekiah Kohn, Barnet L. Solomon becoming the first president; and the Purim Association in 1861, which for many years raised considerable sums of money for other Jewish charities.

Hebrew Orphan Asylum.

The best evidence of the material progress of the New York community during this period is afforded by the fact that Temple Emanu-El, on dedicating its synagogue at Fifth avenue and 43d street on Sept. 11, 1868, secured $708,575 from its members on the sale by auction of 231½ pews, leaving a surplus of over $86,000 beyond the entire cost of the land and structure—a most remarkable contrast to its balance-sheet of 1846, at the end of the first year of its history, when its total receipts were $1,520.27. In 1865 the able administration of Lewis May as president of this congregation began, and continued during several decades; James K. Gutheim was chosen its associate English preacher in 1868. In 1866 the Reform congregation Adas Jeshurun, with a synagogue in West 39th street, was organized. David Einhorn, who had become the leader of the Reform movement in America soon after his arrival in Baltimore in 1854, being called to the rabbinate. The Shaaray Tefillah congregation dedicated a new synagogue in West 44th street in May, 1869, while the ranks of the Reform ministers were strengthened by the arrival of Adolph Huebsch, who became rabbi of the Ahawath Chesed congregation in 1866. Dr. S. Abrahams, who died in 1867, left bequests of rare magnitude for those days to the local Jewish charities.

The year 1870 was signalized by the holding of a large Hebrew charity fair for the benefit of the Jews' Hospital and Orphan Asylum, $101,675.50 being realized—an enormous sum for that day. Owing to this addition to its funds, the Mount Sinai Hospital was enabled to erect, in 1872, a building at Lexington avenue and 66th street. Hyman Blum succeeded Emanuel B. Hart as president of this institution in 1879. The necessity for new charitable organizations made itself felt during the period under consideration. It called into existence in 1872 the institution known as the Home for Aged and Infirm Hebrews, though its beginnings can be traced farther back. The United Hebrew Charities was formed in 1874 for the pur-

Period 1870-1881.

pose of administering extra-institutional relief, several other smaller societies being merged in it; for many years the name of Henry Rice has been identified with the splendid work of this organization as its president and latterly that of Dr. Lee K. Frankel as its superintendent. The Hebrew Sanitarium, having a summer home for poor Jewish children at Far Rockaway, Long Island, dates back to 1876, the Young Men's Hebrew Association to 1874, the Hebrew Sheltering Guardian Society to 1879 (Mrs. Priscilla J. Joachimsen, its founder, being its president from 1879 to 1893; succeeded by Morris Goodhart and, in 1897, by its present executive, Samuel D. Levy), and the Hebrew Technical School for Girls, under its former name, the Louis Down-Town Sabbath and Day School (in honor of its founder, Mrs. Minnie D. Louis), to 1880, Nathaniel Myers being now its president.

BUILDING OF THE HEBREW SHELTERING GUARDIAN SOCIETY, BROADWAY, NEW YORK
(From a photograph.)

As to congregational activities, the Ahawath Chesed congregation, under Dr. Huebsch's guidance, consecrated its synagogue at Lexington avenue and 55th street in 1872. The Anshe Chesed congregation, after erecting a synagogue at Lexington avenue and 63d street (consecrated in 1873), consolidated the next year with the Adas Jeshurun congregation; the minister of the latter congregation, David Einhorn, took charge of the new organization, which took the name Congregation Temple Beth-El and worshiped in the new synagogue above referred to. Dr. Einhorn was succeeded in 1879 by Kaufmann Kohler, who continued to minister to that congregation until 1903, maintaining its standing as one of the leading Reform congregations in the country; he was the first in New York to introduce Sunday services as supplementary to the Saturday services (1880). Another congregation, in 1876, assumed the name Anshe Chesed, which had been dropped in the amalgamation of the two congregations just named into Temple Beth-El. This congregation now worships in East 1[illegible] street. The Congregation Hand-in-Hand, formed about 1870, was incorporated in 1887 as Temple Israel of Harlem, of which for many years Maurice H. Harris has been rabbi and Daniel P. Hays president. The First Hungarian Congregation Ohab Zedek, now worshiping in Norfolk street, with Phillip Klein as rabbi, was founded in 1872. Gustav Gottheil was called to the pulpit of Temple Emanu-El in 1876, and Henry S. Jacobs to that of the Congregation Bnai Jeshurun in 1876. In 1871 F. de Sola Mendes became rabbi of Shaaray Tefillah, and his brother, H. Pereira Mendes was called to the pulpit of the Spanish and Portuguese Synagogue in 1877.

In 1876 the Society for Ethical Culture was founded by Felix Adler with the motto "Deed, not Creed," and as it has been supported principally

by Jews it has detached many persons from their ancestral faith. It has organized valuable charitable and educational auxiliaries. The American Jewish Publication Society, founded in New York in 1872, ran a very brief course. In 1879 Philip Cowen, F. de Sola Mendes, and others founded the "American Hebrew," one of the leading Jewish weeklies printed in the United States.

Ethical-Culture Movement.

Several Jews held responsible public offices between 1870 and 1881: Philip J. Joachimson was a justice of the marine court from 1870 to 1876, and Myer S. Isaacs in 1880; Moritz Ellinger, who edited the "Jewish Times" in New York from 1868 to 1880, was a coroner of the city, as was Gerson N. Herby the attempted exclusion of Jews from summer hotels, and which has come to the surface ever since in many sections notwithstanding laws penalizing it. Its first marked exhibition was at the Grand Union Hotel at Saratoga, then managed by Judge Hilton on behalf of A. T. Stewart, and it was soon afterward taken up in various suburbs of New York, notwithstanding the indignant protests of cultured Christians and Jewish residents.

Statistics of the Jews of the United States were first carefully gathered about 1876 by the Board of Delegates of American Israelites and the Union of American Hebrew Congregations, and these represented the Jewish population of New York city in 1878 as 60,000. By the year 1881, when Russian

Montefiore Home for Chronic Invalids, Broadway, New York.
(From a photograph.)

mann, Joseph Blumenthal served as a member of the New York assembly in 1874, and again for a term beginning in 1888; Leo C. Dessar and Jacob Hess served in the same assembly in 1875. After this date the list of New York Jews serving in the state legislature becomes too large to be given here, but it seems strange that forty years elapsed after Mordecai Myers' last term expired in 1834 before another Jew was elected to either branch of the legislature, and the relatively smaller activity of New York Jews in politics prior to the "eighties," as compared with those of the South, for instance, has been often commented upon. The early summer of 1877 was marked by the commencement of the form of social prejudice which makes itself felt

persecutions began to drive thousands of Jews every year to America, the Jews of New York had become important factors in almost every branch of commercial and professional life and were maintaining a system of charities unequaled by those of any other communion of the city, though the percentage of those requiring charitable aid was very small.

From 1881 to 1904: The stream of Russian immigration, which began to assume very large proportions in 1881, has, at least numerically, entirely transformed New York Jewry. Before that year the percentage of Jews from Russia and Poland resident in New York was quite small. The enormous increase of the Jewish population of the city

since that date is to be accounted for principally by emigration from those countries, and nearly all the newcomers have had to begin at the bottom of the ladder. Serious problems have thus been presented by the need of relieving the distress incident to this increase and of providing means of livelihood for the unprepared; and the problem of educating and Americanizing them has proved equally serious. These have been met with remarkable success, notwithstanding the development of congested districts in the lower east side of the city, where the Jewish population is densest, as also in other sections of the city, in Harlem and Brownsville. While some of the newcomers have already attained considerable commercial success, the large majority of them have swelled the ranks of the humblest wage-earners.

The Russian Immigration.

Early in the course of the Russian persecutions a mass-meeting of New York's most representative citizens was held at Chickering Hall Feb. 1, 1882, at the call of ex-President Grant and other prominent Christians, to express sympathy with the persecuted Jews in the Russian empire; Mayor Grace presided, and ex-Secretary of State Evarts and other distinguished speakers delivered addresses. But it was recognized that assistance at home, and not mere protests against Russia's course, was needed. The emergency called forth a princely gift to the community from Jacob H. Schiff, whose name thereafter became widely known in connection with the philanthropic activities of the New York community. In 1882 some oppressive prosecutions of New York Jews for violations of the Sunday laws, notwithstanding their observance of Saturday as their Sabbath, led to a judicial decision by Judge Arnoux to the effect that existing statutes exempting persons who observed another day as Sabbath from the operation of certain of these laws were of doubtful constitutionality and constituted mere defenses, while not preventing prosecutions, for the narrow construction of the law had not prevailed.

Hebrew Benevolent and Orphan Asylum, Amsterdam Avenue, New York.
(From a photograph.)

In Nov., 1883, the Hebrew Technical Institute was organized; James H. Hoffman was the first president of this institution; he was succeeded, at his death, by Joseph B. Bloomingdale.

The New York Jewry joined in the celebration of the centenary of Sir Moses Montefiore in 1884, the principal memorial of the occasion being the foundation, in that year, of the Montefiore Home for Chronic Invalids. Henry S. Moses was the first president of the society, but he was soon afterward succeeded by Jacob H. Schiff. A fair held in 1886 in aid of this institution realized $158,090.11, and this enabled the society to erect its

The Montefiore Centenary.

present building (1888), which since has been enlarged. In 1884 the building of the Hebrew Benevolent and Orphan Asylum Society, referred to above, was dedicated, Jesse Seligman being its president at the time. The necessity of raising funds with which to develop the educational work required in the lower East Side led to another fair in 1889, which realized about $125,000; this was used in the erection of the Hebrew Institute building, at Jefferson street and East Broadway, which was completed in 1891. The Aguilar Library, which had branches in various sections of the city, but which was recently merged in the New York Public Library, was founded in 1886. In the same year the Jewish Theological Seminary was established in New York.

As regards congregational activity, many of the hundreds of Orthodox congregations established in the lower section of the city were founded soon after the immigration of 1882 began. Of the larger congregations, the B'nai Jeshurun consecrated its new synagogue at Madison avenue and 65th street in 1884; the Congregation Bnee Scholom, in East 5th street, was formed in Dec., 1885; and the Congregation Zichron Ephraim, worshiping in 67th street, was organized in 1889, with Dr. Bernard Drachman as rabbi. Dr. Joseph Silverman was elected associate rabbi of Temple Emanu-El in 1888, and soon afterward instituted supplementary Sunday services there; and before the end of that decade Maurice H. Harris and Rudolph Grossman became ministers of Temple Israel and Beth-El respectively, Grossman being associate minister to Kaufmann Kohler. In 1889 the Emanu-El Sisterhood was founded by Gustav Gottheil, with the idea of securing personal service in charitable fields from the ladies of that congregation, and the other congregations thereafter formed similar organizations, which together comprise the

Progress Club, Central Park West, New York.

Federation of Sisterhoods (Mrs. William Eisenstein, president) and share in the work of the United Hebrew Charities.

The Russian Jewish persecutions stimulated into action the genius of Emma Lazarus, Judaism's most distinguished American writer. In 1886 Benjamin F. Peixotto, who had been United States consul-general to Rumania, founded the "Menorah" (a monthly); and in 1882 the "Hebrew Standard" was founded. In the field of politics New York Jews were more active during this decade than ever before. Adolph L. Sanger was elected president of the Board of Aldermen in 1885, Samuel A. Lewis in 1874, and Theodore W. Myers comptroller of the city in 1887. Oscar S. Straus served as United States minister to Turkey from 1887 to 1890 and from 1897 to 1900, and was thereafter appointed member of the Permanent International Board of Arbitration at The Hague, in succession to ex-President Harrison. Edwin Einstein served as a member of Congress from New York city from 1879 to 1881, and Simon M. Ehrlich, Joseph E. Newburger, Sampson Lachman, Joseph Koch, Henry M. Goldfogle, Leo C. Dessar, and Joseph H. Stiner served as judges in the minor courts of the city.

A decade after the commencement of the inrush of Russian immigration the necessity of organized relief along charitable and educational lines became even more marked than previously. In 1890 the Beth Israel Hospital was founded, and three years later the Lebanon Hospital opened its doors, both of them, the former in particular, being created largely through the efforts of recent Russian immigrants in aid of their poorer fellow countrymen. The same observation applies also to the Hebrew Gemilath Chassodim (Free Loan Association), founded in 1892. The demands upon the Hebrew Institute became daily more pressing, and accordingly a fair in aid of that institution as well as of the Hebrew Technical Institute was arranged in 1895, which realized approximately $100,000. The Hebrew Institute, reorganized in 1893, with Isidor Straus as president, under the name of the Educational Alliance, became a wonderfully effective agency in the Americanization of the Russian Jews of the lower East Side. The Brightside Day Nursery was founded in 1894 to care for the infants of wage-earning women of the same vicinity during the mothers' working hours, and the Hebrew Infant Asylum was chartered in April, 1895.

1891–1904.

Philanthropists abroad, about this time, began to realize that the problem of caring for the hundreds of thousands of needy Jews thrown upon New York's resources through bigotry and persecution was not the concern of the New York Jewry alone, and accordingly the Baron and Baroness de Hirsch came nobly forward and assumed part of the burden. In 1891 the former founded the Baron de Hirsch Fund with an initial endowment of $2,500,000, Myer S. Isaacs being the president of its trustees from that date until his death in 1904. In 1897 the widowed Baroness Clara de Hirsch erected a Home for Working Girls in New York at a cost of $200,000, attaching to it an endowment of $600,000. In May, 1900, the Young Men's Hebrew Association dedicated a building at Lexington avenue and 92d street which had been given it by Jacob H. Schiff. In celebration of his seventieth birthday Solomon Loeb (the father-in-law of Jacob H. Schiff) erected the United Hebrew Charities building at Second avenue and 21st street (May, 1899). In May, 1901, the Bedford County Sanitarium of the Montefiore Home was completed. March 13, 1904, the new buildings of

the Mount Sinai Hospital in Madison avenue (between 100th and 101st streets) were dedicated; over $1,500,000 was raised for its building fund; for a number of years Isaac Wallach has been its president. April 26, 1903, the building of the Jewish Theological Seminary in West 123d street was erected, Jacob H. Schiff providing for its cost; Solomon Schechter, who had been called to that post from Cambridge, England, the year before, being the president of the seminary. The Jewish Theological Seminary is the reorganized New York Seminary, referred to above, for which an endowment fund of over $500,000 was secured by individual subscription. In the death of Leonard Lewisohn March 5, 1902, the New York community lost one of its most generous members; his brother Adolph Lewisohn, through such gifts as $125,000 to the Hebrew Technical Institute (1903), $75,000 to the Hebrew Technical School for Girls (a year earlier), and about $250,000 to Columbia University for the erection of a building for the School of Mines (1904), entered the same category. James Loeb subscribed $500,000 toward the foundation and endowment of a new conservatory of music, and Joseph Pulitzer gave $1,000,000 to endow a school of journalism in Columbia University. Meyer Guggenheim and sons, Henry L. Einstein, Abraham Steinam, the children of Meyer Lehman, and scores of others who might be mentioned if space permitted have all made munificent gifts on single occasions to charity.

Jewish Theological Seminary.

The congregational activity of the New York community during the period under review remains to be chronicled. Temple Beth-El dedicated its synagogue at Fifth avenue and 76th street in 1891; in 1899 Dr. Samuel Schulman became associate minister of that congregation, and sole officiating minister in 1903, on Kaufmann Kohler's accession to the presidency of Hebrew Union College in Cincinnati. The Congregation Shaaray Tefillah erected a new synagogue in West 82d street in 1893, and the Shearith Israel congregation consecrated its new edifice at Central Park West and 70th street on May 19, 1897. The Rodef Sholom congregation purchased the synagogue at Lexington avenue and 63d street from the Temple Beth-El in 1891, and has since worshiped there, first under Aaron Wise, then under Rudolph Grossman; the Congregation Ahawath Chesed elected Dr. Alexander Kohut as successor to Huebsch in 1884, and on his death May, 1894, D. Davidson, whose successor was Dr. Isaac S. Moses.

Ministerial Changes.

Joseph M. Asher became rabbi of the B'nai Jeshurun congregation in succession to Stephen S. Wise, who had succeeded Henry S. Jacobs. In 1894 the Congregation Agudath Jesharim, East 86th street, was organized, with A. Calman as rabbi. . The persecutions of the Jews in Rumania sent a large number of Rumanian Jews to New York, beginning about 1899, though the first Rumanian-American congregation had been organized in New York in 1885. The removal "up-town" of large numbers of Jews who had formerly lived on the lower East Side led to the formation of a number of Jewish congregations in Harlem, the Congregation Chaari Zedek of Harlem, in West 118th street, for instance, being organized by former members of the Chaari Zedek congregation in Henry street. L. Zinsay became their rabbi. In 1892 the Council of Jewish Women was formed as an outcome of the Parliament of Religions held in connection with the Chicago World's Fair, its largest section exists in New York.

It would, of course, be quite impossible, even in a large tome, to give an exhaustive consideration of the numerous Jewish congregations and charitable societies of New York city, and the limits of an article like this make it necessary to consider only some of the most important ones. Dr. David Blaustein, the superintendent of the Educational Alliance, speaking before the National Conference of Jewish Charities at a meeting in New York in May, 1904, said of the section of the city south of Houston street and east of the Bowery that it contained 5,807 tenements, in which lived 64,268 families, having 84 different occupations; it contained 306 synagogues and only 22 churches. Besides its 48 public schools, it contained 307 hadarim attended by 8,616 boys and 801 girls. It maintained four Jewish [illegible]. He estimated that over $1,000,000 a year is spent for charitable purposes by the Jewish [illegible] of this section. Mr. Jacob A. Riis, who may well be described as one of the best informed students of this district, says in his work entitled "A Ten Years' War," concerning the blocks of tenements inhabited by poor Jews of this section:

"The poorer they are, the higher rent do they pay, and the more do they crowd to make it go between them. They caught nothing, neither money nor artisan skill, nothing but [illegible] suming energy—to our land, and their [illegible] offense. And yet, if ever there was material for [illegible], this Jew is such material. [illegible] to us without a past. He has no [illegible] to forget. . . . He is not always [illegible] fends. But he succeeds. He is the [illegible] time. If it will not let him go, it must [illegible] one, am a firm believer in this Jew and in the [illegible] they are, but with a thirst for knowledge [illegible] barrier. The boy takes all the prizes [illegible] Jew in the sweat-shop, Riis says: "He [illegible] and he took to the clothes-makers' [illegible] quickly learned. The increasing [illegible] grinding poverty made the [illegible] rank. The Jew is the victim of [illegible] has helped it on."

In New York educational institutions many Jews are teachers and principals, while special reference should be made to Henry M. Leipziger, supervisor of public-school lectures, Julia Richman, district superintendent of schools, and Edwin R. A. Seligman, Morris Loeb, Adolph Werner, Richard Gottheil, Adolphe Cohn, A. S. Isaacs, Alice Isaacs, H. Jacoby, and Abraham Jacobi, who held academic positions in the higher educational institutions of New York. Annie Nathan Meyer was one of the founders of Barnard College. Among leaders in university circles of a few decades previous were George J. Adler, of German dictionary fame, I. Nordheimer, the Orientalist, and Selig Newman, the Hebraist. Heinrich Conried, an executive head of the Metropolitan Opera House, may be specially referred to as one of many notable instances of Jewish activity in musical and dramatic circles in New York. Several widely read newspapers, daily

Academic Positions.

and weekly, published in Yiddish, are maintained in New York.

The Tenement House Commission appointed by the legislature of 1894 devoted itself very largely to the phenomena of overcrowding in Jewish tenements, and improved conditions somewhat by securing the enactment of legislation which led to the tearing down of some of the worst of these structures. The overcrowded conditions in this section gave rise to a considerable amount of vice and (on the part of a conspicuous few who enjoyed police protection) crime; as a result, in 1901 the issue of "protection for the homes" became an important one in the mayoralty campaign of that year, in which Seth Low was elected, largely because the East Side had been aroused to the need of protecting its homes; Isidor Straus, as president of the Educational Alliance, and M. Warley Platzek were particularly prominent among the Jews who were working for these reforms. The funeral of Chief Rabbi Jacob Joseph, who had become chief rabbi of a number of Russian Jewish congregations in 1886, gave rise to a riot in the streets of New York on July 20, 1902; this riot, however, was quite unpremeditated, and was chiefly an outbreak of mischievousness provoked by the unwonted spectacle of thousands of aliens participating in the funeral procession with unwonted demonstrative signs of grief. The police protection afforded had been inadequate; and the mayor promptly appointed a committee to investigate the riot; administrative changes were made, various police officers were disciplined, and the principal rioters were promptly punished by the criminal courts. Many New York Jews served as volunteers in the Spanish-American war.

Recent Events.

Grand Theater, Grand Street, New York.
(From a photograph.)

In connection with the Kishinef massacres several huge mass meetings were held in New York, the principal one, at Carnegie Hall (May 27, 1903), being presided over by Mayor Seth Low and addressed by ex-President Cleveland; the plan of petitioning the czar through the diplomatic officers of the United States, which was espoused by President Roosevelt, originated with Leo N. Levi of New York, president of the Independent Order B'nai B'rith.

Organized efforts have been made, with the cooperation of charitable organizations in other sections of the country, to relieve the congestion in the most crowded portions of the city, and a "removal office" has been opened to that end. Indigence and overcrowding have naturally caused an increase of crime among the Jews of New York, and a society to aid Jewish prisoners, and a Jewish Protectorate Association, have been organized, though until recent times the conspicuously clean record in this respect of the Jews of New York was frequently commented upon.

Numerous Zionist organizations have been formed in New York. Jewish social clubs of all kinds exist in New York, some having luxurious club-houses of their own.

The great numerical increase of the New York Jewish community led to various efforts to form organizations of Jewish voters, but these designs have been successfully thwarted, and it has been repeatedly demonstrated that normally there is no "solid Jewish vote," and that the Jewish voters are quite fairly distributed among the various political parties. The number of Jews coming to the front in public life, however, increases with the growth of Jewish population and with longer residence in, and fuller identification with the interests of, the city. New York had among its representatives in the Constitutional Convention of 1894 Edward Lauterbach, Louis Marshall, Joseph J. Green, Jacob Marks, Aaron Herzberg, and M. Warley Platzek, the two first-named being influential in framing the important charity and judiciary articles respectively of that convention. In the same year Nathan Straus, whose activity in providing pure Pasteurized milk for the children of New York and other cities deserves mention here, refused the nomination for mayor of the city tendered by the Tammany Hall organization. His brother, Isidor Straus, was elected a member of Congress early in the same year; during the period

In Public Life.

under consideration Jefferson M. Levy, Henry M. Goldfogle, and Montague Lessler also were elected to Congress. Randolph Guggenheimer served as president of the Municipal Council of New York from 1898 to 1902, Jacob A. Cantor (previously leader of the Democratic party in the state senate) as president of the Borough of Manhattan; Nathaniel Elsberg has been one of the leaders of his party in the state Senate for the last six years; and Mitchell L. Erlanger was elected sheriff of New York county in 1903. Judicial positions on the Supreme Court bench were occupied during this period by W. N. Cohen (1897), David Leventritt (1899), Samuel Greenbaum (1901), and Alfred Steckler. J. E. Newburger is a Judge of the Court of General Sessions, while E. A. Jacob, Stiner, Hoffman, Leon Sanders, Herman Joseph, and Julius M. Mayer have sat in minor courts. The last-mentioned was elected attorney-general of the state in 1904.

While New York unquestionably contains more Jewish inhabitants than any other city in the world, this has not been the case very long, though Jewish settlements took place there, under the Dutch administration, earlier than in any other city within the present limits of the United States. Thus, while the first two hundred years in the history of New York are important, particularly in connection with the evolution of the conditions fundamental to the present New York Jewry, it was reserved for the last half-century to create the distinctive numerical and economic conditions characterizing the Jewish community of New York city at the present day.

Appreciable Jewish migration to New York began in 1654, but as late as 1826 the Jewish population was approximately only 950, out of an estimated total Jewish population in the United States of 6,000 (Gilman, quoting Isaac Harby, in the "North American Review," 1826, p. 73). This total was reached from approximately half that number in about 1812, when, according to a contemporary New York estimate, the total Jewish population of the United States was only 3,000 ("Publications Am. Jew. Hist. Soc." vi. 141, 143; ix. 96). In 1841 the New York Jewry contained a population of about 10,000, having distanced Charleston, S. C., very soon after 1826, in which year the Jewish population of that city is supposed to have slightly exceeded that of New York. It was soon after this date, largely in consequence of the European revolutionary ferments of 1848, that German Jewish migration increased in geometric progression.

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A. M. [illegible]

—Present Condition: There is reason for regarding as conservative the estimate of Joseph Jacobs giving a population of 672,000. All immigrants are recorded and examined at Ellis Island, and since Oct. 1, 1884, the United Hebrew Charities, through its representatives there, has kept complete statistics of arrivals, their intended destination, and their nationality, sex, etc. From these statistics it appears that between the date named and June 30, 1904, there arrived by steamship 694,172 Jewish immigrants, of whom 504,181 were bound for New York.

Population.

Of the number arriving at Canadian ports and reaching New York overland there is no means of forming an estimate, but that it is not inconsiderable may be inferred from the facts brought out by the British Royal Commission on Alien Immigration and the debate in the House of Commons. It transpired that the majority of aliens arriving at English ports were on their way to America, and that a large proportion of these went through Canadian ports; that half of them went to New York may fairly be assumed. In 1880 the census taken by the Union of American Hebrew Congregations [illegible] a Jewish population of 60,000. These, with the [illegible] reported by the United Hebrew Charities, with the immigration by way of Canada, with the number arriving between 1880 and 1884, which years saw the first large immigration from Russia and probably brought 60,000 Jews to New York, and with the natural increase in all these groups, leave the estimate of 672,000 under rather than over the real number. Of the five boroughs which constitute the city, Richmond and Queens have only a few thousand each; Brooklyn has about 100,000; and the boroughs of Bronx and Manhattan, forming the old city of New York, have the remainder. In the Borough of Bronx there are about 50,000, and in Manhattan something over 500,000 in a total population in that borough of about 2,000,000.

In Manhattan about 100,000, being the old residents with their natural increase and accretions, are scattered throughout the borough. About 60,000 are in the Harlem section, bounded on the south and north respectively by 100th and 125th streets and on the east and west by Second and Lenox avenues—in all a territory of about one-half a square mile.

Distribution.

Most of these formerly lived on the lower East Side, but the growing congestion and their own improving material conditions induced them to remove to this section. They represent a community with no wealthy members but without an excessive number of very poor.

The section known as the lower East Side is approximately bounded by Madison street on the south, Houston street on the north, the Bowery on the west, and the East River on the east, and covers a territory about one square mile in extent. Within this square mile live 350,000 Jews—some of them under conditions of overcrowding impossible to describe. In May, 1904, David Blaustein, superintendent of the Educational Alliance, took a census of the district and found 64,268 families; at five persons per family, this would give a total of over 320,000. As many of these families keep one or more boarders, consisting of single men, or of married men whose families are still in Europe, it is evident that the total for the section must be rather more than 350,000. Necessarily, with so large a population in so small a territory, there must be an overwhelming proportion of poor. While the vast majority is normally self-supporting, the excess of income over minimum expenditure is so meager that any untoward circumstance will turn the scale: protracted sickness on the part of any member of the family, or brief sickness on the part of the breadwinner; commercial depression, or a strike or lockout, will cause temporary dependence. Hence it is that the United Hebrew Charities is so frequently called upon—in ten years it has dealt with 70,000 individual cases, each involving on an average about four persons per case. In all but an insignificant number of instances the relief required was only of a temporary nature. Of the 10,334 applicants, representing 43,938 individuals, who appeared at the United Hebrew Charities in the past fiscal year (1904) only 35 (or one-third of 1 per cent) had applied for assistance prior to 1889, while 5,525, representing 19,957 individuals, had never before applied. The expenditures of the United Hebrew Charities in the past year (1904), including cost of administration, were $228,000. Of this amount over $41,000 was granted to 570 pensioners (chiefly aged persons or women whose children have not yet reached the earning age), leaving for administration and general relief $187,000 to 44,000 persons, or about $4 per capita per annum. That the money is not expended upon permanent dependents is conclusively shown by these figures.

United Hebrew Charities.

Old Jewish Cemetery, West Twenty-First Street, New York.
(From a photograph.)

The United Hebrew Charities is housed at Second avenue and 21st street, in the Hebrew Charities Building, erected for it and for similar organizations that require office-room there, by Solomon Loeb. In addition to furnishing temporary relief in money or supplies and caring for its pensioners, the Charities maintains a workroom in which women with children to support are instructed in the use of the sewing-machine and are paid during the period of instruction. It retains a physician and nurses, who not only care for the consumptive in his home, but teach him how to live so as to endanger his family to the least possible extent; and it administers a Self-Support Fund with sufficient liberality to establish many recipients in business and make them self-

supporting. The organization publishes a monthly magazine entitled "Jewish Charity," devoted to the consideration of all questions of a philanthropic nature. For several years attempts were made to secure, in the work of the United Hebrew Charities, a closer cooperation on the part of the East Side community, and in the early part of the year 1904 two subordinate organizations were established—District No. 1 in East Broadway, and District No. 2 in Ludlow street. All applicants for relief residing in these districts are referred to them, and the entire administration of the two districts is in the hands of persons residing in them, the funds being provided by the parent organization.

Allied with the Charities and aiding it in investigation and relief is the Federation of Sisterhoods, composed of fifteen organizations of women connected for the most part with the various leading congregations. The Sisterhood of Temple Emanu-El, the first organized, has its own home at 318 East 82d street, where, in addition to aiding the poor, it conducts an employment bureau. Other organizations have their own homes, and support, besides, classes of various kinds in the lower part of the city.

Asylums for Children.

The Hebrew Benevolent and Orphan Asylum Society no longer engages in general relief-work. Instead it makes an annual appropriation of $25,000 or $30,000 to the United Hebrew Charities, which becomes its almoner. It confines its own activities to the 1,003 orphans committed to or taken under its charge. For those placed in its care by the city authorities it receives from the city treasury $104 per annum per capita. In the last fiscal year it received in this way $94,500; its expenditures were $200,000. The orphanage of the society is situated in Amsterdam avenue (between 136th and 138th streets). The society administers a fund of $100,000 given it by Emanuel Lehman to enable graduates of the institution to acquire trades or professions. An institution somewhat similar to it, but not confining its work to orphans, is the Hebrew Sheltering Guardian Society, situated at Grand Boulevard and 150th street, where 650 homeless children are cared for. The amount expended by it in the last fiscal year was $106,000, to which the city of New York contributed $69,000. The care of children under five years of age is entrusted to the Hebrew Infant Asylum, situated at 909 Eagle avenue, Borough of Bronx, which has charge of 151 children. It expended in the last fiscal year $31,000, toward which the city of New York contributed $16,000.

Aged Poor and the Hospitals.

The helpless old are as well cared for as the helpless young. At 125 West 105th street the Home for Aged and Infirm Hebrews provides a refuge for 236 men and women at an expenditure, in 1903, of $42,000. Similar in character is the Home for the Aged at 40 Gouverneur street, on the East Side, maintained by the Daughters of Jacob, and having accommodations for about 20 persons. Another home for the aged is maintained at 210 Madison street by the Hachnoseth Orchim Society, which also cares for and houses friendless immigrants at the time of their arrival in New York. It will soon occupy a more commodious establishment at 229 and 231 East Broadway. Like the home of the Daughters of Jacob, this is maintained and conducted almost exclusively by residents of the East Side.

Another institution similarly maintained and conducted is Beth Israel Hospital at Jefferson and Cherry streets. This is a modern and completely equipped hospital and dispensary with 160 beds, which gave treatment last year to 867 patients at an expenditure of $225,600, of which the city of New York contributed $6,900.

Lebanon Hospital, at Westchester avenue and 150th street, Borough of The Bronx, treated in the last fiscal year 2,000 patients at an expense of $85,000, toward which the city treasury contributed $14,000. In 1903, in cooperation with the United Hebrew Charities, it established a convalescent home to which patients discharged either from the wards of a sister hospital and not yet sufficiently recovered to proceed with their daily toil may remain the week or fortnight necessary to regain full strength.

The largest, most modern, and most complete of the communal institutions is Mount Sinai Hospital, covering with its dispensary and training school for nurses an entire block (between 100th and 101st streets and Fifth and Madison avenues). These buildings were dedicated and occupied in the spring of 1904. During the past fiscal year, when the hospital had not yet taken possession of its new quarters, it treated 3,540 patients at an expenditure of $152,000, the city contributing $29,500.

Montefiore Home.

The Montefiore Home cares for those who, by reason of the protracted or incurable nature of their illness, can not be admitted to the ordinary hospitals. Its building is in Broadway between 138th and 139th streets; one of its departments is given to a thorough system of hydropathy under the supervision of Dr. Simon Baruch. A few years ago the directors of the Montefiore Home established at Hartsdale, Westchester County, N. Y., a sanatorium where sufferers in the early stages of consumption are cared for. That the need for the Montefiore Home is far greater than its capacity is shown by the fact that while 466 patients were admitted during the past fiscal year, 831 applicants were refused admission for lack of room. The total number of patients treated during the year (466 being admitted during the year and 385 being carried over from the previous year) was 851; the total cost being $147,000, of which about $50,000 was expended at the country sanatorium and the remainder at the city home.

The Sanitarium for Hebrew Children maintains a summer home at Rockaway Park, L. I., and during the summer it takes parties of mothers and children from the tenement houses to its seaside home. About 20,000 annually are so benefited at a cost of about $20,000.

The Jewish Working Girls' Vacation Society maintains two summer homes, one at Bellport, L. I., and the other at Big Indian, N. Y., where working girls are enabled to spend a fortnight each at a nominal charge, the difference between the amount so taken and the actual cost being made up by the society.

Apart from societies connected with congregations, the foregoing list practically covers the more important organizations dealing with the physical side of the problem confronting the New York community. There are in addition, such institutions as the Nurses' Settlement, whose excellent work under the leadership of Lillian D. Wald makes it a model for settlement workers. It is not entirely Jewish in its management or support, although its work is chiefly among the Jews of the East Side. So, too, with the Maternity Hospital and with Saint Mark's Hospital; the management of these is entirely non-Jewish, but by reason of the location of the institutions their beneficiaries are largely Jews.

Part of Cemetery of Temple Emanu-El Congregation, Cypress Hills, Brooklyn, New York.
(From a photograph.)

Education.

Secular education is cared for both through private channels and by the great public-school system, ranging from the kindergarten to the collegiate training of the College of the City of New York (for boys) and the Normal College (for girls). To such an extent do the Jews avail themselves of the public schools that the rosters of the public high schools and the City College show a Jewish attendance vastly in excess of the ratio of Jewish population: at the latter more than 75 per cent of the students are Jews. Probably because the public schools are so well attended, the number of private schools giving both secular and Jewish training is very limited. The provisions generally for religious education are not adequate. On the East Side religious education is largely imparted through the ḥeder. There are nearly 400 ḥadarim holding daily sessions, and it is estimated that they cost about $120,000 per annum to maintain. The Talmud Torah schools, of which the Machzikei, with 1,000 pupils, at 225 East Broadway, is the most important, meet daily. The Hebrew free schools (for the past few years under the management of the Educational Alliance) insure religious education for about 2,800 children, of whom about 80 per cent are girls. In the older community religious education is mainly, though not exclusively, confined to that given in the Sunday-schools attached to the congregations. These have, with some exceptions, one session weekly. In addition to the Sunday-school which each congregation conducts for the children of its own members, many of the leading congregations maintain similar schools for the children of the poor. These schools are usually established away from the synagogue and in the neighborhoods which they are intended to benefit.

Religious Instruction.

The lack of well-qualified religious teachers prompted the management of the Jewish Theolog-

ical Seminary of America to establish a class for the training of teachers (1903). The seminary's library of Judaica—a large part of which is the gift of Mayer Sulzberger—is one of the most valuable in the world and is preserved in a fire-proof room constructed for the purpose. Here also are kept the records of the American Jewish Historical Society.

There is, aside from religious teaching, a varied and great educational activity. The Educational Alliance, with a daily attendance of nearly 7,000, is located at East Broadway and Jefferson street, and is the active center. In addition to its Hebrew free schools, carried on partly in the main building and partly in Branch A, at 624 East 5th street, it conducts classes for immigrants (formerly carried on by the Baron de Hirsch Fund), where 450 newly arrived children and adults are taught English and prepared for entrance into the public day- and night-schools. There is also a class for "melammedim," where these foreign teachers of Hebrew are taught English. For young men and women there are innumerable clubs, classes, and dramatic and literary societies, and for young women, cooking, dressmaking, and millinery classes. A gymnasium and roof-garden also are provided; a People's Synagogue is conducted on Sabbaths and holy days (A. M. Radin being rabbi), and an afternoon service for children, at which various rabbis of the city officiate in turn. On the fourth floor of the building is a free library, part of the New York Public Library system, and in East Broadway, in an annex to the main building, are living-rooms for the superintendent and chief workers. A building in Madison street is occupied by Branch B of the Alliance, and in this classes are conducted by young men and women who were themselves in earlier days recipients of the advantages of the institution. The expenditures of the Alliance in the last fiscal year were $87,500.

Educational Alliance.

The Hebrew Technical Institute, at 34 and 36 Stuyvesant place, provides technical education of a high grade to 250 young men at an annual cost of $29,000. The Louis A. Steinam School of Metal-Working, established by Abram Steinam in memory of his son, forms part of the plant of the institution. The Hebrew Technical School for Girls is situated at 267 Henry street, but has purchased a larger site at Second avenue and 15th street. It teaches girls embroidery, millinery, dressmaking, stenography, etc., and conducts a religious school. Its expenditures in the last fiscal year were $36,500.

The Baron de Hirsch Fund, of which Myer S. Isaacs was president from its foundation until his death, in addition to making an allowance to the Educational Alliance, to the Hebrew Educational Society of Brooklyn, to the Jewish Agricultural and Industrial Aid Society, and to the United Hebrew Charities of various seaboard cities, administers the affairs of the town of Woodbine, N. J., through the Woodbine Land and Improvement Company, and carries on the agricultural school there and the Baron de Hirsch Trade School in New York. The latter is situated at 222 East 64th street, and is under the superintendence of J. E. G. Yalden. [illegible] young men are [illegible] ceiving instruction in [illegible] machine working, [illegible] painting. The Clara de Hirsch [illegible] Girls, at 225 East [illegible] at moderate cost a [illegible] others in housekeeping, [illegible] of self support.

The Hirsch Funds.

The Young Men's Hebrew Association [illegible] building at 92d street and Lexington avenue, [illegible] to it by Jacob H. Schiff, [illegible] and carries on library and [illegible] done by the Educational Alliance, [illegible] tion, however, that its benefits are [illegible] who pay the membership fee. [illegible] ment bureau and a gymnasium. [illegible] are held on Sabbaths and holy days. [illegible] same kind for women is [illegible] Hebrew Association, at 1584 [illegible] This is a new organization [illegible] made its place in the community.

The Jewish Agricultural and Industrial Aid Society, supported by the [illegible] Association and the Baron de Hirsch Fund, [illegible] loans at a low rate of interest [illegible] about to become farmers. At the [illegible] after an existence of four years [illegible] in such loans over $159,000 [illegible] quents and an [illegible] of losses. It [illegible] dustrial workers [illegible] are desirous of [illegible] and by a system of [illegible] subsidies [illegible] country places industries [illegible] located in the cities. Further, [illegible] the Jewish Colonization [illegible] tains the Industrial Removal Office, [illegible] lished in 1901. Through [illegible] congested sections of the [illegible] throughout the United States and Canada. [illegible] 5,500 persons were so removed [illegible] and more than 15,000 have [illegible] office was established. About [illegible] removed had recently come to America.

Jewish Agricultural Aid Society.

The Hebrew Immigrant Aid Society [illegible] ized a few years ago [illegible] new immigrants for the purpose [illegible] at the time of their arrival. In [illegible] United Hebrew Charities, it [illegible] Ellis Island for this purpose. The H[illegible] lath Chasodim Society is [illegible] money without interest to persons [illegible] sible indorser. It, too, [illegible] community.

The local section of the Council of Jewish Women supports free religious [illegible] the city and sends a visitor to [illegible] at Randalls Island and to the [illegible] the Bedford Reformatory. It [illegible] reation rooms at 186 Chrystie street, [illegible] nocent amusement to young girls. [illegible] the council has felt called upon [illegible] of the dark sides of the [illegible] equate house-room has resulted in a [illegible]

part of the young of both sexes to seek amusement on the streets and in pleasure-resorts whose influence is far from wholesome. The consequence is apparent in increasing misconduct and even crime. There is now in process of formation a Jewish Protectory for the care of boys and girls, who have heretofore been sent to non-Jewish reformatory institutions. The Jewish Prisoners' Aid Society gives religious ministration to the unfortunates in the state and city prisons, and upon their discharge endeavors to aid them in becoming self-respecting and law-abiding citizens.

The several Jewish orders have their local organizations; the B'nai B'rith maintains the Maimonides Library at 58th street and Lexington avenue, the B'nai B'rith Club at the same address, and down-town headquarters at 106 Forsyth street, where

PART OF WASHINGTON CEMETERY, BROOKLYN, NEW YORK.
(From a photograph.)

there are social rooms and a free employment bureau. Important work among the Jews of the East Side is carried on under non-sectarian management in the University Settlement, College Settlement, and the down-town branch of the Ethical Culture Society. Various day-nurseries, Jewish and non-sectarian, exist and care for small children while the mothers are at work.

Synagogues.

The leading synagogues of New York by no means confine their activities to the holding of religious services. Mention has already been made of the sisterhoods and religious schools. There are also young people's societies for literary and social purposes, hebras, and many organizations for aiding the poor. The oldest congregation is the Shearith Israel, of which H. Pereira Mendes is rabbi. This is the Sephardic congregation, and its synagogue is situated at 70th street and Central Park West. Others are: Emanu-El (43d street and 5th avenue; Joseph Silverman, rabbi); Beth-El (76th street and 5th avenue; S. Schulman, rabbi); B'nai Jeshurun (65th street and Madison avenue; J. M. Asher, rabbi); Shaaray Tefillah (82d street and West End avenue; F. de S. Mendes, rabbi); Israel (125th street and 5th avenue; M. H. Harris, rabbi); Ahawath Chesed Shaar Hashomayim (55th street and Lexington avenue; I. S. Moses, rabbi).

There are about twenty additional congregations with their own places of worship, and more than three hundred meet in halls or in rooms in tenement-houses. In addition to these there are several hundred that meet in halls on the holy days only. The Jewish Endeavor Society, which meets monthly, aims to foster a religious spirit in the young; the Judæans meet at irregular intervals, usually to do honor to some distinguished visitor.

Zionism has its quota of adherents, there being twenty-four organizations in the city, which is the headquarters of the American Federation. The membership is about 5,000. The poor in Palestine are not forgotten, and are aided through the North American Relief Society (Hezekiah Kohn, president), as well as through private sources.

Of trade-unions the Allied Hebrew Trades is the only distinctively Jewish organization, although in those trades in which many Jews are employed the labor-unions have a considerable Jewish membership. The executive officer of the United Garment Workers was until the summer of 1904 Henry White; he is likewise a member of the Civic Federation—an organization of employers, working men, and publicists which was established in order to promote

industrial peace. Associated with him are Marcus M. Marks (president of the Clothing Association, an organization of employers) and Oscar S. Straus (president of the Board of Trade and Transportation), at whose initiative the Civic Federation was formed. The Chamber of Commerce has many Jewish members and one Jewish vice-president (Jacob H. Schiff).

Politically the Jews are fairly divided between the two leading parties, although many ally themselves with the Socialists. A leading Socialist journal is "Vorwärts," published in Yiddish and edited by Abraham Cahan. Other Yiddish papers, all dailies, are the "News" (weekly ed., "Gazette"), "Journal," "World," "Jewish Abend-Post," and "Herald," all but the last-named being owned or controlled by the Sarasohns. Other Jewish papers are the "American Hebrew," "Hebrew Standard," and "Arbeiter Stimme" (weekly), "New Era" "Jewish Home," "Menorah," "Zukunft," and "Maccabæan" (monthly): the "Maccabæan" is the Zionist, and the "Zukunft" the Socialist, organ.

A. C. L. S

Hebrew Orphan Asylum, Ralph Avenue, Brooklyn, New York.
(From a photograph.)

IX.—19

of Orthodox members, who formed the Congregation Ahawath Achim.

The second movement for the founding of a congregation began in the neighborhood of the present Brooklyn city hall, about 1854. Only twelve members were concerned, and on each Sabbath they worshiped in the house of one of their number.

Beth Israel.

They named their congregation Beth Israel, and for the Passover and the autumnal festivals they brought a hazzan from New York. Their house of worship is now on Boerum place and State street, near the great business district of Brooklyn. Until the year 1879 the congregation was strictly Orthodox, but in that year certain reforms were adopted.

The Reform movement had its inception in 1869, when a number of Jews left the Orthodox synagogues. This resulted in the founding of Temple Israel. A charter was procured from the legislature, a hall was temporarily rented, and during the same year a church building in Greene avenue, near Adelphi street, was purchased and converted into a synagogue. In Nov., 1887, lots were purchased at Bedford and Lafayette avenues, and in April, 1891, was laid the corner-stone for the temple, which was dedicated in April, 1892. The number of synagogues in that vicinity shows where the increase of the Jewish population of Brooklyn first appeared.

Beth Talmud Torah, Meserole Street, Brooklyn, New York.
(From a photograph.)

The so-called "third period" of Jewish history in Brooklyn commenced in 1882, when the influx of Russian Jewish immigrants began. Russian Jews settled among their coreligionists in the Williamsburg district. The older Jewish residents of Williamsburg began to remove to other districts, and many Jewish synagogues of early establishment were left in possession of the new arrivals. Williamsburg, however, was not destined to form the living center of the fresh contingents of immigrants from Russia, Rumania, and Galicia.

Effect of Russo-Jewish Immigration.

At the end of 1886 some New York immigrant Jews of speculative propensities purchased a number of lots in the district known as Brownsville, which lots were offered for sale to immigrant Jewish residents of New York. In the course of three years about two hundred houses and three synagogues were erected in Brownsville. The streets were not paved and were badly lighted. In 1895 it attracted the attention of some wealthy Jewish inhabitants of Brooklyn, and they hastened to help their coreligionists. A building was soon erected at Pitkin avenue and Watkin street, and became the home of the Hebrew Educational Society, which is managed on the same lines as the Educational Alliance in East Broadway, New York. The founders of the institution appealed to the authorities in behalf of the Jewish inhabitants of Brownsville, and in the course of two years considerable improvements were made.

When entire streets of the east side of New York were altered and innumerable houses were demolished to make room for parks and for the approach to the Williamsburg bridge, thousands of Jews moved to Brownsville, and it is estimated that there are now (1904) not less than 20,000 Jewish inhabitants in that district, with fourteen synagogues. The majority of the Brownsville Jews travel daily to New York, where they either have places of business or are employed in various factories.

The most important Jewish benevolent institution in Brooklyn is the Hebrew Orphan Asylum Society, which was incorporated in Aug., 1878. On Jan. 1, 1879, a house at McDonough street and Stuyvesant avenue was opened for the reception of orphans. Six years later ground in McDonough street, adjoining the original building, was bought, and the corner-stone of the building was laid June 26, 1883.

In May, 1892, the corner-stone of a new asylum building on Pacific and Dean streets was laid. This building cost $235,000, and was dedicated Dec., 1892. It accommodates about 400 children.

For almost two centuries the Jewish dead of Brooklyn were taken to Manhattan Island for burial. But when, for sanitary reasons, the old burial-places were closed, the Manhattan Jews established cemeteries in Brooklyn. The oldest known **Cemeteries.** is the Washington Cemetery, situated about two miles beyond the city limits and just outside the village of Parkville, Long Island. It appears that at its establishment about 1860 there were no sectarian restrictions placed upon interments. However, few persons of other communions have been buried there since the Jews took possession of it. Within the last twenty years about fifty acres have been added to it. Hebrew lodges and congregations, societies and individuals, have purchased nearly three-fourths of its acreage. Among the other Jewish places of burial are: Ahavath Chesed, thirteen acres in East Williamsburg; Shearith Israel and Temple Beth-El, both in Newtown, and six and ten acres respectively; Salem Fields, at Jamaica avenue and Market street; Mount Nebo, fifteen acres on the Fresh Pond Road in Queens county; Machpelah, forty acres in Newtown; and Maimonides, seven and one-half acres near Ridgewood.

In 1904 Brooklyn contained over thirty congregations, a Talmud Torah, a hospital and dispensary, various benevolent associations, clubs, lodges, and Zionist societies. Its oldest rabbi then was Leopold Wintner, for many years connected with the Beth Elohim congregation. Its Jewish population in that year appears to have been not less than 100,000.

BIBLIOGRAPHY: *History of the City of Brooklyn* (published by *The Brooklyn Daily Eagle*), pp. 362, 544, 631, 655; W. W. Munsell, *History of Kings County*, p. 1088, New York.

A. D. M. H.

NEW YORK: Most populous state of the American Union, with an estimated Jewish population of 750,000. The history of the Jews of the state is practically covered by the articles NEW YORK (city), ALBANY, etc. Their records date back to 1654 and present a continuous history of migration and growth. Given below is a list of the places in the state of New York which contain Jewish communities, those covered by separate articles being merely named.

Albany; **Amsterdam**; **Astoria** (has a congregation); **Bath Beach** (congregation); **Binghamton** (Congregation Sons of Israel, founded in 1885; a Reform society, holding services on holy days); **Brooklyn** (see JEW. ENCYC. ix. 289, *s.v.* NEW YORK [city]); **Buffalo**; **Coney Island** (community); **Conklin** (cemetery); **Corning** (congregation); **Elmira**; **Far Rockaway** (a summer resort; has a congregation); **Freeport** (congregation); **Glen Cove** (Congregation Tifereth Israel, founded in 1899); **Glens Falls** (Educational Alliance, and a congregation); **Gloversville** (congregation, founded in 1891, and the Nathan Littauer Hospital, a non-sectarian institution, memorial of Nathan Littauer); **Greenport** (congregation); **Haverstraw** (congregation, founded in 1892); **Hornellsville** (congregation); **Hudson** (congregation); **Ithaca** (religious school, cemetery; Hebrew Ladies' Aid Society); **Jamaica** (congregation); **Kingston** (congregation Emanuel, founded in 1852, present [1904] rabbi Joseph Lieser, Congregation Agudath Achim, founded in 1887; two newer congregations; a Young Men's Hebrew Association); **Lake Placid** (congregation); **Mount Vernon** (congregation); **Newburgh** (Congregation Beth Jacob, founded in 1886, present rabbi Hyman J. Elkin; Congregation Agudas Achim; a social club); **New Rochelle** (congregation); **New York** (city); **Niagara Falls** (a cemetery association); **Ogdensburg** (Congregation Anshe Zophar, founded in 1865); **Olean** (congregation and a relief association); **Ossining** (congregation); **Peekskill** (congregation); **Port Chester** (congregation; Ladies' Aid Society; Young Men's Hebrew Association); **Poughkeepsie** (congregation); **Rochester**; **Rockaway Beach** (congregation; Ladies' Benevolent Society); **Sag Harbor** (congregation and a benevolent society); **Schenectady** (Congregation Shaari Shamayim, founded in 1856, present rabbi E. M. Chapman; congregations of Hungarian, Russian, and Polish Jews; a Young Men's Hebrew Association; the United Hebrew Charities; etc.); **Spring Valley** (congregation); **Staten Island** (congregation and a Young Men's Hebrew Association); **Syracuse**; **Tannersville** (congregation; has a considerable Jewish population in summer); **Tarrytown** (congregation); **Tompkinsville** (congregation); **Troy**; **Tupper Lake** (congregation); **Utica** (several congregations; a Hebrew Free School; a Hebrew Aid Society; a Ladies' Hebrew Society; a cemetery); **Watertown** (congregation); **West Arverne** (congregation); **Whitestone** (a Hebrew library); **Yonkers** (Home for Aged and Infirm; Independent Order B'nai B'rith, opened in 1882, three congregations, a Hebrew Free-School Association, a Women's Charity Association).

BIBLIOGRAPHY: *American Jewish Year Book*, [illegible].

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NEW ZEALAND: A group of islands in the South Pacific Ocean, consisting of two large islands (North Island and South Island), a small island known as Stewart Island, and numerous islets along the coast. Europeans did not settle there in appreciable numbers until after 1830, and for two or three decades thereafter there were but few Jews among them. It was not until the seventh decade of the nineteenth century, when gold was discovered in the Otago district, that Jews were drawn to New Zealand in considerable numbers. During the persecutions in Russia in 1891, the Parliament of New Zealand sent a memorial to the Russian emperor, Alexander III., praying for an abatement of the restrictions imposed upon his Jewish subjects. The New Zealand colonists however, were seized by the same fear that disquieted that section of the English public and led to the Royal Commission on Alien Immigration. In 1888 news was received that five hundred destitute Russian Jews were being sent to New Zealand by the Jewish authorities in London. Protests were almost raised all over the colony. Resolutions from trades and

labor councils were forwarded to the premier of the colony, who telegraphed to the agent-general in London instructing him to assist in preventing Russian Jews from being sent to the colony. An angry correspondence passed between the premier and a prominent Jewish resident, and the feeling of disquiet was only calmed by an assurance from Dr. Adler, chief rabbi of London, to the effect that the London authorities had never contemplated such a wholesale transportation.

Affected by Russian Persecutions.

The Jews in New Zealand have never aggregated much more than sixteen hundred individuals; but in spite of this fact they have assisted in shaping the country's policy. In this respect the most notable was Sir Julius Vogel, who at various times held the portfolios of colonial treasurer, commissioner for stamps and customs, and postmaster-general. He served as premier from 1874 to 1876, and held the office of agent-general in London from 1876 to 1881. He is best remembered for his vigorous policy of public works, by which the North Island was opened up. To him also are due the establishment of the San Francisco and New Zealand mail service, the completion of the London and New Zealand cable, the system of government life-insurance, and the creation of the Public Trust Offices. Three other Jews have served in political life: Hallinstein sat in the House of Representatives; Samuel Edward Shrimski (1830–1902) was four times elected to that chamber and sat for seventeen years as a life member of the Upper House; C. Louisson, who is at present (1904) the only Jew in Parliament, was appointed to the Upper House in 1901.

Jews have been very active in municipal life, and as mayors and councilors their names are recorded in many cities. The history of Auckland especially is identified with the name of a Jew. Before it became a municipality A. P. Phillips was chairman of the city board; he was its first mayor, and held that office altogether for thirty-three years. Besides holding the appointment of justice of the peace and resident magistrate, he was a member of the provincial council and of the education board. He established a free library, obtained many endowments for the city, and was one of the founders of the Municipal Association of New Zealand. Henry Isaacs also was at one time mayor of Auckland. On four occasions C. Louisson was elected to the mayoral chair of Christchurch. He was a member of the first Charitable Aid and Hospital Board of New Zealand, a deputy inspector of the Sunnyside Lunatic Asylum, and one of the New Zealand commissioners to the Melbourne Exhibition. Other towns have had Jewish mayors in the persons of Louis Ehrenfeld, Moss Jonas, and E. Shrimski.

In Municipal Life.

Jews have given a decided impetus to the commercial enterprise of New Zealand. The chambers of commerce have had many Jews as presidents, notably D. E. Theomin. The New Zealand Shipping Company was founded by the brothers Edward and Henry Isaacs. The first chairman of the Manawatu Railway Company was Joseph Nathan, who established the Wellington Harbor Board.

In Commerce.

When delegates were sent to England to represent New Zealand at the meetings of the British Chamber of Commerce two out of the five members were Jews—Joseph Nathan and Arthur Myers.

Jews have done some enterprising work in the field of journalism in New Zealand. Vogel acquired a half proprietorship of the "Otago Witness." He started, and for many years edited, the first daily newspaper of New Zealand, "The Daily Times"; he admitted as part owner of his paper B. L. Farjeon, the novelist and playwright. Mark Cohen is president of the New Zealand Institute of Journalists and has for a considerable period edited the "Dunedin Star." "The New Zealand Referee" is managed by Phineas Selig, and another Jew, Marcus Marks, is head of the "Hansard" staff. New Zealand Jews have always shown a patriotic interest in questions of defense. During the Maori war many Jews were found in the British ranks. C. Louisson was the first to follow the volunteer movement on the West Coast. In 1894 David Ziman offered to pay half the cost of building a battle-ship to be presented by New Zealand to the British government, the colony to pay the other half. When trouble broke out in Samoa between the British bluejackets and the natives, three Auckland companies offered their services to the imperial government, two of the three captains being Jews. In the South-African war the New Zealand contingents included a number of Jews. As educators, too, Jews have gained some distinction. Several have sat on the various education boards; E. Shrimski founded the Waitaki School; Louis Cohen is a member of the senate, and Phineas Levy a law examiner, of the New Zealand University. The only woman in New Zealand who has passed, up to the present, the examinations qualifying for the practise of law is a Jewess, Ethel Benjamin.

In Journalism and the Army.

Congregations have been formed in most of the principal cities. In Auckland, Dunedin, Wellington, and Christchurch congregations have existed for many years. In each of these cities there exists the same Jewish communal life as obtains in other British congregations. Each has its Hebrew and religious classes, its charitable institutions and social societies. Services are held on Sabbaths, holy days, and on all special occasions. The oldest congregation is that of **Auckland,** which was founded in 1859. Rev. S. A. Goldstein has been the minister for twenty-two years and was preceded by the Rev. Mr. Elkin. The synagogue is a handsome structure and stands on an elevated site presented by the government. The **Dunedin** congregation dates from 1861, in which year the first service was held on the premises of Hyam S. Nathan, who acted as its first president. The present synagogue, which replaced an older one, was built in 1881, since which time the community has had five rabbis; the Rev. B. Lichtenstein held office from 1875 till his death in 1892, and the present minister is the Rev. B. Chodowsky. The community enjoys the distinction of having founded the first hebra kaddisha in the British empire. In **Wellington** the first service was held in the house of Joseph Nathan, to whose

Congregational Life.

efforts the community is largely indebted for its present synagogue, erected in 1870. The Rev. H. Van Stavern has been minister there for nearly thirty years; he is a member of the Wellington licensing bench. The **Christchurch** congregation, which has been served for more than thirty years by the Rev. I. Zachariah, has had a checkered career and has maintained a corporate existence with difficulty, owing to the paucity of Jewish residents. Synagogues have been built also in Nelson and Timaru, but at the present time no corporate congregations are attached to them. The official census for 1901 placed the Jewish population of New Zealand at 1,611; the total population is 772,719.

J. D. I. F.

NEWARK: Largest city of the state of New Jersey, U. S. A. Its first Jewish congregation was founded Aug. 20, 1848, under the name "B'nai Jeshurun." Religious services were held at various places until 1858, when the first synagogue was built, on Washington street. Isaac Schwarz was hazzan at the time, and the mode of worship was Orthodox. His successors were Sigmund Kaufman, in 1860, and S. Seligman, in 1865. In 1867 the congregation built its present temple, at the dedication of which, in 1868, the present incumbent, Rabbi Joseph Leucht, entered upon his office. Solomon Foster has been associated with him since 1902. The worship is now that of the Reform ritual; and the congregation includes the most prominent Israelites of the city.

Congregation Oheb Scholom was organized in 1860. Its pulpit has been occupied by Rabbis Zinsler, B. Drachman, and the present incumbent, Bernhard Glueck. Congregation B'nai Abraham was organized in 1857. It formerly had places of worship in Bank and Washington streets, and since 1899 has occupied its present building at the corner of High street and 13th avenue. Among its ministers have been Isidor Kalish, Meyer S. Hood, Bergman, N. G. Solomon, and Jacob Goldstein. The present incumbent is Julius Silberfeld. A few years ago a number of congregations made up of Russian immigrants, combined under the name Anshe Russia, and built a synagogue in Kinney street. H. Bradsky is the rabbi. There are nine other smaller congregations in the city.

All the Jewish orders have lodges in Newark. The Progress Club, with its own club-house in West Park street, is the leading social organization. There are a number of charitable associations, the most prominent being the Hebrew Benevolent and Orphan Asylum Society (founded 1865), which has a commodious Home for Orphans in Clinton avenue. A Hebrew free school, built by the Plaut family (1889) and bearing the name "Plaut Memorial School," gives instruction in religious branches to 800 pupils, mostly children of Russian emigrants, under the superintendency of Meyer S. Hood.

The professions of law and medicine have some very prominent Jewish members. The department stores of L. S. Plaut & Co., L. Bamberger & Co., and David Straus Company are among the principal ones in the city. Among the leading manufacturers Moses Straus & Sons, R. G. Solomon, and Weingarten Bros. are most prominent, the last-named firm having one of the largest corset factories in existence.

The Jews of Newark, of whom at least one half are Russian immigrants, number (1904) about 20,000, in a total population of nearly [illegible].

A. J. I. [illegible]

NEWBURGER, JOSEPH E.: American jurist; born in New York city [illegible], educated in the public schools and at Columbia College (School of Law), New York (LL.B.), admitted to the bar 1874. In 1891 he was elected judge of the city court of New York and served until 1893. In the following year he was elected judge of the Court of General Sessions, New York city, which office he still (1904) holds.

Newburger has been active in Jewish [illegible], and was one of the founders of the Jewish Theological Seminary of America in New York city.

BIBLIOGRAPHY: *American Jewish Year Book* [illegible].

A. F. T. H.

NEWCASTLE-UPON-TYNE: English seaport; center of the English coal trade. It has a population of 214,803 including about [illegible] Jewish families. Jews are mentioned in connection with Newcastle-upon-Tyne before the expulsion, but the present community dates not much further back than 1830, in which year seven Jewish residents entered into an agreement to defray the cost of a burial-ground. On the New Year of [illegible] these early settlers met at the house of David Cohen in Westgate street; the day being also the coronation day of William IV., a service was preached by Martain Valentine of Polmont and subsequently printed. The service was performed by Henry Harris (father of the Rev. S. H. Harris of Ramsgate), who subsequently became minister of the congregation. The congregation was formally established on Oct. 8, 1832, and David Cohen became its first president. It thereupon migrated from place to place until, in 1838, the first regular synagogue was erected in Temple-street. By 1868 the synagogue had become too small for the increasing community, and another congregation was formed under the presidency of J. de Hart, a place of worship being acquired in Charlotte square. In 1873, through the efforts of the Rev. A. L. Green, an amalgamation was arranged between the two congregations. Six years later the foundation-stone of the United Synagogue was laid by De Hart, and the building, in Jesmond Park Road, was consecrated in the following year (1880). At the present time (1904) the synagogue has [illegible] seat-holders. There are various charities, [illegible] friendly societies, besides a [illegible]. The present minister is Morris Rosenbaum, who succeeded S. Friedeberg (now of Liverpool) in 1891.

BIBLIOGRAPHY: *Jewish World*, Jan. 21 and 28, 1877; Jan. 4 and 18, 1878; Jan. [illegible]; *Jewish Year Book*, [illegible].

J. I. H.

NEWMAN, ALFRED ALVAREZ: English metal-worker and art collector; born in London 1851; died there 1887. He revived the blacksmith's art in its medieval phases and was the founder of the Old English smithy in Archer street, Haymar-

ket, London. Being a craftsman of considerable talent, Newman succeeded in the course of four years, by his taste and energy, in promoting art ironwork in England, the picturesque arrangement of his smithy rendering it during the London season a place of fashionable resort. He was the author of several papers communicated to the Society of Architects and similar bodies.

Newman's interests included Anglo-Jewish history and archeology; he possessed a unique collection of Jewish prints and tracts bearing on these subjects, many of which were exhibited at the Anglo-Jewish Historical Exhibition after his death. It was due largely to Newman's efforts that the proposal to demolish the ancient synagogue of Bevis Marks was eventually defeated.

Bibliography: *The Times* (London), Jan. 27, 1887; *Jew. Chron.* and *Jew. World*, Jan. 28, 1887; *Cat. Anglo-Jew. Hist. Exh.* 1887.

J. G. L.

NEWMAN, LEOPOLD: American soldier. He entered in the Civil war as captain of Company B, 31st New York Infantry, and rose to the rank of lieutenant-colonel. His term of service expired a few days prior to the battle of Chancellorsville (May 2, 1863); but he elected to remain at the front, and was fatally injured, dying shortly after in Washington. President Lincoln visited him at his bedside and brought a commission promoting him to the rank of brigadier-general.

Bibliography: Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, p. 285, Philadelphia, 1895.

A.

NEWMAN, SELIG: German Hebraist; born at Posen, Prussian Poland, in 1788; died at Williamsburg, N. Y., Feb. 20, 1871. He was educated at Posen, but in 1814 went to England and was appointed minister to the Plymouth congregation, teaching Hebrew at the same time at the University of Oxford. His faith debarred him from a professorship, but among his pupils were numbered many distinguished Christian and Jewish scholars. While in London Newman took part in a spirited debate with some Christians on the Messianic prophecies. At an advanced age he sailed for America and settled in New York, gaining a livelihood as teacher and writer. In 1850 he published a work entitled "The Challenge Accepted," consisting of a series of dialogues between a Jew and a Christian respecting the fulfilment of the prophecies on the advent of the Messiah. He published also: "Emendations of the English Version of the Old Testament," 1839; a "Hebrew and English Lexicon," 1841; and a Hebrew grammar, which was much used for elementary instruction among English Jews.

Bibliography: *Jew. Chron.* March, 1871; Morais, *Eminent Israelites of the Nineteenth Century*.

J. G. L.

NEWPORT: One of the capitals of the state of Rhode Island, U. S. A. Before the American Revolution, Newport excelled New York as a commercial center and port of entry; to-day, however, it is no longer of commercial importance, but has become one of the most fashionable watering-places in America.

Newport was founded by Roger Williams, whose broad religious toleration soon attracted settlers of all denominations (see Rhode Island). The earliest authentic mention of Jews at Newport is in 1658, when fifteen Jewish families are said to have arrived from Holland, bringing with them the first three degrees of masonry. It has been suggested, however, that Jews from New Amsterdam (New York) and from Curaçao settled there even earlier, between 1655 and 1657. A congregation seems to have been organized in 1658 under the name "Jeshuat Israel." In 1684 the General Assembly of Rhode Island, in reply to a petition of the Jews, affirmed the right of the latter to settle in the colony, declaring that "they may expect as good protection here as any stranger being not of our nation residing among us in his Majesty's Colony ought to have, being obedient to his Majesty's laws." In view of this declaration it seems strange that Jews should have been refused naturalization in 1761 (see Rhode Island).

Successive Settlements.

Additional Jewish settlers arrived from the West Indies in 1694; but the great impulse to commercial activity which raised Newport to the zenith of its prosperity was given by a number of enterprising Portuguese Jews who settled there between 1740 and 1760. Most prominent among these were Jacob Rodrigues-Rivera, who arrived in 1745, and Aaron Lopez, in 1750. The former introduced into America the manufacture of sperm-oil, which soon became one of the leading industries; Newport had seventeen manufactories of oil and candles and enjoyed a practical monopoly of this trade down to the American Revolution.

Aaron Lopez became the great merchant prince of New England. Of him Judge Daly says: "To him in a larger degree than to any one else was due the rapid commercial development which made Newport for a quarter of a century afterward the most formidable rival of New York." Ezra Stiles, the famous president of Yale College, states that "for honor and extent of commerce, he was probably surpassed by no merchant in America." Owing to Lopez, more than forty Jewish families went to Newport; and fourteen years after his arrival the town had 150 vessels engaged in the West-Indian trade alone; Lopez at the beginning of the Revolution owning thirty vessels engaged in the European and West-Indian trade and in whale-fisheries. This trade extended as far as Africa and the Falkland Islands. Among other prominent merchants of Newport in colonial times were members of the Levy, Seixas, Hart, and Pollock families. The Jewish population of the city received an important addition after the great earthquake at Lisbon (1755). Many secret Jews then left Portugal; one of the vessels, bound for Virginia, was driven into Narragansett Bay, and its Jewish passengers remained at Newport.

Socially as well as commercially the Jews of Newport were highly respected. In 1761 the town possessed a Hebrew club. The congregation prospered; and in 1760 Isaac Touro came from Jamaica to become its minister, occupying the position till the outbreak of the Revolution. During all this time worship was held in private houses. In 1762, however, there being between 60 and 70 members,

the erection of a synagogue was commenced; and the building was completed and dedicated in the following year; it is still standing. There is evidence that the Jewish population of Newport, even before the Revolution, contained considerable German and Polish elements. According to Tuckerman, the city numbered shortly before the outbreak of hostilities 1,175 Jews, while more than 300 worshipers attended the synagogue. The cemetery immortalized by Longfellow and Emma Lazarus was acquired by Mordecai Campannal and Moses Packeckoe in 1677, though it is possible that an earlier Jewish cemetery existed.

Newport in colonial times attracted many Jewish rabbis from all parts of the world. Several of the names of these are to be found in Ezra Stiles's diary. He mentions meeting one from Palestine as early as 1759, two from Poland in 1772 and 1773 respectively (the latter of whom preached in Dutch), a Rabbi Bosquila from Smyrna, a Rabbi Cohen from Jerusalem, and Rabbi Raphael Hayyim Isaac CARREGAL from Hebron, who preached at Newport in Spanish in 1773 and became Stiles's intimate friend.

Part of the Old Jewish Cemetery at Newport.
(From a photograph.)

The Revolution ended Newport's commercial prosperity. The city was taken by the British; and the Jews (who had espoused the patriot cause) lost the greater part of their property, particularly their ships, which were at once taken by the enemy. Immediately upon the British occupation the synagogue was closed, the rabbi going to Jamaica, and the majority of its foremost members, including Lopez, removing to Leicester, Mass., where they remained until 1782. At Leicester these Newport Jews at once rose to the highest rank of the community, and a most appreciative account of their stay in that town is to be found in Emory Washburn's "History of Leicester."

Effect of the Revolution.

When the war was practically over, many of the Leicester colony set out for their former home. Aaron Lopez was drowned on the way, but was buried in the old cemetery. The General Assembly of the State of Rhode Island when it convened for the first time after the evacuation of Newport met in the historic synagogue (Sept., 1780). The edifice was at length reopened for worship, and services continued until about 1791. In 1790 the congregation formally addressed President Washington. The reply is still preserved and is reproduced here by courtesy of the owner, Mr. Frederick Phillips of New York.

New York had now become the great commercial center; and the important Newport merchants left one by one for that city or for others which offered greater opportunities, namely Philadelphia, Charleston, and Savannah. The number of Jews at Newport steadily decreased, until Moses Lopez, nephew of Aaron, was the only one remaining. He too ultimately left for New York, where he died in 1820. One of the last of this important colony was Moses Seixas, who for many years was cashier of the Bank of Rhode Island.

The synagogue was closed soon after 1791 and was not reopened for almost sixty years. It can not be said that during the interval Newport had a Jewish community. The city was, it is true, regularly visited by Jews, and sometimes turned the descendants of many of the original families to dispose their remains to be interred in the old cemetery. Jewish tombstones show interments during the entire period down to 1855. Generally speaking, only such occasions brought Jews to Newport.

The sons of the former minister did much for preserving Jewish places of interest. Abraham Touro (d. in Boston 1822) bequeathed a fund for perpetually keeping the synagogue in repair and made provisions for the care of the burial-ground.

In 1843 Judah Touro of New Orleans replaced the old cemetery wall by a massive one of stone with an imposing granite gateway; and at his own request, he himself was buried in the cemetery. The street on which the synagogue is situated is known as Touro street. The city possesses also a park

known as "Touro Park." In 1850 the synagogue was reopened on a single occasion, when Dr. M. J. Raphall delivered a discourse there. Though the Touro fund provided for the support of the minister also, the synagogue remained closed until 1883, when the Rev. A. P. Mendes, on appointment by the Congregation Shearith Israel of New York, became its minister. He conducted its services until his death in 1891. Both synagogue and cemetery are now the property of the New York congregation, and the courts after litigation have sustained its title thereto.

It was only after 1880 that Jews began to resettle in Newport, most of these being of German, Polish, or Russian origin. A congregation was organized which adopted the ancient name "Jeshuat Israel" (May 28, 1893), and was incorporated by the legislature of Rhode Island in 1894, the trustees of the Shearith Israel Congregation of New York acting as its trustees. The first president was Eugene Schreier (who also represents the interests of Shearith Israel at Newport). The ritual is Sephardic. Among the ministers since 1891 have been the Rev. Henry S. Morais, who was succeeded by Rev. Jacob M. Seidel, the present (1904) incumbent. The only existing Jewish organizations are the Moses Seixas Lodge of the Independent Order Free Sons of Israel, and the Israel J. Josephson Lodge of the Independent Order Berith Abraham.

Existing Congregation.

A military organization of Jewish young men, known as the "Touro Cadets," was organized in 1897, and offered its services during the Spanish-American war. The present Jewish population of Newport according to Schreier is about 200 souls.

Bibliography: Samuel Greene Arnold, *History of the State of Rhode Island*, ii. 447, 494-496, Providence, 1894; Edward Peterson, *History of Rhode Island and Newport*, ib., n.d.; Arthur A. Ross, *A Discourse Embracing the Civil and Religious History of Rhode Island*, pp. 29, 30, note E, Providence, 1838; George C. Mason, *Reminiscences of Newport*, pp. 53 *et seq.*; George E. Channing, *Early Recollections of Newport, R. I.* Newport, 1868; *The Literary Diary of Ezra Stiles*, ed. F. B. Dexter, Boston, 1-60; Emory Washburn, *History of Leicester, Mass.* pp. 123-124 *ib.* 1860; Charles P. Daly, *The Settlement of the Jews in North America*, New York, 1893; Max J. Kohler, *The Jews of Newport*, in *Publ. Am. Jew. Hist. Soc.* vi. 61; idem, *ib.* ii. 101; idem, *The Jewish Cemetery at Newport*, in *Jewish Comment*, April 27, 1900; Isaac Markens, *The Hebrews in America*, pp. 33, 34, New York, 1888; H. T. Tuckerman, *Graves at Newport*, in *Harper's Monthly*, xxxix. 372; A. P. Mendes, *The Jewish Cemetery at Newport*, in *Rhode Island Historical Magazine*, vi. 81, 105; Bartlett, *Colonial Records of Rhode Island and Providence Plantations*, vols. iii., vii.; Oscar S. Straus, *Roger Williams*, pp. 110-111, 178, New York, 1899; *The American Jewish Year Book*, 1900-1; G. A. Kohut, *Ezra Stiles and the Jews*, ib. 1902; *Publ. Am. Jew. Hist. Soc.* iii. 91, vi. 138, viii. 119; Morris Jastrow, *ib.* x. 5.

J. L. Hü.—M. J. K.

NEWSPAPERS, JEWISH. See Periodicals.

NEXT OF KIN. See Agnates; Family and Family Life; Inheritance.

NEYAR, SEFER HA-: Anonymous compendium of laws; compiled during the first third of the fourteenth century, after 1319, probably by a Provençal. It consists mainly of extracts from the works of French scholars, although the "Halakot Gedolot" and Maimonides' "Mishneh Torah" were consulted. A work of Baruch b. Hayyim b. Menahem of ניאורייש (probably Niort in the department of Deux-Sèvres, France), a pupil of Isaac of Corbeil, served as the basis for the "Neyar." The collection includes many legal decisions and extracts from the tosetta which are otherwise well known, especially those of Simon of Sens. Historical narratives of real interest are also to be found in this work.

The "Neyar" was almost wholly unknown to scholars of the Middle Ages as well as to those of more recent times. Joseph b. Solomon Colon and Azulai probably are the only ones who knew the book; De Rossi owned a manuscript of the "Neyar" (De Rossi MSS., No. 400); another is in the library of the Jews' College in London. The "Neyar ha-Keneset," which Mordecai Finzi, an Italian of the fifteenth century, mentions (Steinschneider, in Michael's "Ozerot Hayyim"), is to be distinguished from the "Sefer ha-Neyar"; it contained lists like those found to-day only in Russian synagogues, in which are noted the memorable days in the calendar —Jewish, Christian, and other.

Bibliography: Gross, in *R. E. J.* iii. 74-77; idem, *Gallia Judaica*, pp. 372 393; Güdemann, *Gesch.* i. 78, ii. 195; Zunz, *Ritus*, p. 31 (who confounds the two "Neyars"); Azulai, *Shem ha-Gedolim*, ii.; Neubauer, *Rapport sur une Mission dans l'Est de la France*, p. 22.

E. C. L. G.

NEYMARCK, ALFRED: French economist and statistician; born at Châlons-sur-Marne Jan. 3, 1848. He was editor of the "Revue Contemporaine" in 1868-69, and in 1869 founded "Le Rentier," an economic and financial paper which he still (1904) manages. In 1889 Neymarck was made laureate of the Statistical Society of Paris, and he was the first to whom the Prix Bourdin was awarded. In 1891 he was appointed laureate of the Académie des Sciences Morales et Politiques, receiving the Prix Wolowski. He became successively Officier d'Académie (1882), Chevalier (1885) and Officer of the Legion of Honor (1894), and Officier de l'Instruction Publique (1889). In 1900 he was elected vice-president of the International Congress of Societies for Lawsuits and of the International Congress for Landed Property.

The principal works of Neymarck are: "Aperçus Financiers" (2 vols., 1868-73); "Colbert et Son Temps" (2 vols., 1877); "Turgot et Ses Doctrines" (2 vols., 1885); "Un Centenaire Economique, 1789-1889" (1889); "Vocabulaire Manuel d'Economie Politique" (1898); "Finances Contemporaines" (2 vols., 1903). Neymarck is a member of the Jewish Consistory of Paris.

S. J. Ka.

NEZHIN (NYEZHIN): Russian town, in the government of Chernigov; one of the centers of the tobacco-trade. In 1648 Nezhin was taken by the Cossacks, and its Polish and Jewish inhabitants were put to the sword. On July 20, 1881, an anti-Jewish riot broke out there and continued through July 21 and 22; most of the Jewish houses were destroyed. The military, which was called to suppress the riot, twice used their arms against the mob, killing ten of the rioters. The manufacture of various tobacco-products, which formerly gave employment to many Jews who worked in small shops, is no longer carried on there on account of the new system of collecting tobacco-duties, which favors the concentration of the tobacco industry in the hands of the greater manufacturers. The Jewish artisans number (census of 1898) 980. The Talmud Torah has 98

pupils; the three Jewish private schools, 59; and the thirty ḥadarim, about 350. The general schools (boys' and girls' classical gymnasiums, etc.) give instruction to 142 Jewish pupils. The charitable institutions include a dispensary and a bikḳur ḥolim. Since 1895 the town has had a Jewish loan and savings association. The census of 1897 gives Nezhin a population of 32,108, about one-third of whom are Jews.

Bibliography: *Regesty i Nadpisi*, No. 891, St. Petersburg, 1899; *Voskhod*, 1901, No. 74; *Razsvyet*, 1881, Nos. 31, 32.

H. R. S. J.

NEZIḲIN ("Injuries"): Order of the Mishnah and the Tosefta, in both the Babylonian and the Jerusalem Talmud. The name "Neziḳin," which occurs in the Talmud itself (Ber. 20a; Ta'an. 24a, b), is applied to this order because several of the treatises belonging to it deal with injuries and claims for damages. With reference to Shab. 31a it is also called "Yeshu'ot" (Num. R. xiii.; Maḥzor Vitry, ed. Hurwitz, p. 461, Berlin, 1891). The order stands fourth in the Mishnah (Shab. 31a) and is divided into ten treatises, containing seventy-three chapters in all. The ten treatises are as follows: Baba Ḳamma, Baba Meẓi'a, Baba Batra, Sanhedrin, Makkot, Shebu'ot, 'Eduyot, 'Abodah Zarah, Abot, and Horayot. On the contents and sequence of these treatises, on their original division, as well as on the variation in sequence of the mishnaic orders according to which Neziḳin stands sixth, see Mishnah. The treatise Abot is not in the Tosefta, and there is no gemara to it nor to the treatise 'Eduyot, neither is there a Palestinian gemara to the third chapter of the treatise Makkot.

Bibliography: Frankel, *Hodegetica in Mischnam*, pp. 260–262, Leipsic, 1859.

W. B. J. Z. L.

NIBHAZ: One of the deities worshiped by the Avites (II Kings xvii. 31), who had been imported into the country about Samaria after the fall of that city before Sargon II. in 722 B.C. The Avites worshiped Nibhaz and Tartak, both of which deities are unknown either in the pantheon of the West or the East. Some Hebrew manuscripts read "Nibhan"; and there are several variants in the Greek, none of which, however, gives any clue to the identification of this god.

W. B. I. M. P.

NICANOR: Son of Patroclus, and general and friend of Antiochus Epiphanes, who in 165 B.C. sent him and Gorgias with an army against the Jews (I Macc. iii. 38; II Macc. viii. 9). In anticipation of an easy victory, he had brought 1,000 slave-dealers into the camp, to whom he intended to sell the captive Jews; but when Gorgias was defeated by Judas Maccabeus, Nicanor was obliged to flee in disguise to Antioch (II Macc. viii. 34-36). He is identical with the Nicanor whom Josephus ("Ant." xii. 5, § 5) calls governor of Samaria. He may also be the Nicanor who was master of the elephants (II Macc. xiv. 12) and who was sent four years later by King Demetrius I. against the Jews, whom he is said to have hated (I Macc. vii. 26).

The battles of this Nicanor are related differently in the three sources, I and II Maccabees and Josephus. Although there is complete agreement in the statement that Nicanor approached Judas in a friendly way, he, according to I Macc. vii. 27, sought thereby to vanquish his opponent by treachery, whereas, according to II Macc. xiv. 26, he marched against Judas unwillingly and only at the king's command. The latter passage gives a detailed account of his threat to destroy Jerusalem and to turn the sanctuary into a temple of Dionysus unless Judas were delivered to him by the priests, who declared under oath, however, that they were ignorant of his hiding-place (comp. I Macc. vii. 28–38). According to II Macc. xiv. 17, Nicanor also joined battle with Simon, the brother of Judas, but this whole narrative (vs. xiv.–12:38) seems unhistorical except for the statement that he was defeated at Capharsalama by Judas (I Macc. vii. 32). The contrary assertion of Josephus ("Ant." xii. 10, § 4), that Judas was defeated at Capharsalama and fled to the castle at Jerusalem, is shown to be incorrect by the mere fact that the citadel was then in possession of the Syrians, and could not therefore have served as a refuge for the Jews.

With new reinforcements from Syria, Nicanor advanced from Jerusalem upon Bethhoron, while Judas encamped opposite him at Adasa. There a decisive battle was fought on the 13th of Adar (161), in which Nicanor was totally defeated, his himself was slain and every man in his army was killed. In celebration of this complete victory the Jews instituted the 13th of Adar as a holiday (I Macc. vii. 39–50; II Macc. xv. 1–36; Josephus, l.c. xii. 10, § 5). With this important event the author of II Maccabees closes his book.

"Nicanor Day" is also mentioned in the rabbinical sources (Meg. Ta'an. xii.; Ta'an. 18a; Yer. Ta'an. ii. 13 *et seq.*, 66a), which give an acquittal and highly colored account of the annihilation of Nicanor's body; this is likewise mentioned in both books of the Maccabees, but not in Josephus. According to II Macc. xv. 36 Nicanor Day is one day before Mordecai Day, or Purim. Since this day was the fast-day of Esther, and therefore the direct opposite of a feast day, the Palestinian teachers effected a compromise by placing the fast day of Esther after Purim, while Nicanor Day was celebrated as appointed (Soferim 17). There is no trace of its celebration later than the seventh century.

Later rabbinical sources are very confused in regard to Nicanor. According to the "Megillat Antiochus" (in Jellinek, "B. H." v. 1–8) he was slain by Johanan, the son of Mattathias. The Hebrew "Yosippon" (ch. xxiv.) confuses the general Nicanor with the alabarch Nicanor, after whom a gate of Jerusalem was named.

Bibliography: Derenbourg, *Hist. p. et. litt. Juifs*, ed., iii. 361; Schürer, *Gesch.* 3d ed., i. 178.

G. S. K.

NICANOR'S GATE. See Jerusalem.

NICARAGUA. See South and Central America.

NICE: City of southern France. Jews settled there in the fourth century, and, as in the other Gallic cities along the coast of the Mediterranean, were the intermediaries in the commercial transactions between the Levant and Gaul. The statutes of Nice, enacted in 1311, obliged the Jews to wear

a badge under penalty, in case of disobedience, of forfeiting one-half of their garments to the informer, and the other half to the city council. In 1430 Duke Amédée, while still obliging them to wear their distinctive badge, granted them permission to become money-lenders and pawnbrokers on payment of an annual tribute ("garda Judeorum") of a silver mark. In 1613 the Jews of Nice gave 2,000 ducats, and in 1614 400 additional, to Duke Emanuel I., who exempted them from all extraordinary taxation. Special privileges were decreed to foreign Jews in 1650 and 1673; they were authorized to engage in commerce without molestation in the cities of Nice and Villefranche. For twenty-five years they enjoyed entire liberty in the practise of their religion; and it was forbidden to arrest them on their Sabbath or on festival days. In 1658 the Senate placed the Jews of Nice on an equal footing with those of Turin, but without allowing them a special slaughter-house. It permitted them to own houses for their personal use, and to employ Christians provided the latter, with the exception of nurses during the eight days following childbirth, did not actually lodge with them. It forbade them, however, to devote themselves to the study of medicine or jurisprudence, at least, as far as medicine was concerned, without ecclesiastical sanction.

In the Seventeenth Century.

In 1750 Jews were permitted to discard the badge, and in 1777 a royal decree authorized David Moses, a Jew, to build a silk-factory near the harbor. Similar favors were granted to individual Jews by the Senate on various occasions in the latter half of the eighteenth century; and as a result of a series of disorders which occurred at a Jewish funeral the Senate forbade, under penalty of fine and imprisonment, the disturbance of the Jews at their religious ceremonies. In 1789 it acceded to the petition of the Jews to be released from the obligation of kneeling when taking oaths, and permitted them to remain standing with the head covered. The community of Nice was represented in the General Assembly of Notables at Paris by Isaac Samuel Avigdor, one of the secretaries of the Assembly, and in the Grand Sanhedrin by J. L. Avigdor.

The ghetto of Nice was assigned to the Jews by Duke Amédée in 1430. A decree of the Senate in 1733 obliged the Jews to rent jointly all the houses in the ghetto, with the privilege of assigning them to the different families according to their requirements. In 1750 they were licensed to extend the ghetto by purchasing land for the erection of dwelling and business houses. Permission was also granted them to go out at night in order to attend to their business affairs; but from sunset to sunrise they were forbidden to follow the trade of huckster, to take articles in pawn, or in any way to traffic in gold or silver. During Holy Week, except during the hours of religious services, they were permitted to leave the ghetto on business, and to buy and sell with their shops half closed.

Ghetto.

From 1658 the Jews of Nice maintained but one synagogue, which, with the cemetery, was situated in the quarter of Limpia, near the city walls. The present synagogue, dedicated in 1886, is in the Rue Deloye.

Among the native scholars of Nice may be cited: Mordecai ריצלן; Raphael בלין; Judah and Moses of Nice; Mordecai ben Israel Nizza; Eleazar Hayyim Nizza, who was rabbi of Padua about the year 1600; his son Isaiah, who settled in Venice in the seventeenth century; and Solomon ben Isaiah Nizza, author of various elegies and liturgical poems.

The Jews of Nice, who in 1808 numbered 303, now (1904) number in a total population of 93,760 about 500.

Bibliography: Gross, *Gallia Judaica*, p. 394; Henri Moris, *Inventaire des Archives Départementales des Alpes-Maritimes*, series B, 9 *passim*; Joseph Colon, *Responsa*, No. 125; Papon, *Histoire Générale de la Provence*, i.; *R. E. J.* vi. 83, 88.

D. S. K.

NICHOLAS I., II. See Russia.

NICHOLAS III., IV., V. See Popes.

NICHOLAS OF DAMASCUS (NICOLAUS DAMASCENUS): Greek historian and philosopher; friend of King Herod the Great; born at Damascus, where his father, Antipater, filled high offices and was greatly respected (Suidas, *s.v.* Ἀντίπατρος); died at Rome. Being the heir to his father's honors and wealth, Nicholas was not obliged to take service under any prince, and since he was a philosopher he did not attach great value to money. It is difficult, therefore, to see how he came to take up his residence at Herod's court. It was not love of Judaism, for he remained faithful to the Aristotelian philosophy; and it is evident from his works that he did not embrace the Jewish faith, although he may have been among the so-called "proselytes of the gate." He lived nearly twenty years at Jerusalem, but did not found a family there, which is a further proof that he did not become a Jew. He had a brother named Ptolemy, who may be identical with Ptolemy, the procurator and friend of Herod (Josephus, "Ant." xiv. 14, § 3, *et passim*).

It appears from allusions in the autobiography of Nicholas that his intercourse with Herod was occasioned by the latter's amateur studies in philosophy, rhetoric, and politics, in which the philosopher of the neighboring city of Damascus was peculiarly fitted to assist him. When the king discovered his new friend's talents, he encouraged him to write a history; and the toil which Nicholas devoted to the study of antiquity was said to have surpassed even the labors of Hercules. He accompanied Herod on the latter's journey to Rome, during which they were constantly philosophizing ("Historici Græci Minores," ed. Dindorf, i. 140). Nicholas was, therefore, in a certain sense the teacher of Herod; but he was also his friend and faithful adviser. In 14 B.C. he accompanied the king to Asia Minor to visit M. Agrippa, who had been requested by the Ionians to deprive the Jews of their privileges, but the plea of Nicholas was so successful that their ancient rights were not curtailed (Josephus, *l.c.* xii. 3, § 2). His reference to the Sabbath, on this occasion, as "our" holiday (*ib.* xvi. 2, § 3), merely shows his interest in the case, and does not imply that he was a Jew. When Herod incurred the disfavor of Augustus by

Relation to Herod.

a campaign against the Arabians, he sent Nicholas to Rome (7 B.C.). The philosopher succeeded not only in rehabilitating Herod with the emperor, but also in having his accusers punished (*ib.* xvi. 10, §§ 8–9) Nicholas proved himself a still more valuable friend to Herod in his domestic difficulties with his children. Alexander, Aristobulus, and Antipater would not have been executed if the king had followed the advice of Nicholas, who said correctly that these executions would be the beginning of the misfortunes of the house of Herod (Autobiography in "Historici Græci Minores," i. 141).

Nicholas and Archelaus.

Nicholas was about sixty years of age at the time of Herod's death (4 B.C.), when he became the faithful adviser of Herod's son and successor, Archelaus. His statement that the disorders which then broke out were an uprising of the Jewish people against the Herodians and the "Greeks," and that Hellenism triumphed (*νικῇ τὸ Ἑλληνικόν, ib.* p. 143), characterizes him as a complete pagan. He went with Archelaus to Rome to defend the latter's rights against his own brothers and against the Jewish party; and he succeeded in securing for his patron one-half of the kingdom, advising him to give up the Greek cities which were anxious to shake off Jewish control, and to be content with the rest of the country (*ib.*). It is expressly stated (*ib.*) that Emperor Augustus held him in high esteem; and there is also a story to the effect that Nicholas, knowing that the emperor was fond of fine dates, kept him supplied with a variety which grows especially well in Palestine, whence the emperor called this kind "Nicholas dates" (Athenæus, xiv. 652 A). This name has remained, the Mishnah and Talmud also referring to this variety of dates as "nikalwasin" ('Ab. Zarah i. 5). Nicholas seems to have lived in Rome after this time, dying there at about the age of seventy.

His Works.

The reputation of Nicholas rests upon his works. Neither the tragedies and comedies which he is said to have written (Suidas, *s.v.* Νικόλαος) nor his philosophical works have been preserved; but there are considerable fragments of his historical works, which are very important since they were used by Josephus. These works are as follows:

(1) A large historical work in 144 books (Athenæus, vi. 249), of which Suidas mentions, probably incorrectly, only eighty. The extant fragments belong to the first seven books and deal with the history of the Assyrians, Medes, Greeks, Lydians, and Persians, being important also for Biblical history. Beginning with book xcvi., there are further fragments in Athenæus and Josephus. It appears from the quotations in Josephus that books cxxiii. and cxxiv. dealt with the defense of the Jews before Agrippa. The history of Herod, which Josephus recounts in detail in his "Antiquities" (xv.–xvii.), is doubtless based on the work of Nicholas; for where Nicholas stops, during the reign of Archelaus, Josephus also curtails his narrative. Detailed proof of the dependence of Josephus on Nicholas is due especially to A. Büchler, according to whom Josephus did not himself read the works of the other authorities which he so frequently quotes, but took what he found in Nicholas; and in like manner the chronological [illegible] Josephus uses in referring to other portions of his own work are the same as those which he employed by Nicholas for a similar purpose. Josephus took Nicholas as his source not only for the history relating to Herod, but also for his account of the Hasmoneans; he likewise quoted Nicholas in dealing with the history of antiquity (*cf.* i. 3, §§ 6, 9, 7, § 8), though this does not imply that Nicholas wrote a history of the ancient Hebrews; the fragment relating to Abraham, for example, is taken rather from a history of Damascus. A detailed history of which Nicholas as a Damascene must certainly have written. Josephus criticizes the work of Nicholas very severely. He reproaches him for his flattery of Herod in tracing the descent of his father, Antipater, from the most noble Jewish stock, whereas, as a matter of fact, Antipater was an Idumean and Herod had become king by chance ("Ant." xiv. 1, § 3). He likewise reproaches Nicholas for having suppressed the fact that Herod pillaged the ancient royal tombs, and for having concealed everything else that might bring dishonor upon his king, while he exaggerated Herod's good deeds, indeed he declares that the history was written solely to glorify that monarch and not to benefit others (*ib.* xvi. 7, § 1).

(2) A biography of Augustus, of which two fragments of some length are extant, dealing with the story of the youth of Octavianus and with Cæsar's assassination. (3) A kind of autobiography, the fragments of which treat for the most part of Jewish history, since Nicholas narrates the events at the court of King Herod, in which he himself played an important part. (4) An account, in disconnected sentences, of curious customs and observances of different peoples; the Jews are not referred to in the extant fragments.

Nicholas is perhaps also the author of the pseudo-Aristotelian work "De Plantis."

BIBLIOGRAPHY: The best collections of the fragments of Nicholas are those by C. Müller, *Fragmenta Historicorum Græcorum*, iii. 343–464, iv. 161–168, Paris, 1849, and by L. Dindorf, *Historici Græci Minores*, i. 1–141; some fragments are also found in Th. Reinach, *Textes d'Auteurs Grecs et Romains*, i. 78–87, Paris, 1895. Grätz, *Gesch.* 4th ed., iii. 28, and Lewin, in *Wiener Studien für Classische Philologie*, xxiv. 21–239, show that Nicholas was no Jew. On the relation of Josephus to Nicholas see A. Büchler in *J. Q. R.* iv. 337–350, and on the entire bibliography, Schürer, *Gesch.* i. 56–57; *Prosopographia Imperii Romani*, ii. 46, No. 81 (on Ptolemy) iii. 105, No. 762.

G. S. Kr.

NICODEMUS: Prominent member of the Sanhedrin, and a man of wealth, lived in Jerusalem in the first century C.E. He is mentioned in John iii. 1–21, vii. 50, xix. 39. In the first of these passages he is represented as "a ruler of the Jews" who learned from Jesus what "rebirth by baptism," mentioned in that rabbinical term had been altogether unknown to him (but see Baptism and Birth, New). The second passage records how he made his visit to Jesus by night, in order that he might not be known as one of the latter's disciples. In the third passage he and Joseph of Arimathæa are described as having taken charge of the body of Jesus in order to give it decent burial. That the man brought into such prominence in the fourth Gospel must have

been a well-known figure of Jewish society at the time is evident. In all probability he is identical with the Talmudical Nicodemus ben Gorion, a popular saint noted for his miraculous powers; and this would explain also the reference to "heavenly things" in Jesus' arguments with him (John iii. 12).

The apocalyptic Gospel of Nicodemus, which gives an account of Jesus before Pilate and the Sanhedrin, as well as of his death and resurrection, belongs to the third century, while the oldest extant manuscript of it dates from the twelfth.

Bibliography: Dobschütz, *Christusbilder*, in *Texte und Untersuchungen*, pp. 280-282, Berlin, 1899; Hastings, *Dict. Bible*, iii. 513-515.

S. O.—K.

NICODEMUS (NAḲDIMON) BEN GORION: Lived at Jerusalem in the first century C.E.; the wealthiest and most respected member of the peace party during the revolution in the reign of Vespasian. Ta'anit 19b relates that during a pilgrimage he engaged twelve cisterns for the people and promised their owner twelve hundred talents of silver for them. It is supposed that his original name was Buni and that his name of Nicodemus was the result of a pun (*ib.* 21a). In the war against Titus he, like his two friends Kalba Sabbua' and Ben Zizit, took the part of the Romans and influenced Bar Giora against the Zealots, who therefore burned the immense quantities of provisions which the three friends had accumulated (see Git. 56a).

Bibliography: *Lamentations Rabbah* i. 5; *Ecclesiastes Rabbah* vii. 11; Josephus, *B. J.* ii. 17, § 10; v. 1, § 4; Grätz, *Gesch.* 2d ed., iii. 527-528, and note 4.

E. G. H. S. O.

NICOLAUS DE CUSA. See Cusa, Nicolaus de.

NICOPOLIS (Bulgarian, **Nikopol**): City of Bulgaria, situated on the right bank of the Danube, 160 kilometers southeast of Widdin. The settlement of Jews in Nicopolis was most likely contemporaneous with the foundation of the city by the emperor Trajan (98). In the year 811 Jews formed a portion of the 30,000 prisoners taken in Thessaly by Krum, the Czar of Bulgaria (see Bulgaria). In 967 many Byzantine Jews settled in Nicopolis (see responsa of Solomon Abr. Cohen, Leghorn, 1592), as did a large number of Jewish merchants from Ragusa, Venice, and Genoa when the two brothers Assen and Peter reestablished the empire of Bulgaria in 1189, and entered into commercial relations with those cities (Ubicini, "Provinces Danubiennes").

Early History.

In 1367 the Czar of Bulgaria, Ivan Sisman, who, according to legend, was the son of Queen Theodora, a converted Jewess, granted an asylum at Nicopolis to the Jews driven from Hungary by King Ludovic I. It is thought that at the death of Ivan Sisman, a year after the fall of the Bulgarian empire, all the Jews of Tirnova were driven thence and took refuge at Nicopolis (1368). Since that period Tirnova has not been inhabited by Jews ("Anuar Pentru Israeliti," 1888).

When Mohammed the Conqueror took Nicopolis he found there a Jewish community which was very flourishing from a commercial standpoint. It contained Byzantine, Italian, and Ashkenazic Jews, who sympathized with the conquerors, many voluntarily entering the ranks of the non-Mussulman legion called "Gharibah."

Nicopolis received a large quota of the Jews expelled from Spain in 1492 (see responsa of Joseph Caro, "Abḳat Rokel," *passim*). At this time the chief rabbi of the community was Ḥayyim ben Albalgri (or Al-Bulgari = "the Bulgarian"?). He was succeeded at his death by Ephraim Caro of Toledo, father of the well-known Joseph Caro. Later Joseph Caro himself filled the same office. One of the successors of Caro was Judah Bembassat (1547), a noted Talmudic scholar in his day.

Under Mussulman Rule.

In 1547 a rich and pious Jew of Nicopolis died at Salonica, and left by will a legacy of 30,000 aspers to be disbursed by his son for the benefit of the community of his native city.

The period from 1595 to 1598 was a stormy one for the Nicopolis Jews. The Turks, led by Sinan Pasha, and the Wallachians, with Prince Michael at their head, contended for the possession of the town, which finally fell into the hands of the Turks. Isaac Vega, a chronicler of the time and an eyewitness of these events, relates that during the bombardment and the conflagrations the dwellings of the Jews were destroyed, and that they witnessed the destruction of their valuable library ("Bayit Ne'eman," preface by Isaac Vega, Venice, 1621).

In 1559 the community of Nicopolis erected three buildings: a synagogue, a school, and an asylum for the poor. The most noted Jewish family in the city at that time was that of Ben Sanje (Sanche), over three of whose members Isaac Vega delivered funeral orations, found in "Bayit Ne'eman." Vega officiated as chief rabbi in the early part of the seventeenth century. His successor was Reuben Ḥadidah (*c.* 1660). In the nineteenth century Raphael Gabriel Almosnino was chief rabbi of Nicopolis from 1840 to 1864, having previously been chief rabbi of Sofia and Bulgaria.

But three Jewish relics in Nicopolis can be mentioned, all connected with the name of Joseph Caro, whose memory is still venerated in the city. The first of these is the bath where he performed his ablutions. Near the bath a garden now occupies the site of Caro's habitation. The second relic is a superb parchment copy of the Law, written by Caro himself, which after various fortunes was presented to the Jews of Branta, Rumania, where it is still preserved. The third of these remains is Joseph Caro's hall for prayer and study, known as "Midrash Maran." Repeatedly destroyed in the several bombardments of the city, and as often rebuilt, it was in ruins in 1888. Thanks to the munificence of the Prince of Bulgaria, Ferdinand of Saxe-Coburg-Gotha, who visited Nicopolis at that period, the hall has been rebuilt again.

Relics of Nicopolis.

The ancient Jewish community of Nicopolis has fallen from its former estate. There are now (1904) but 189 Jews in a total population of 5,238. Some are grain-merchants; others, dealers in cotton goods and calicoes. The rabbinical school has disappeared; and there is at present only a small mixed

primary school containing 43 pupils. There are, however, a handsome synagogue and a ḥebra ḳaddisha.

BIBLIOGRAPHY: Ubicini, *Provinces Danubiennes*; Isaac Vega, *Bayit Ne'eman*, Venice, 1621; Walden, *Shem ha-Gedolim he-Ḥadash*.

D. M. FR.

NIDDAH ("Menstruous Woman"): A treatise in the Mishnah, Tosefta, and both Talmuds. In the Mishnah it stands seventh in the order Ṭohorot, but in the editions of the Talmud first, and is divided into ten chapters, containing seventy-nine paragraphs in all. The Pentateuchal code (Lev. xv. 19 *et seq.*) ordains that a menstruous woman shall be unclean for seven days from the beginning of the period, whether it lasts only one day or all seven. In either case she is unclean for seven days only, but during this time her defilement is communicated to every object with which she comes in contact. These laws, however, have been extended in many ways and made more onerous, both by rabbinical traditions and interpretations and by customs which have been adopted by Jewish women themselves. According to these more rigid requirements, the woman must reckon seven days after the termination of the period. If, then, this lasts seven days, she can not become pure until the fifteenth day. Purification, furthermore, can be gained only by a ritual bath ("miḳweh"); and until the woman has taken this she remains unclean according to the interpretation of R. Akiba (Shab. 64b), which was accepted by the Rabbis generally. In addition to all this, a woman who does not menstruate regularly is unclean for a certain time before she becomes aware that the period has begun, and objects which she touches are defiled, since there is danger that the menses may have begun a short time before and that she may not have perceived the fact. The treatise Niddah is devoted chiefly to a more accurate determination of these regulations and to the rules concerning a woman in childbirth (Lev. xii.).

State of Uncleanness.

Ch. i.: Women whose uncleanness is reckoned only from the time of the first appearance of the menses, and the period of retroaction in ritual impurity of this beginning in the case of other women.

Ch. ii.: The examination to determine whether the period has begun, and the different colors of the discharge which are considered unclean.

Ch. iii.: Concerning a woman in childbirth. The Pentateuchal code contains different regulations according to whether the woman bears a male child or a female child (Lev. xii.). In this chapter rules are given for various cases in which the sex of the child can not be determined, as in the birth of a hermaphrodite or in miscarriages and premature deliveries generally; the view of the ancients is also given regarding the time at which the sex of the embryo can be distinguished.

Influence of Childbirth.

Ch. iv.: Rules concerning the daughters of the Cutheans, the Sadducees, and the Gentiles in regard to menstrual uncleanness; further details regarding a woman in childbirth.

Ch. v.: Concerning a child delivered by the Cæsarean section, the several periods of life, and the regulations which govern them; the signs of puberty in both sexes, and the time of their appearance.

Ch. vi.: Further details on the signs of puberty in the female; in the discussion of this subject a sentence of which the converse is not true suggests a number of other statements on the most diverse topics which are not true conversely, such as "He who can be a judge can be a witness, but many a man who is accepted as a witness is not empowered to be a judge."

Ch. vii.: Regulations concerning the impurity of menstrual blood and other impurities; matters in which the Cutheans are believed.

Ch. viii.–x.: Of spots of blood and the method of determining whether spots are caused by blood or by other coloring matter; the symptoms of the appearance of the menses; concerning the corpse of a menstruous woman.

The Tosefta to this treatise, which is divided into nine chapters, contains much which serves to explain the Mishnah as well as many other important and interesting passages. Especially noteworthy are the sections which treat of the formation of the embryo (iv.), and those which discuss changes in manners and customs.

The Tosefta.

The Gemara to the Babylonian Talmud discusses and explains the individual sentences of the Mishnah, and also contains a mass of legends, aphorisms, and other haggadic interpretations and maxims of which the following may serve as illustrations: "An angel appointed for the purpose takes the germ from which a human being is to be born, presents it to God, and asks: 'Lord of the world, what manner of man shall be born of this germ, strong or weak, wise or foolish, rich or poor?' but he does not ask whether he shall be righteous or unrighteous, for that depends wholly on the will of the man" (16b). "The happiest time for man is while he is in the womb, for he is instructed in the entire Torah; but when he is about to go forth into the world, the angel smites him on the mouth and causes him to forget all he has learned. He is then adjured: 'Be thou holy in thy life and not unholy; for know that God is pure, His ministers are pure, and the soul which is breathed into thee is pure. If thou keepest it in purity, it is well; but otherwise it shall be taken from thee'" (30b).

Particularly noteworthy are the ingenious explanations by R. Simeon b. Yohai of several laws of the Torah (31b). Only the first three chapters of the Palestinian Gemara are now extant, although the tosafists possessed it for the entire treatise.

BIBLIOGRAPHY: Moses B. Nahman, *Hilled Niddah*, [illegible]; Frankel, *Hodegetica in Mischnam*, p. [illegible]; idem, *Mebo*, pp. 18[illegible], [illegible].

W. B. J. E. L.

NIDDIN. See EXCOMMUNICATION.

NIEBLA (originally Ilipa, Libla): One of the oldest towns of Spain, situated 12 miles west of Seville and to the east of Huelva. It was one of the earliest Jewish settlements in Spain, having been inhabited by Jews in the days of the Visigoths. When Alfonso VI. took Niebla from the Moors, he left it in care of the Jews who lived there. The

town was conquered by Alfonso X. of Castile in 1257, after the insurrection under the emir Ibn Mahfuz; but the conqueror generously presented Ibn Mahfuz with a part of the taxes of the Juderia. Jews remained in Niebla and in the neighboring Mogüer until the expulsion. Between Niebla, which in medieval times had a very important slave-market, and the neighboring Mogüer lived about fifty Jewish families which belonged to the congregation of Niebla. The ancient synagogue in Niebla was transformed into a church which still (1904) exists.

Bibliography: *Boletin Acad. Hist.* xviii. 524, 530, 539 *et seq.*

D. M. K.

NIEDERLÄNDER, ABRAHAM BEN EPHRAIM (known also as **Abraham Schreiber**): Austrian mathematician of the sixteenth century; scribe of R. Judah Löw ben Bezalel (MaHaRaL) of Prague. He was the author of a mathematical work entitled "Berit Abraham" (Prague, 1609), which was based for the most part on Elijah Mizraḥi's works, although non-Jewish writings also were drawn upon. The book is divided into five sections and comprises a collection of problems under the title "Mozne Ẓedeḳ."

Bibliography: Steinschneider, *Cat. Bodl.* col. 710; Fürst, *Bibl. Jud.* i. 11; Zunz, *Z. G.* p. 277; Benjacob, *Ozar ha-Sefarim*, p. 85, No. 591.

S. J. Z. L.

NIEROP, AHASVERUS SAMUEL VAN: Dutch jurist; born at Hoorn Jan. 24, 1813; died at Amsterdam May 15, 1878. He studied law at the Amsterdam Athenæum, took the degree of doctor of laws at Leyden in 1839, established himself as a lawyer at Amsterdam, and soon became one of the most famous Dutch attorneys of his time. In 1851 he was elected member of Parliament ("Tweede Kamer der Staten Generaal"), but failed to secure reelection in 1853. In 1864 he was elected in two districts, Hoorn and Haarlem, accepted for the latter, but again failed after the dissolution of the Parliament in 1866. In 1870 he was elected member of the Municipal Council and of the States of the Province.

Nierop was president of the Centrale Commissie and of the Permanente Commissie, in which capacity he did much for the Jews in Holland. He wrote a large number of articles in the "Weekblad voor het Recht" and in "Themis" on commercial law, and was also a contributor to the "Jaarboeken voor Israelieten in Nederland," signing his articles "N."

Bibliography: Roest, in *Isr. Nieuwsbode*, iii., No. 48; *Allg. Zeit. des Jud.* xlii., No. 24; *Weekblad voor het Recht*, 1878, Nos. 4235 4236; *Themis*, 1878, p. 345.

S. E. Sl.

NIEROP, FREDERIK SALOMON VAN: Dutch economist; born at Amsterdam March 6, 1844. He took his degree as doctor of law at Leyden in 1866, established himself as a lawyer at Amsterdam, and in 1871 became director of the Amsterdamsche Bank. Since 1879 he has been member of the Municipal Council of Amsterdam. He has often been elected alderman of finance, but has refused to accept office. He was member of the States of North Holland from 1883 until 1899, when he was elected member of the Parliament ("Eerste Kamer der Staten-Generaal"). Since 1898 he has been president of the Centrale and the Permanente Commissie. The decoration of the Netherland Lion was conferred upon him in 1895.

David Nieto.

Bibliography: *Wie Is Dat? Onze Kamerliden*; *Augur van het Haagsche Binnenhof*, p. 112 (portrait).

S. E. Sl.

NIETO, DAVID: Ḥaham of the Sephardic community in London; born at Venice 1654; died in London Jan. 10, 1728. He first practised as a physician and officiated as a Jewish preacher at Leghorn, Italy. There he wrote in Italian a work entitled "Paschologia" (Cologne, 1702), in which he dealt with the differences of calculation in the calendars of the Greek, Roman, and Jewish churches, and demonstrated the errors which had crept into the calendar from the Council of Nice until 1692. In 1702 Nieto succeeded Solomon Ayllon as ecclesiastical chief of the Portuguese Jews in London; and two years after his settlement in that city he published his theological treatise, "Della Divina Providencia, ó sea Naturalezza Universal, ó Natura Naturante" (London, 1704). This work provoked much opposition against him; and it was used by his opponents as ground for accusing him openly of Spinozism, which at that period was equivalent to atheism. However, Ẓebi Ashkenazi, who was called in as arbitrator, decided in his favor (Ḥakam Ẓebi, Responsa, No. 18).

Nieto was a powerful controversialist. In his "Maṭteh Dan," or "Kuzari Heleḳ Sheni" (London, 1714), written in Hebrew and Spanish on the model of the "Cuzari" of Judah ha-Levi, he defended the oral law against the Karaites, and showed that the contradictions of the Talmud lay not in essentials but in externals. He waged war untiringly on the sup-

porters of the Shabbethaian heresies, which he regarded as dangerous to the best interests of Judaism, and in this connection wrote his "Esh Dat" (London, 1715) against Hayyun.

Nieto was one of the most accomplished Jews of his time and was equally distinguished as philosopher, physician, poet, mathematician, astronomer, and theologian. A prolific writer, his intercourse with Christian scholars was extensive, especially with Ungar, the bibliographer. Nieto was the first to fix the time for the beginning of Sabbath eve for the latitude of England.

Bibliography: Steinschneider, *Cat. Bodl.* col. 881; Kayserling, *Gesch. der Juden in Portugal*, pp. 325–326; *Jew. World*, Dec. 19, 1879; Wolf, *Bibl. Hebr.* iii.; *Cat. Anglo-Jew. Hist. Exh.* 1887; portrait in *Jew. Chron.* June 28, 1901.

J. G. L.

NIETO, ISAAC: Haham of the Portuguese congregation Sha'are Shamaim, Bevis Marks, London; born 1702; died at London 1774; son of David Nieto. He was officially appointed as "hakam ha-shalem" in 1733, but gave up the post in 1741 and went abroad. He returned in 1747 and took up the profession of notary. In 1751 the congregation requested him to accept the post of ab bet din, his colleagues being Isaac de Valle and Jacob Coronel. A few years afterward a violent dispute arose with regard to the titles of the members of the bet din and as to the relation of the members to one another. Nieto wrote a letter of resignation March 17, 1757, and on July 14 following he was prohibited from exercising the functions of assessor.

Nieto preached on Feb. 6, 1756, the day of fast and penitence ordered by the king, a "Sermon Moral," published in Spanish and English in London, 1756. Better known is his translation of the prayer-book in two volumes: "Orden de las Oraciones de Ros Ashanah y Kipur" (London, 1740) and "Orden de las Oraciones Cotidianas, Ros Hodes Hanuca y Purim" (*ib.* 1771). This translation was the basis of all subsequent translations (*e.g.*, those of Pinto and of A. and D. da Sola).

Bibliography: Gaster, *Hist. of Bevis Marks*, pp. 129 *et seq.*

J. E. St.

NIEUWE ISRAELIETISCHES WEEKBLAD. See Periodicals.

NIGGUN (נגון): A Neo-Hebraic noun formed from the "pi'el" of the verb נגן = "to play strings," "make music"; hence meaning generally "tune," "melody." In the rubrics of the Mahzor of the northern uses "be-niggun N." heads a piyyut with the signification "to the tune of N," as does "lahn N." (לחן) in the southern liturgies. The word is also used to designate a droning, formless intonation set to a text, and, more especially, the particular melody-type or prayer-motive to which a service is traditionally rendered, *e.g.*, the Sabbath Niggun. See Music, Synagogal.

A. F. L. C.

NIGHT: The period between sunset and sunrise (see Calendar; Day). The older Biblical term for the whole day was "yom wa-lailah" or "yomam wa-layelah." Later "'ereb wa-boḳer" was used (Dan. viii. 14) Corresponding with it is *νυχθήμερον* (II Cor. xi. 25). "Boḳer" is literally the break of day, "'ereb" the decline of day.

Among the ancient Israelites, as among the Greeks, the day was reckoned from sunset to sunset. This was the custom also of the Gauls and ancient Germans, and was probably connected originally with the cult of the moon. There is, however, evidence that this was not the custom at all times; e.g., (expression "day and night" in Lev. vii. 35; Num. iv. 21; Jer. xiii. 23 xvi. 13 xxxiii. 25; Isa. lx. 11; Ps. i. 2; xxxii. 4, xlii. 4, lv. 11; Lam. ii. 19; I Sam. xxv. 16; I Kings viii. 59). So one gets clear data in Gen. i. 5 *et seq.* the day is reckoned according to the Babylonian manner, from morning till morning (see Delitzsch in Dillmann's commentary on Gen. i. 5)

Further evidence that the reckoning of the day from the evening is of later date is found in connection with the sacrificial service, in which the oldest customs were undoubtedly most rigidly preserved. While in the Talmud the day is always counted with the preceding night, as for instance, in regard to the prohibition of killing the young with its mother on the same day (Lev. xxii. 28), with reference to sacrifices which had to be eaten on the day on which they were offered the night is counted with the day preceding it (Hul. 83a)

The division into day and night was originally very indefinite, and there was no accurate measurement of time. The distinctions were made according to the successive natural stages or the occupations in daily life. The early morning is "sha'ar ha-shaḥar," literally "rising of the morning [star]."

The morning is "boḳer," or "the sun rose" (Gen. xix. 23, xxxii. 31).

Midday is "ẓaharayim" literally "the double light," that is, the time when the sunlight is brightest; or "the heat of the day" (Gen. xviii. 1; I Sam. xi. 11); or "the perfect day" (Prov. iv. 18).

Afternoon and evening are "'ereb," the time of the day's decline (Judges xix. 8), or "the wind of the day" (Gen. iii. 8), that is, the evening breeze, or "neshef," darkness (Hi. xxiv. 15, 3; v. 11, etc.). A late designation is "the appearance of the stars" (Neh. iv. 15 [21]).

One other time of the day must be mentioned, namely, "ben ha-'arbayim," which occurs in Ex. xii. 6; xvi. 12; xxix. 39, 41; xxx. 8; Lev. xxiii. 5; Num. ix. 3, 5, 11; xxviii. 4, 8. Its meaning must have been originally "toward evening," for it indicates the same time that in Deut. xvi. 6 is called "the time of the going down of the sun." Thus "ben ha-'arbayim" is the time prescribed for the offering of the Passover lamb and the daily evening meal. In the first century the evening "Tamid" was offered in the afternoon between 3 and 3.30 (Josephus, "Ant." xiv. 4, § 3; Mishnah Pes. v. 1; comp also Acts iii. 1 and x. 3, 30), while the Karaites and Samaritans continued their sacrifice according to the old interpretation.

Between the Lights.

The twilight before nightfall is in the Mishnah and Talmud called "bein ha-shemashot" (between the suns), of which Yer. Ber. i. gives this explanation. "When the eastern sky becomes pale, that is 'ben ha-shemashot,' but when it becomes so black [or dark] that the upper and lower parts of the sky are of the same color it is night."

The subdivision of night and day into twelve equal divisions of variable duration is of late introduction, probably adopted in the Exile from the Babylonians. Older is the division of the night into three night-watches, "ashmurah" or "ashmoret" (mishnaic, "mishmarah"). The first is mentioned in Lam. ii. 19, the middle one in Judges vii. 19, the last in Ex. xiv. 24 and I Sam. xi. 11. From the New Testament it appears that the division of the night into four night-watches was adopted from the Romans (Matt. xiv. 25; comp. Mark xiii. 35). Acts xii. 4 speaks of four Roman soldiers, each of whom had to keep guard during one watch of the night. The Mishnah retains the old division into three in accordance with the practise in the Temple. In Ber. 3b R. Nathan (second century) knows of only three night-watches; but the patriarch R. Judah I. knows four. Greeks and Romans likewise divided the night into four watches ("vigiliæ").

Divisions.

Of legal questions referring to night the following should be mentioned:

Court sessions could not begin at night; examination of witnesses and the signing of papers were legal only in the daytime. In civil cases begun in the daytime judgment could be pronounced after nightfall; not, however, in capital cases, in which judgment could be pronounced only in the daytime.

Bibliography: Ideler, *Handbuch der Chronologie*, i. 482 *et seq.*; Saalschütz, *Mosaisches Recht*, pp. 309 *et seq.*; idem, *Archæologie*, ii. 72 *et seq.*; Herzfeld, *Geschichte*, ii. 184.

W. B. M. Lan.

NIGRIN (NEGRIN), MOSES: Cabalist; lived in Safed early in the sixteenth century; a contemporary of Moses di Trani. He is chiefly known as a commentator, and was the author of notes on Jonah Gerondi's ethical work "Sefer ha-Yir'ah," and on the same scholar's "Dat ha-Nashim," addresses to women, both these works being published, together with the "Iggeret Musar" of Solomon Alami, by Shabbethai b. Isaac (Cracow, 1612). Nigrin wrote also the following works: "Dine Tefillah" (Sulzbach, 1693, 1788; Frankfort-on-the-Main, 1705, 1712; Dyhernfurth, 1732), directions for prayer; "Sefer Liwyat Hen" (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1010), a commentary on Prov. i.–xv. 5; "Sefer Rosh Ashmurot"; and "Sefer Seder 'Abodah," a commentary on the "Seder 'Abodah" of Moses Cordovero.

Bibliography: Conforte, *Kore ha-Dorot*, p. 41a; Steinschneider, *Cat. Bodl.* col. 1977; Benjacob, *Ozar ha-Sefarim*, pp. 123, 259, 540.

K. S. O.

NIGRIN (NEGRIN), SIMON (SOLOMON): Author; lived in Jerusalem in the early part of the seventeenth century; a grandnephew of Moses Nigrin. He is the supposed author of "Derush 'al ha-Tefillah" (Dyhernfurth, 1732), homiletic explanations of the important prayers, quoted also under the title "Me'on Shelomoh" or "Bet Shim'on Shelomoh."

Bibliography: Steinschneider, *Cat. Bodl.* col. 2627; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 614.

D. S. O.

NIJNI-NOVGOROD (NIZHNI-NOVGOROD): Russian city; capital of the government of the same name; famed for its fairs, which are held annually. It is without the Pale of Settlement. The regulations of 1835 permitted, for the first time, the temporary residence in Nijni-Novgorod, during the fair, of Jewish merchants of the first and second gilds and of Jewish manufacturers; but they were forbidden to sell foreign goods. The Jews, however, notwithstanding the prohibitive laws, gradually established themselves in Nijni-Novgorod. On July 7, 1884, a mob attacked the Jews in the part of Nijni-Novgorod known as Kunavina, a number of them being tortured to death. The occasion of the riot was the rumor that the Jews had killed a Christian child. After 1888 the fair administration, at the instance of prominent Christian merchants, gradually deprived Jewish merchants of the right of residence even during the fair, the reason being that Jewish competition caused much injury to the Christian merchants, who testified that the Jews sold their goods at a discount of 35 per cent below normal prices. But in spite of these restrictions numbers of Jews attend the fair, and the city has a permanent Jewish population of approximately 550 families, most of them well-to-do; the total population is 95,124, according to the census of 1897. The Zionists have organized a model ḥeder.

Bibliography: Levanda, *Polny Khronologicheski Shornik Zakonov*, pp. 366–367, 383, St. Petersburg, 1874; *Nyedelnaya Khronika Voskhod*, 1884, Nos. 24–26; 1888, No. 33; *Ha-Meliz*, 1902, No. 164.

H. R. S. J.

NIḲḲUR. See Porging.

NIKOLAIEF (NIKOLAYEV): Russian Black Sea port and naval station, in the government of Kherson; founded in 1784; now an important commercial center. Jews began to settle in Nikolaief soon after the partition of Poland, but in 1829 their residence there (and in Sebastopol) was declared "inconvenient and injurious," and they were forbidden to establish themselves in Nikolaief; the Jews already there were ordered to leave the city. The military governor of Nikolaief, Admiral Greig, protested that this measure would deprive the city of most of its artisans, and would considerably increase the burden of taxation upon the rest of the population. Notwithstanding this the removal of the Jews from Nikolaief was carried out after two short terms of grace. To replace them the government attempted to attract Christian merchants and artisans by conceding various privileges to them. It was not until 1859 that the law again permitted Jewish merchants to settle in Nikolaief and to acquire real property there, all other classes of Jews being admitted only temporarily (for commercial purposes, for the learning of handicrafts, etc.). In 1860 discharged Jewish soldiers were given permission to reside there, and in 1861 this permission was extended to Jewish artisans.

Most of the Jews in Nikolaief are engaged in trade. In 1900 the number of merchants' licenses issued to Jews amounted to 1,289, the fees for which totaled 39,952 rubles. These included 14 certificates for commercial enterprises of the first class (important commercial undertakings), while the rest were for minor undertakings. The Jews own 494 parcels of real property (houses). There are 3,000 Jewish artisans (60 per cent of the total), and most

of the freight-handlers working in the harbor are Jews; in all there are 1,438 Jewish day laborers. A very small proportion of Jews is found among the factory-workers (except in the case of the two tobacco-factories, where Jews are employed almost exclusively—180 Jewish hands). The Talmud Torah has 182 pupils; the government Jewish school, with industrial annex, 320; the girls' professional school, 90; the four private Jewish schools, 222; the thirty ḥadarim, about 1,500. The general schools give instruction to 825 Jewish pupils. The charitable institutions include a Jewish hospital, dispensary, cheap dining-hall, and an association for aiding the poor (organized in accordance with the regulation of 1901). Almost all of these institutions are supported, wholly or in part, by the income from the basket-tax (*i.e.*, the tax on meat). For the period 1900–4 the income from this tax was 47,000 rubles. Nikolaief has two synagogues and twelve houses of prayer (1901); and according to the census of 1897 it has a population of 92,060, including 30,000 Jews.

A STREET IN THE NIKOLSBURG GHETTO.
(From a photograph.)

BIBLIOGRAPHY: Levanda, *Polny Khronologicheski Sbornik Zakonov*, pp. 258, 265–267, 318, 413, 918–919, 942, 948, 1053, St. Petersburg, 1874; *Voskhod*, 1900, No. 19, and 1901, Nos. 2, 8, 24, 29, 35, 47, 48, 58. On Zionism in Nikolaief see *Buduschnost*, 1900, No. 37; *Voskhod*, 1900, Nos. 64 and 70; *Die Welt*, 1899, Nos. 35 and 38.

S. J.

NIKOLSBURG: Town in southern Moravia. The settlement of the Jews in Nikolsburg dates probably from 1420, when after the expulsion from the neighboring province of Lower Austria, fugitives settled in the town under the protection of the princes of Lichtenstein. The expulsion of the Jews from the cities of Brünn and Znaim (1454) may have brought additional settlers. The community first became important in 1575, when the emperor gave Nikolsburg to Adam von Dietrichstein, whose son, Cardinal Franz von Dietrichstein, was a special protector of the Jews, their taxes being necessary to the prosecution of the Thirty Years' war. The expulsion of the Jews from Vienna in 1670 brought another large group of new settlers to Nikolsburg, which is about 50 miles distant from the capital, and at the census taken under Maria Theresa 600 families were found established there, making the Jewish population of the town about 8,000, or one half of the total population. Naturally, only a few of them could win a living in the town; most of them peddled, or frequented the fairs in Lower Austria, from which the inhabitants of the various fair towns endeavored to exclude them as late as 1794. The congregation suffered severely in the Silesian war, when the Prussians levied a contribution of 9,000 florins, and took all houses owned by Jews (1744). The Jews of Nikolsburg had further to

furnish their share in the contribution of 50,000 gulden exacted by the government of Maria Theresa from the Jews of Moravia. In 1778, during the preparations for the war with Prussia, the Neu-Schul was used as a military storehouse, although the congregation offered other places. Quite a number of Nikolsburg Jews continued to earn their livelihood in Vienna, where they were permitted to stay for some time on special passports. The freedom of residence which was conceded to the Jews there in 1848 and 1860 reduced the number of resident Jews in Nikolsburg to less than one third of the population which it contained at the time of its highest development. At the present time (1904) there are 749 Jewish residents in the city in a total population of 8,192.

Owing to the importance of the rabbis who officiated in Nikolsburg, the city was the seat of a very prominent yeshibah, which often had from 300 to 400 disciples. It achieved its greatest fame under Mordecai Benet (1790–1829); declining gradually, it disappeared after the death of Solomon Quetsch (1856). A modern parochial school was established in 1839, and after 1853 was under the management of Moritz Eisler. Since 1868 the school has been in the hands of the state. Owing to the removal of many Jews from the city and the settlement of Christian families in the old ghetto, the majority of the school-children now (1904) are Christians, as are the principal and some of the teachers. The area of the former ghetto, however, still continues to

Jewish Cemetery of Nikolsburg.
(From a photograph.)

Up to 1868 the community had about a dozen synagogues, some named after their founders—as the Wiener Schul, founded by the Vienna exiles—and some serving as centers for the guilds (of which the community had quite a number)—as the Kazowim-Schul and Schuster Schul. Another synagogue, founded by Schmelke Horowitz, was consecrated to the propagation of the Hasidic doctrine and was called "Chasidim-Schul." In 1868 the synagogues were reduced to five, and at present there are only two—the Alt-Schul, the cathedral synagogue of the "Landesrabbiner" of Moravia, and the Neu-Schul.

Synagogues and Schools.

be administrated as a township under the name of Israelitengemeinde Nikolsburg, having its burgomaster and its board of trustees. There are quite a number of societies, including a ḥebra ḳaddisha, a Talmud Torah, and well-endowed foundations for charitable and educational purposes.

The first rabbi of Nikolsburg was Judah Löw ben Bezaleel, who officiated in Nikolsburg about 1553–1573. Others were: Judah Löb Eilenburg (1574–1618); Yom-Ṭob Lipmann Heller (1624); Pethaḥiah ben Joseph (1631); Menahem Mendel Krochmal (1648–61); Aaron Jacob ben Ezekiel (1671); Judah Löb, son of Menahem Krochmal (1672–84);

Rabbis, etc.

Eliezer Mendel Fanta (1690); David Oppenheim (1690–1705); Gabriel Eskeles (1718); Gershon Politz (1753–72); Schmelke Horowitz (1773–78); Gershon Chajes (1780–89); Mordecai Benet (1789–1829); Nehemias Trebitsch (1831–42); Samson Raphael Hirsch (1846–51); Solomon Quetsch (1855–56); Mayer Feuchtwang (1861–88), and his son David Feuchtwang (1892–1903); and Moritz Levin (since 1904).

Among the Jewish scholars and authors whose names are identified with Nikolsburg are the following: Eliezer Nin (author of "Mishmat Eliezer," Frankfort-on-the-Main, 1710); Naphtali Hirsch Spitz (author of the "Melo Raẓon," Frankfort on the-Oder, 1717); Moses ben Menahem Prager, the cabalist (wrote there his "Zera' Ḳodesh," Fürth, 1696, in which he reports an exorcism in Nikolsburg). In 1785 the story of an exorcism was reported by Abraham Trebitsch, both in Hebrew and in Yiddish, under the title "Ruaḥ Ḥayyim" (Brünn ?). Trebitsch, who was secretary to the "Landesrabbiner," wrote a meritorious chronicle of his time under the title "Ḳorot ha-'Ittim" (Brünn, 1801). To Nikolsburg belong also Moritz Eisler, the philosophical author, Joseph von Sonnenfels, Heinrich Landesmann, and Leopold Oser, professor of medicine at Vienna University. Hirsch Kolisch, the philanthropist, was born at Nikolsburg (end of 18th cent.; d. Vienna Dec. 11, 1866). Kolisch established there a school for deaf-mutes under the administration of Joel Deutsch (1844). The institute was transferred in 1852 to Vienna, where Kolisch took up his residence.

Bibliography: Trebitsch, *Ḳorot ha-'Ittim*, Brünn, 1801; Löw, *Das Mährische Landesrabbinat*, in *Gesammelte Schriften*, ii. 165–218, Szegedin, 1890; Friedländer, *Ḳore ha-Dorot*, Brünn, 1876; Feuchtwang, *Epitaphien Mährischer Landes- und Localrabbiner von Nikolsburg*, in *Kaufmann Gedenkbuch*, pp. 369–384, Breslau, 1900; Wertheimer, *Jahrbuch*, i. 51.

D.

NILE: The great river of Egypt; frequently referred to in the Bible. The Authorized Version everywhere renders the word employed, "ye'or," by "river." "Ye'or" has no Semitic etymology (as, *e.g.*, Lagarde and Fr. Delitzsch have claimed), but is a transliteration of late Egyptian "yoor," earlier "y(e?)tor" = "river." The plural is used of the branches of the Nile in the delta (seven large branches in antiquity, and many small canals), to which especially Isa. vii. 18 and Ezek. xxix. 3 (alluding to their defensive value; comp. Isa. xxxiii. 21, xxxvii. 25) refer. Only in Dan. xii. 5, 6, 7 the expression is used of the Tigris. In Job xxviii. 10 it refers apparently in some technical sense to mines.

That Egypt's existence depended exclusively on the Nile and its yearly inundations in summer (caused by the spring rains in the mountains of Abyssinia) is indicated in Gen. xli. 2; that it furnished even all the drinking-water is shown by Ex. vii. 18, 21, 24, and Ps. lxxviii. 44. Therefore the Prophets used the symbolical threat against Egypt, "I will make the rivers dry" (Ezek. xxx. 12; similarly Isa. xix. 6), to express complete annihilation. The great volume of water is referred to in Amos viii. 8 and Jer. xlvi. 8; and the abundance of fish in Ezek. xxix. 3 (comp. Num. xi. 5).

The ancient Egyptians were acquainted with little more than one half of the long course of the Nile, the primitive view that the source was in the rocks of the first cataract, and that one branch, the Nile proper, flowed north through Egypt, the other south through Ethiopia to the Indian Ocean. The tears of Isis as the source of the Nile were ascribed to it in mythology. As a god, the Nile (Ho'pi) was worshiped in the form of a bull or green, androgynous, fat figure, bringing grain, fowl, and fish. Hymns, prayers, and sculptures show that Egypt was correctly considered as "a gift of the Nile." As the number of years required for a sufficient rise in summer, the ancient writers usually mention sixteen (or Memphis, always however, dikes, canals, and irrigating machines had to assist agriculture (comp. Deut. xi. 10 on the hard work of the Egyptian peasants in irrigating their fields).

The identification of the Nile with the river Gihon flowing out of paradise (Gen. ii. 13) is very old, being found in Lucian, (literally xxvi. 27), in Josephus, and in many later writers. By modern critics generally this identification is understood to be due to a confusion of Ethiopia and Babylonia caused by the ambiguous name Cush.

E. C. W. M. M.

NÎMES (Hebrew, נימיש or נימית עירים = "city of woods"): Chief town of the department of Gard, France. Jews were settled here in very remote times. Hilderic, Count of Nîmes, gave a favorable reception to a certain number of Jews who were driven out of Spain in 672 by King Wamba. In the twelfth century the Jewish community of Nîmes was one of the most important in Languedoc. One of its members, named Durand, occupying toward the end of the century the high position of vale-provost ("sous vignier"). Its academy had at its head one of the most celebrated rabbis of the Middle Ages, R. Abraham ben David (RABaD III.), the bitter and irreconcilable enemy of Maimonides (see Abraham ben David of Posquières).

Early History.

"Provence," writes Moses ben Judah of Beziers to Abraham ben David, "has three prominent academies, Montpellier, Lunel, and Nîmes. The first is the Temple mount; the second is the entrance into the outer court; and the third is the Temple itself, the seat of the Sanhedrin, whence the Law is disseminated throughout Israel" ("Temim De'im," No. 77).

The council convoked by Bishop Bertrand II. in 1284 adopted the most severe measures against the Jews. The same bishop, however, was obliged in 1295 to take the Jews under his protection in order to defend his own interests, which were threatened by Philip the Fair.

Driven out of Nîmes in 1306, the Jews returned to the town in 1359. In 1360 Marshal d'Audrehem intervened in their behalf and ordered the seneschal of Beaucaire to act with justice and equity in the collection of taxes from them. They were again expelled in 1394 by order of Charles VI., and they then settled in various parts of Provence and in the Comtat Venaissin. Some of their descendants obtained permission in 1685 to sojourn in Nîmes; but in spite of this they were soon expelled, under penalty of the confiscation of their property.

Of the Jewish community of Nîmes in the Middle

Ages the only traces that remain are a tombstone with a Hebrew inscription transcribed by J. Simon in "Inscriptions Tumulaires Hébraïques du Moyen-Age à Nîmes", and three epitaphs, likewise in Hebrew transcribed by Pedro d'Albenas in "Discours Historial de l'Antique et Illustre Cité de Nismes," pp. 190–191, and reproduced by Ménard in "Histoire de la Ville de Nismes," vii. 475–476). The municipal library, too, contains several Hebrew manuscripts which have been made the subject of a very interesting study by J. Simon (in "R. E. J." iii. 225).

The Ghetto.

The Jews' quarter was situated in the Rue de la Fabrerie, now Rue du Chapitre, as is evident from the deed of sale of a house in 1306 by Isaac de Portes to Vitalis de Boerian and to the Jewess Blanche. In 1359 there had been assigned to the Jews as their place of residence a part of the Rue Corrégerie Vieille (the present Rue de l'Etoile); but, to shield them from maltreatment at the hands of their Christian neighbors, the Rue Caguensol and Rue Fresque (formerly the Rue de la Jésutarié or Juiverie) were assigned to them at their own request as their special quarter.

Synagogue and Cemetery.

From a document dated 1089 it is learned that the synagogue was situated in the Rue du Chapitre on the spot where later was erected the Hôtel de la Prevôté, now the Maison Maroger de Rouville. In 1789 the synagogue was situated in the Rue Carreterie, the present Rue Jean Reboul. At the time of the Revolution the Israelites of Nimes offered in support of the cause the seventeen pieces of silver-work which were used in their religious services or which ornamented the scrolls of the Law. In 1794 seven heads of families at their own expense erected a temple in the Rue Roussy with a ritual bath ("mikweh") and an oven for the baking of unleavened bread. The municipality of Nimes acquired this building in 1844. Improvements in it were made in 1865 and again in 1893.

The most ancient cemetery was situated on Mont-Duplan, known in the eleventh century as the "Poïum" ("Podium Judaicum") or "Puech-Jusieu." For each burial the Jews paid to the monks of the monastery of St. Baudile, to whom the land belonged, a fee of one pound of pepper or nine sols. From 1778 the Jews buried their dead in gardens situated in various parts of the city. In 1785 they acquired a cemetery on the Rue du Mail. This was closed in 1809, and the present (1904) cemetery on the St. Gilles road was then used.

In the Eighteenth Century.

Restrictive measures against the Jews were taken in 1729, 1731, 1745, and 1754 by the intendant of Languedoc. Having returned to Nimes, they petitioned in 1784 for admission into the gild of cap-makers "as apprentices and as master workmen." This request was denied, as was also a similar request which they made the same year to the gild of hose manufacturers and to the different trade syndicates. In 1787 Mordecai Carcassonne, one of the most important members of the community, addressed to the minister De Lamoignon a memorial in which he claimed the right, by virtue of the liberal edict of Nov., 1787, to be admitted into the corporation of textile merchants. The reply was not long delayed. The hour of the Revolution had struck.

Under the Reign of Terror Mordecai Mirargues, the hazzan, was obliged to bow before the altar of Reason. David Crémieu, after having been imprisoned at the Palais, was transferred to Nice, and José Carcassonne paid with his life for his devotion to the interests of his city (July 18, 1794).

In 1806 the Jews of Nimes numbered 371. Five of them, Joseph Roquemartine, Mordecai Roquemartine, Abraham Muscat, Montel Abraham, Jr., and Bezaleel Milhaud, were members of the Great Sanhedrin.

The Jewish community of Nimes has numbered among its members the following scholars: Abraham ben David (mentioned above), Judah ben Abraham, Don Vidas, Judah ben Solomon ben Jacob ben Samuel ben Menahem, and Moses ben Abraham. In modern times many Jews of Nimes have distinguished themselves in literature, science, and art. The most illustrious of them was undoubtedly Isaac Adolphe Crémieux (see S. Kahn, "Notice sur les Israélites de Nimes," pp. 35–37).

At the present time (1904) the Jews of Nimes constitute a very small proportion of its population.

Besides Nimes the following places in the department of Gard possessed Jewish communities during the Middle Ages:

Aigues-Mortes (אקוי כורטי or אני; "Dibre Hayyim," p. 111a).

Aimargues (ארמאדנגיש; I. de Lattes, Responsa, No. 26; comp. "R. E. J." xxxi. 290).

Alais (אלייס): In the charter of Alais, dated 1200, article 55 treats of the Jews, and article 121 treats of the oath which was imposed upon them. In the fourteenth century Jews were quite numerous in this locality. They owned houses, vineyards, and fields. Several scholars of Alais are mentioned, among them Jacob ha-Levi, Solomon Bonseigneur, and Jacob ben Judah (Bardon, "Histoire de la Ville d'Alais," pp. 149, 150, 279; "Archives Municipales," series cc., pp. 22, 24, 106; comp. Gross, "Gallia Judaica," p. 59).

Anduze (אנדויצא): Home of the cabalist Jacob ben Samuel ("R. E. J." x. 101, xii. 49; comp. Steinschneider, "Cat. Bodl." col. 2819), who cites a printer Abraham of the same place.

Aramon ("Archives d'Aramon," B B. 2).

Janves (Saige, "Les Juifs du Languedoc," pp. 278, 320; comp. "R. E. J." ii. 19, 39; xii. 193).

Portes (Saige, *l.c.* p. vii.; comp. "R. E. J." ii. 46).

Roquemaure (רוקאמאבורא; Maulde, "Coutumes d'Avignon," p. 290; comp. Gross, "Gallia Judaica," p. 629).

Sommières (שומיירי; I. de Lattes, *l.c.* No. 26; Renan-Neubauer, "Les Rabbins Français," pp. 517, 746; Saige, *l.c.* p. 282).

Vézenobres (Bardon, *l.c.* p. 212). See also Beaucaire; Milhaud; Posquières; Saint Gilles; Uzès.

Bibliography: Dom Vaissète, *Histoire Générale du Languedoc*, i. 350–360 *et seq.*; Dom Bouquet, *Recueil des Historiens de France*, ii. 708; Ménard, *Histoire de la Ville de Nismes*, i. 41, 85–92 *et seq.*; E. Germer-Durand, *Cartulaire du Chapi-*

tre de l'Eglise Cathédrale de Notre-Dame de Nîmes, pp. 168 *et seq.*; Saige, *Les Juifs du Languedoc*, pp. 11, 11, 35, 11; Joseph Simon, *Histoire des Juifs de Nîmes au Moyen Age*; S. Kahn, *Notice sur les Israélites de Nîmes* (1808); *R. E. J.* ii. 31, 46; iii. 225; x. 288; xx. 117; François Rouvière, *Histoire de la Révolution Française dans le Département du Gard*, iv. 101 *et seq.*; Renan-Neubauer, *Les Rabbins Français*, pp. 517, 665; idem, *Les Ecrivains Juifs Français*, pp. 779, 780; Zunz, *Z. G.* p. 473; Gross, *Gallia Judaica*, p. 398.

S. S. K.

NIMROD.—Biblical Data: Son of Cush and grandson of Ham; his name has become proverbial as that of a mighty hunter. His "kingdom" comprised Babel, Erech, Accad, and Calneh, in the land of Sinar, otherwise known as the land of Nimrod (Gen. x. 8–10; I Chron. i. 10; Micah v. 5 [A. V. 6]).

E. G. H. M. Sel.

——**In Rabbinical Literature:** Nimrod is the prototype of a rebellious people, his name being interpreted as "he who made all the people rebellious against God" (Pes. 94b; comp. Targ. of pseudo-Jonathan and Targ. Yer. to Gen. x. 9). He is identified with Cush and with Amraphel, the name of the latter being interpreted as "he whose words are dark" (אמר אפל; Gen. R. xlii. 5; for other explanations see below). As he was the first hunter he was consequently the first who introduced the eating of meat by man. He was also the first to make war on other peoples (Midr. Agadah to Gen. x. 9).

Nimrod was not wicked in his youth. On the contrary, when a young man he used to sacrifice to YHWH the animals which he caught while hunting ("Sefer ha-Yashar," section "Noaḥ," pp. 9a *et seq.*, Leghorn, 1870). His great success in hunting (comp. Gen. x. 9) was due to the fact that he wore the coats of skin which God made for Adam and Eve (Gen. iii. 21). These coats were handed down from father to son, and thus came into the possession of Noah, who took them with him into the ark, whence they were stolen by Ham. The latter gave them to his son Cush, who in turn gave them to Nimrod, and when the animals saw the latter clad in them, they crouched before him so that he had no difficulty in catching them. The people, however, thought that these feats were due to his extraordinary strength, so that they made him their king (Pirḳe R. El. xxiv.; "Sefer ha-Yashar," *l.c.*; comp. Gen. R. lxv. 12).

His Feats as a Hunter.

According to another account, when Nimrod was eighteen years old, war broke out between the Hamites, his kinsmen, and the Japhethites. The latter were at first victorious, but Nimrod, at the head of a small army of Cushites, attacked and defeated them, after which he was made king over all the people on earth, appointing Terah his minister. It was then, elated by so much glory, that Nimrod changed his behavior toward YHWH and became the most flagrant idolater. When informed of Abraham's birth he requested Terah to sell him the new-born child in order that he might kill it (see Jew. Encyc. i. 86a, *s.v.* Abraham in Rabbinical Literature). Terah bid Abraham and in his stead brought to Nimrod the child of a slave, which Nimrod dashed to pieces ("Sefer ha-Yashar," *l.c.*).

Made King.

Nimrod is generally considered to have been the one who suggested building the Tower of Babel and who directed its construction. God said: "I made Nimrod great, but he built a tower in order that he might rebel against Me" [illegible]. The tower is called by the Rabbis "the house of Nimrod," and is considered as a house of idolatry which the [illegible] sequently Jews may [illegible]. After the builders of the tower were dispersed Nimrod remained in Shinar, where he reestablished his kingdom. According to the "Sefer ha-Yashar" (*l.c.*), he at this time acquired the name "Amraphel" in allusion to the fall of his princes (אמר נפל) during the dispersion. According to the Targum of pseudo-Jonathan (to Gen. x. 11), however, Nimrod had left Babylonia before the building of the tower, and had gone to Assyria, where he built four other cities, namely, Nineveh, Rehoboth, Calah, and Resen (comp. Naḥmanides *ad loc.*).

The punishment visited on the builders of the tower did not cause Nimrod to change his evil ways; he remained an idolater. He particularly persecuted Abraham, who by his command was thrown into a heated furnace; and it was on this account, according to one opinion, that Nimrod was called "Amraphel" (אמר פול = "he said, throw in"; Targ. pseudo-Jonathan to Gen. xiv. 1; Gen. R. xlii. 5; Cant. R. viii. 8). When Nimrod was informed that Abraham had come forth from the furnace uninjured he remitted his persecution of the worshiper of YHWH, but on the following night he saw in a dream a man coming out of the furnace and advancing toward him with a drawn sword. Nimrod thereupon ran away, but the man threw an egg at him; this was afterward transformed into a large river, in which all his troops were drowned, only he himself and three of his followers escaping. Then the river again became an egg, and from the latter came forth a small fowl, which flew at Nimrod and pecked out his eye. The dream was interpreted as forecasting Nimrod's defeat by Abraham, wherefore Nimrod sent secretly to kill Abraham; but the latter emigrated with his family to the land of Canaan. Ten years later Nimrod came to wage war with Chedorlaomer, King of Elam, who had been one of Nimrod's generals, and who after the dispersion of the builders of the tower went to Elam and formed there an independent kingdom. Nimrod at the head of an army set out with the intention of punishing his rebellious general, but the latter routed him. Nimrod then became a vassal of Chedorlaomer, who involved him in the war with the kings of Sodom and Gomorrah, with whom he was defeated by Abraham ("Sefer ha-Yashar," *l.c.*; comp. Gen. xiv. 1–17).

Nimrod's Dream.

Nimrod was slain by Esau, between whom and himself jealousy existed owing to the fact that they were both hunters (Targ. pseudo-Jonathan to Gen. xxv. 27; "Sefer ha-Yashar," section "[illegible]," p. 40b; Pirḳe R. El. *l.c.*; comp. Gen. R. [illegible]).

W. B. M. Sel.

——**Critical View:** Two prominent theories are now held in regard to Nimrod's identity: one, adopted by G. Smith and Jeremias, is that Nimrod is to be identified with the Babylonian hero Izdubar or Gishdubar (Gilgamesh); the second, that of Sayce

Pinches, and others, identifies Nimrod with Marduk, the Babylonian Mercury. The former identification is based on the fact that Izdubar is represented in the Babylonian epos as a mighty hunter, always accompanied by four dogs, and as the founder of the first great kingdom in Asia. Moreover, instead of "Izdubar"—the correct reading of which had not yet been determined—Jeremias saw the possibility of reading "Namra Udu" (shining light), a reading which would have made the identification with Nimrod almost certain. Those who identify Nimrod with Marduk, however, object that the name of Izdubar must be read, as is now generally conceded, "Gilgamesh," and that the signs which constitute the name of Marduk, who also is represented as a hunter, are read phonetically "Amar Ud"; and ideographically they may be read "Namr Ud"—in Hebrew "Nimrod." The difficulty of reconciling the Biblical Nimrod, the son of Cush, with Marduk, the son of Ea, may be overcome by interpreting the Biblical words as meaning that Nimrod was a descendant of Cush.

Two other theories may be mentioned: one is that Nimrod represents the constellation of Orion; the other is that Nimrod stands for a tribe, not an individual (comp. Lagarde, "Armenische Studien," in "Abhandlungen der Göttinger Gesellschaft der Wissenschaften," xxii. 77; Nöldeke, in "Z. D. M. G." xxviii. 279).

Bibliography: Cheyne and Black, *Encyc. Bibl.*; Joseph Grivel, in *Transactions Soc. Bibl. Arch.* iii. 136 *et seq.*; Sayce, *ib.* ii. 243 *et seq.*; Jeremias, *Izdubar Nimrod, Introduction*, Leipsic, 1891; Pinches, *The Old Testament*, pp. 127–131; Rubin, *Birusi ha-Kasdi*, pp. 71–72, Vienna, 1882.

E. C. M. Sel.

——**In Arabic Literature:** By the Arabs Nimrod is considered as the supreme example of the tyrant ("al-jabbar"). There is some confusion among Arabian historians as to Nimrod's genealogy. According to one authority he was the son of Mash the son of Aram, and consequently a Semite; he built the Tower of Babel and also a bridge over the Euphrates, and reigned five hundred years over the Nabateans, his kinsmen. But the general opinion is that he was a Hamite, son of Canaan the son of Cush, or son of Cush the son of Canaan (Tabari gives both); that he was born at the time of Reu, and was the first to establish fire-worship. Another legend is to the effect that there were two Nimrods: the first was the son of Cush; the second was the well-known tyrant and contemporary of Abraham; he was the son of Canaan and therefore a great-grandson of the first Nimrod. According to Mas'udi ("Muruj al-Dhahab," ii. 96), Nimrod was the first Babylonian king, and during a reign of sixty years he dug many canals in 'Irak.

The author of the "Ta'rikh Muntahab" (quoted by D'Herbelot in his "Bibliothèque Orientale") identifies Nimrod with Dahhak (the Persian Zohak), the first Persian king after the Flood. But Al-Kharizmi ("Mafatih al-'Ulum," quoted by D'Herbelot) identifies him with Kai Kaos, the second king of the second Persian dynasty. Nimrod reigned where Bagdad is now situated, and at first he reigned with justice (see Nimrod in Rabbinical Literature); but Satan perverted him, and then he began to persecute all the worshipers of God. His chief vizier was Azar (Terah), the father of Abraham; and the midrashic legends of Abraham's birth in which Nimrod is mentioned, as well as those concerning Nimrod's persecution of Abraham—whom he cast into a furnace—are narrated also by the Mohammedans (see Abraham in Apocryphal and Rabbinical Literature and in Mohammedan Legend).

Nimrod and Abraham.

Nimrod is referred to in the Koran (xxi. 68–69). When Nimrod saw Abraham come unharmed from the furnace, he said to him: "Thou hast a powerful God; I wish to offer Him hospitality." Abraham told him that his God needed nobody's hospitality. Nevertheless Nimrod ordered thousands of horned and small cattle brought, and fowl and fish, and sacrificed them all to God; but God did not accept them. Humiliated, Nimrod shut himself in his palace and allowed no one to approach him. According to another tradition, Nimrod challenged Abraham, when the latter came out of the furnace, to fight with him. Nimrod gathered a considerable army and on the appointed day was surprised to find Abraham alone. Asked where his army was, Abraham pointed to a swarm of gnats, which routed Nimrod's troops (see, however, below). Nimrod assembled his ministers and informed them of his intention to ascend into the heavens and strike down Abraham's God. His ministers having told him that it would be difficult to accomplish such a journey, the heavens being very high, Nimrod conceived the idea of building a high tower, by means of which he might accomplish his purpose (comp. Sanh. 109a). After many years had been spent in the construction of the tower, Nimrod ascended to its top, but he was greatly surprised to find that the heavens were still as remote from him as when he was on the ground. He was still more mortified on the following day, when the tower collapsed with such a noise that the people fainted with terror, those that recovered losing their speech (an allusion to the confusion of tongues).

Undaunted by this failure, Nimrod planned another way to reach the heavens. He had a large chest made with an opening in the top and another in the bottom. At the four corners of the chest stakes were fixed, with a piece of flesh on each point. Then four large vultures, or, according to another source, four eagles, previously fed upon flesh, were attached to the stakes below the meat. Accompanied by one of his most faithful viziers, Nimrod entered the chest, and the four great birds soared up in the air carrying the chest with them (comp. Alexander's ascent into the air; Yer. 'Ab. Zarah iii. 42c; Num. R. xiii. 13). The vizier opened alternately the upper and lower doors of the chest in order that by looking in both directions he might know whether or not he was approaching heaven. When they were so high up that they could see nothing in either direction Nimrod took his bow and shot arrows into the sky. Gabriel thereupon sent the arrows back stained with blood, so that Nimrod was convinced that he had avenged himself upon Abraham's God. After wandering in the air for a certain length of time Nimrod descended, and the chest crashed upon the ground with such vio-

lence that the mountains trembled and the angels thought an order from God had descended upon the earth. This event is alluded to in the Koran (xiv. 47): "The machinations and the contrivances of the impious cause the mountains to tremble." Nimrod himself was not hurt by the fall.

After these adventures Nimrod continued to reign wickedly. Four hundred years later an angel in the form of a man appeared to him and exhorted him to repent, but Nimrod declared that he himself was sole ruler and challenged God to fight with him. Nimrod asked for a delay of three days, during which he gathered a considerable army; but this was exterminated by swarms of gnats. One of these insects is said to have entered Nimrod's nose, reached the chambers of his brain, and gnawed at it. To allay the pain Nimrod ordered some one to strike with a hammer upon an anvil, in order that the noise might cause the gnat to cease gnawing (comp. the same story in connection with Titus in Giṭ. 56b). Nimrod died after forty years' suffering.

BIBLIOGRAPHY: D'Herbelot, *Bibliothèque Orientale*; Hughes, *Dictionary of Islam*; Mas'udi, *Muruj al-Dhahab*, ed. Barbier de Meynard, i. 78, 81-83; ii. 96; iii. 240; Mirkhond, *Raudat al-Safa*, English transl. by Rehatsek, part i., vol. i., pp. 126-128, 134-144; Ṭabari, *Chroniques*, French transl. by Zotenberg, i. 120, 136 *et seq.*, 148-150, Paris, 1867.

E. G. H. M. SEL.

NINEVEH: City of Assyria. The form of its name is derived from the Masoretic text. It answers as nearly as possible to the native Assyrian form "Ninua." The origin of the name is obscure. Possibly it meant originally the seat of Ishtar, since Nina was one of the Babylonian names of that goddess. The ideogram means "house or place of fish," and was perhaps due to popular etymology (comp. Aramaic "nuna," denoting "fish"). Nineveh was the most famous of the cities which were in succession the residences of the kings of Assyria. It was also the latest capital of that kingdom, and as such was regarded by Greek writers as the permanent capital and as being virtually equivalent to the country itself.

Nineveh was the strongest of several fortress-cities which were built in the triangular territory between the Tigris and the upper Zab. The terrane of these cities was admirably adapted for defense, being protected on the northwest by the Khausar, a tributary of the Tigris, and on the northeast by the Gomel, a tributary of the Zab, as well as by a range of hills. Within these boundaries were contained Nineveh itself, at the confluence of the Choser and the Tigris, on the site of the mounds of Koyunjik and Nebi Yunus and opposite the modern city of Mosul; the fortress of Kalaḥ (Calah) twenty miles to the south, near the Tigris; and Khorsabad (Dur Sharrukin) fourteen miles to the north on the Choser; besides various smaller fortified towns.

Situation of the City.

Nineveh is mentioned as early as about 2900 B.C. in an inscription of Gudea (Nabu), King of Lagash in southern Babylonia, who there erected a temple in honor of Ishtar. This inscription is of great importance as showing that a Babylonian colony was planted in Assyria at a very early date. The city of Asshur, however, which gave its name to the kingdom of Assyria, must have been founded at a still earlier time, presumably also by colonists from Babylonia. It was also most frequently the capital of the kings of Assyria up to the middle of the eleventh century B.C., which was finally mentioned as the seat of power, being thus favorably situated for defense than the fortresses in the south of the upper Zab.

Nineveh seems to have been made the capital of the whole of Assyria by Sennacherib I. (c. 1300 B.C.) and to have retained the honor under several of the later kings. Then Tiglath-pilneser I. and his immediate successors revived the glories of the city of Asshur. Thereafter Kalah was made the seat of government, and it was not till the days of Sennacherib (705-681) that Nineveh attained to its historic greatness. The work which he performed in and for Nineveh is his chief title to lasting fame. He erected two magnificent palaces, each of them a fortress in itself: one in the style of Assyrian, and the other in the style of Syrian or Hittite architecture. He also brought a splendid aqueduct into the city to furnish the inhabitants with wholesome water. From the date of these works to the fall of the empire, that is, for rather less than a century, Nineveh remained the royal residence. The great king, Esar-haddon (680-668), and above all the famous Assurbanipal (668-626), augmented the splendor of the city by new palaces and public works, until it eclipsed the fame of the contemporary Babylon. Among Oriental cities it has been surpassed only by the Babylon of Nebuchadnezzar.

Later History.

Less than twenty years elapsed between the death of the last great king and the destruction of the splendid city itself. This catastrophe has been made of late years the subject of considerable research; but much remains to be elucidated before a clear idea of the actual course of events can be obtained. The following statement summarizes the facts as far as known: With the decline of the Assyrian empire after the Scythian invasion of the regions west of the Tigris the capital itself became more open to attack. The Aryan Medes, who had attained to organized power east and northeast of Nineveh, repeatedly invaded Assyria proper, and in 607 succeeded in destroying the city. The other fortresses doubtless had been occupied some time previously. The capital was very strongly fortified. Its most vulnerable point was the River Khausar, which ran through the city, and which, while serving for defense, might be turned also to its destruction. In the time of flood its waters were stored up in reservoirs, and by breaking these a hostile army might undermine the city walls. An allusion to some such operation seems to be made in Nah. ii. 6. Such a rush of water could not of course inundate or greatly damage the city; it would be used rapidly for the purpose of facilitating an entrance. The destruction was wrought by fire, and was made complete and final so that even the site of Nineveh proper was no longer distinguished by name from the other fortresses.

Decline and Fall.

Nineveh has been diligently excavated by modern explorers. Its site was first definitely fixed by Rich

in 1820. The work of exploration on the mound began with Layard in 1845, and was then continued by Rassam and George Smith. The city proper, Nineveh in the strict sense, was oblong in shape, running along the Tigris, and did not occupy more than about three square miles. In the prophetic allegory of Jonah the references to its extent and population apply to the several cities and villages included in the larger area from Khorsabad to Kalah. The excavation of Koyunjik has yielded results of the greatest value. The library of Assurbanipal alone, which consisted largely of copies of precious Babylonian documents, must be counted as one of the most important of the literary collections of the world.

Modern Exploration.

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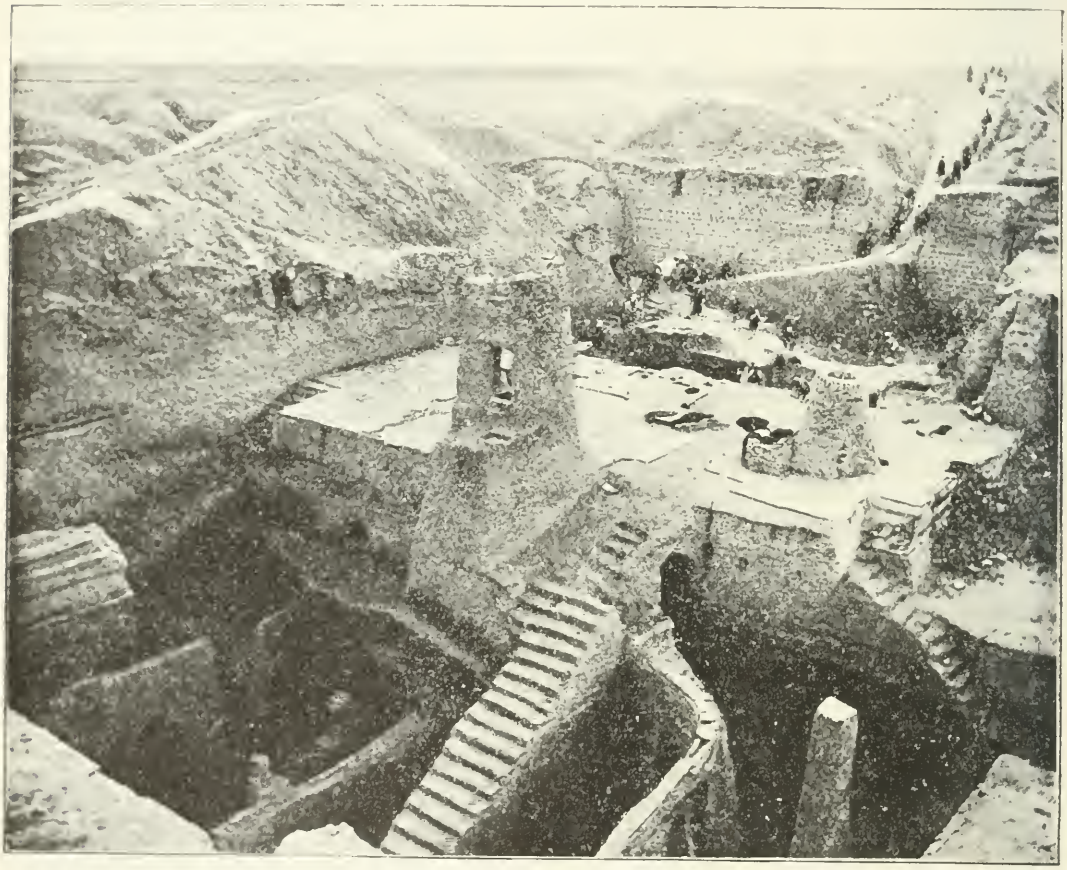
E. C. J. F. McC.

NING-PO. See CHINA.

NIPPUR: Ancient name of a great city in central Babylonia whose ruined site is now known as Nuffar (Niffer), which is the same word in an Arabicized form. It is one of the oldest cities in the world at present identifiable by name and situation.

It is just possible, but scarcely probable, that "Calneh" in Gen. x. 10 is another name for Nippur. The city lay about thirty five miles southeast of Babylon on the canal Shaṭṭ al-Nil, which was at one time, and perhaps at the date of the founding of Nippur, a separate branch of the Euphrates. Its ancient renown was due partly to its central position among the Semitic settlements, and especially to the fact that it was the first known great seat of the worship of Bel. The name of this chief Babylonian god, identical with the Canaanitish Ba'al, suggests that his worship at Nippur was the consolidation of that of many local Ba'als, and that Nippur obtained its religious preeminence by having gained the leadership among the Semitic communities. In any case its predominance was actually established at least as early as 5000 B.C. Nippur's time of political domination and activity was, however, so remote that its interest to moderns is as yet chiefly antiquarian. The reconstructed history of Babylonia, which begins about 4500 B.C., shows at its earliest stages that Nippur was even then a city of ancient religious renown. The kings of other city-



EXCAVATIONS OF TEMPLE OF BEL AT NIPPUR.
(From a photograph by courtesy of Prof. H. V. Hilprecht.)

states, such as Kish, Erech, and Ur, vied with one another in the endeavor to secure the patronage of the city of Bel. Later, about 3800, the famous Sargon of Accad presented votive offerings at the shrine of Bel and rebuilt his chief temple. The same story is repeated in varying forms down to the very end of Babylonian history. Khammurabi (2250 B.C.), who unified Babylonia and organized it throughout, wishing to gain for his capital the prestige of Bel-worship, discouraged the cult of that deity at Nippur and transferred it as far as possible to the city of Babylon. There the worship of Bel was united with that of Marduk of Babylon, who actually assumed the name of the patron god of Nippur (comp. Isa. xlvi. 1). The fiction was maintained down to the days of the great Nebuchadrezzar (604–562), who found it necessary to demolish by force the restored temple of Bel at Nippur for the aggrandizement of "Babylon the Great."

The principal colony of the Hebrew exiles of 597 B.C. was planted beside the canal Chebar (Kabar) not far from Nippur, apparently to the east of the ancient city, which was then still a place of importance and must have influenced the social and industrial life of the Jewish community.

The modern excavations of Nippur under the auspices of the University of Pennsylvania are among the most important of all that have been as yet undertaken in western Asia. The explorations, which have been carried on with some interruptions since 1888, have brought to light the ruins of several of the oldest temples of the world and have recovered many treasures of the most antique art, besides tens of thousands of inscriptions representing all phases of the life of ancient Babylonia.

Bibliography: Peters, *Nippur or Explorations and Adventures on the Euphrates*, 1897; Hilprecht, *Explorations in Bible Lands*, 1903, pp. 289–568.

E. C. J. F. McC.

NISAN (ניסן; Assyrian, **Nisannu**): First ecclesiastical and seventh civil month (Neh. ii. 1; Esth. iii. 7). In the earlier Biblical books it is designated "Hodesh ha-Abib" (month of the harvest). It is regarded as a sacred month because, according to a tradition, the continual burnt offering (עולת תמיד) was established in it ("Be'er Heteb" to Shulhan 'Aruk, Orah Hayyim, 429). It is, therefore, not permissible to observe public mourning and public fasts during the twenty-nine days of this month. The Tahanun in the daily prayers and the "Zidkatka Zedek" in the Minhah service of Sabbath are to be omitted; neither is the "Zidduk ha-Din" to be recited at a burial (Orah Hayyim, *l.c.*). The Megillat Ta'anit gives the following fast-days in Nisan:

Nisan 1.—In commemoration of the deaths of Nadab and Abihu, the sons of Aaron. Nisan 10.—In commemoration of the death of Miriam, sister of Moses and Aaron. Nisan 26.—Anniversary of the death of Joshua.

On the evening of the 14th of Nisan the Feast of Passover begins; on the 16th, the second day of Passover, the Hebrews offered a sheaf of barley as the first-fruits of the harvest of the current year; and on the same day began the reckoning (Sefirah) of the seven weeks. From the 17th to the 20th are the "middle days," or the "hol ha-mo'ed." The 21st and the 22d are the [illegible] of Passover. Nisan [illegible] with the month of April.

[illegible]

NISH (NISSA): [illegible] Its Jewish [illegible] the eighteenth [illegible] put to Rabbi Moses Amarillo [illegible] shon the [illegible] elected in 1728 [illegible] drawing up a bill [illegible] on the Hebrew [illegible] "Nissava" "because [illegible] such bills have [illegible]" (comp. Amarillo, "Debar Mosheh," p. [illegible]).

By the end of the [illegible] century Nish possessed an important [illegible]. The [illegible] cemetery still contains [illegible] of this period who [illegible], namely, Rahamim Naphtali [illegible], Jacob Tébu (1802), Abraham [illegible], son of the author Shalom Ventura (18[illegible]) and [illegible] Moses Heli (see below). In the nineteenth century the Meborah family produced two rabbis: [illegible] Meborah (d. 1829) and Jacob Meborah [illegible]. In the last days of Turkish government the chief rabbi Ephraim Meir Alkala'i, known as "[illegible] Alkala'i" (1871), had great influence [illegible] empire. While Midhat Pasha [illegible] sultan 'Aziz, governed the [illegible] he appointed or dismissed [illegible] according to the nature of [illegible] by Alkala'i, at whose [illegible] the city spent the first few days [illegible]. In 1873 Alkala'i was d[illegible] with the Order of the [illegible].

Nish produced two rabbinical authors: **Judah Moses Heli** (1807) [illegible] "Kemah Solet" [illegible]; and **Abraham Moses Sid** (d. 1870), author of several works printed at Sa[illegible] "[illegible] Pesah," "Tasheb Enosh," and "K[illegible]."

The Jews of Nish number about [illegible] population of 21,000. They have [illegible] gogue and a school which [illegible] boys, who are taught Hebrew [illegible]. There are, on the other hand, four Jewish [illegible] societies which undertake [illegible] dead, and provide aid to [illegible] sick. There is besides a women's [illegible].

Bibliography: Moses Amarillo, *Debar Mosheh*, [illegible], 1742–50; Franco, *[illegible]* *man*, Paris, 1867.

S. M. Fr.

NISHMAT: Literally, "the soul of." A part of the liturgy which on Sabbaths and festivals [illegible] up to the short benediction [illegible] Psalms and other Biblical [illegible] ing service. Nishmat, together with [illegible] tion, is called in the [illegible] the Passover night service the "[illegible] Song."

Nishmat varies somewhat in the [illegible] Sephardic liturgy; in the former it [illegible] 340 Hebrew words. It contains [illegible] the avowal "Beside Thee [illegible]

deemer, Savior," etc.—seemingly a protest against Christianity, and thus a later interpolation. Further on occurs the passage "If our mouth was full of song like the sea", and the Talmud (Ber. 59b) speaks of such words as opening the form of thanks for a copious rain at its proper season, and teaches that one must thank God for each drop of rain. Hence the writer of Nishmat says that even with superhuman powers (*e. g.*, "our eyes shining like sun and moon") "we could not thank God for the one-thousandth part of the thousand millions and ten thousands of myriads of benefits He has wrought for us and for our fathers," each drop being a separate benefit.

It thus appears that Nishmat grew out of the thanksgiving for timely rain. Such a service, as well as the prayers at fasts in times of drought, was in use for hundreds of years before the fall of the Temple. While this thanksgiving is thus the oldest part of Nishmat, the part which follows it and gradually leads to the actual benediction over the recited Psalms differs greatly in the two rituals, and is undoubtedly of later growth. In the paragraph before the thanksgiving the Sephardic form has the participle מפעניח ("reveals"), which indicates very late Hebrew; but the clause "He reveals secret things" is an interpolation, and the rest of the paragraph may be older. The verb קלם ("to beautify"; from the Greek *καλός*), near the end in the German ritual, shows the influence of Tiberias in Galilee. The acrostic י צ ח ק, also near the end, must be a late accretion; for, though lines arranged alphabetically are very old, acrostics with names are comparatively modern.

Bibliography: Dembitz, *Jewish Services in Synagogue and Home*, pp. 208–210, 408, note.

A. L. N. D.

NISIBIS (Greek, *Νίσιβις*; Hebrew, נציבין): City in northeastern Mesopotamia, in the ancient province of Migdonia. The Biblical Accad (Gen. x. 10) is rendered "Nezibin" (Nisibis) by the Targumim of pseudo-Jonathan and Jerusalem; but the Targum of Jonathan renders Canneh (Ezek. xxvii. 23) by "Nisibis" (comp. Gen. R. xxxvii. 5). There was at Nisibis an important Jewish community in the time of the Herods; and here, as well as in Nehardea, treasure-houses were built in which were deposited the gifts sent to the Temple by the rich Jews that lived outside Palestine, and whence they were forwarded under a strong escort to Jerusalem. There was also at Nisibis a celebrated college, at the head of which was R. Judah b. Bathyra. Its fame was so great that the words "That which is altogether just shalt thou follow" (Deut. xvi. 20) were interpreted by the Rabbis to mean "Follow the school of Judah b. Bathyra at Nisibis" (Sanh. 32b).

After the accession of Trajan the Jews of Mesopotamia in general resisted that conqueror, who wished to annex their territory to the Roman empire. But the most stubborn resistance was offered by the Jews of Nisibis, which city was taken only after a lengthy siege. When Lucius Quietus, Trajan's general, in his subjugation of the Mesopotamian cities laid waste Nisibis and Edessa, the massacre of the Jews was so great that the houses, streets, and roads were strewn with corpses.

According to Yaḳut ("Mu'jam," *s.v.* "Naṣibin"), Nisibis was rebuilt by Chosroes Nushirvan, and after the Arab conquest it became the home of Mohammedan scholars. In the time of Saadia Gaon a man of Nisibis is mentioned whom it was desired to make exilarch (Neubauer, "M. J. C." ii. 83; see also Schechter, "Saadyana," p. 134). Benjamin of Tudela found there (*c.* 1170) 1,000 Jews ("Itinerary," ed. Asher, i. 57), and Pethahiah of Regensburg states ("Sibbub," p. 6, St. Petersburg, 1881) that when he visited the place (1175–80) it contained a large community and three synagogues, one named for Judah b. Bathyra, and the other two built by Ezra. In one of the latter synagogues, he reports, there was a red stone brought from the Temple of Jerusalem.

Bibliography: Asher in his edition of the *Itinerary*, ii. 129; Graetz, *Hist.* ii. 53, 358, 393, 398, 524; Kohut, *Aruch Completum*, s.v. נציבין; Neubauer, *G. T.* p. 370.

W. B. M. Sel.

NISSEN (NISSEN-SALOMAN), HENRIETTE: Swedish singer; born in Göteborg March 12, 1819; died in Harzburg Aug. 27, 1879. She studied pianoforte under Chopin (1839), and singing under Manuel Garcia at Paris. She made her début at the Italian opera in Paris Nov. 12, 1843, as *Adalgisa*, with Grisi as *Norma*. Donizetti taught her the rôle of *Irene* in "Belisario," which was produced at the Italian opera Oct. 24, 1843. From 1845 to 1848 she was occupied with a triumphal tour of Italy, Russia, Norway, Sweden, and England. Nissen was a favorite at the Gewandhaus concerts in Leipsic and at Berlin, where her popularity rivaled that of Jenny Lind. In 1850 she married in Holland the violinist Siegfried Saloman, with whom she made a concert tour through Sweden, Finland, and Russia.

Nissen's voice was very sweet and of great compass, and it overcame the most formidable technical difficulties with remarkable ease; she excelled in acting also. Her best rôles were *La Sonnambula*, *Norma*, *Lucrezia Borgia*, *Lucia di Lammermoor*, and *Ernani*. In 1859 she became a teacher of singing at the St. Petersburg Conservatorium. She published in 1881 "Das Studium des Gesanges," embodying her vocal method; the work appeared at the same time in French and Russian also.

Bibliography: Baker, *Biog. Dict. of Musicians*, New York, 1900; Scribner's *Cyclopedia of Music and Musicians*, s.v. *Saloman*.

S. N. D.

NISSI BEN NOAH: Karaite scholar; lived at Bassora, later at Jerusalem, in the eighth century. He is believed to have been the son of Abu Nissi Noah, who is given in the Karaite tradition as a contemporary and senior of Anan. In the introduction to Nissi's work, of which mention is made below, he relates the privations and sufferings of his life, which he dwelt upon so much that he came to be known as "Rabbi Oaḥ" (the suffering rabbi). This probably accounts for the name "R. Aḥa," by which he is sometimes designated. Nissi lost his parents while a child, and was brought up by a poor and aged grandmother. Thrown upon his own resources when he had scarcely reached adolescence, he managed to earn a poor living by teaching. Later he left his native city and traveled throughout Irak, Persia, and Syria, attended the various schools there, and acquired a knowledge of Hebrew,

Aramaic, Greek, and Latin. He next devoted himself to the study of philosophy and rabbinical literature, which he recommends to his coreligionists. In the latter part of his life Nissi settled at Jerusalem, where he probably remained until his death. To Nissi is attributed the "Sefer 'Aseret ha-Debarim" (Firkovich MS. No. 610), containing an introduction to a work, no longer in existence, entitled "Bitan ha-Maskilim," or "Peles Bi'ur ha-Mizwot," and which treats of the precepts derived from the Decalogue. In addition to biographical matter, this introduction contains Nissi ben Noah's exposition of the principles upon which his interpretation of the Law is based. This part was copied by Hadassi without mention of the name of Nissi ben Noah; Hadassi even added to his "Eshkol ha-Kofer" the additional title of "Peles," taken from the supplementary title of the "Bitan ha-Maskilim." P. F. Frankl states, however, that Nissi ben Noah did not live before the flourishing Arabic period of the Karaites, and the "Bitan ha-Maskilim" is a plagiarism from the "Eshkol ha-Kofer."

Bibliography: Pinsker, *Likkute Kadmoniyyot*, ii. 1, and Index; Fürst, *Gesch. des Karäert.* i. 62 *et seq.*; Gottlober, *Bikkoret le-Toledot ha-Kara'im*, p. 205; P. F. Frankl, in Ersch and Gruber, *Encyc.* s.v. *Karaites* (part 33, p. 14, and note 23); idem, in *Ha-Shahar*, viii. 119 *et seq.*; Neubauer, *Aus Petersburger Bibliothek*, p. 146; Schorr, in *He-Haluz*, vi. 70; Steinschneider, *Hebr. Bibl.* vii. 15, xvi. 11, xxi. 35; idem, *Cat. Leyden*, pp. 125, 390; idem, *Hebr. Uebers.* p. 457; idem, *Arabische Literatur der Juden*, § 37.

K. I. Br.

NISSIM BENVENISTE, DON: Spanish scholar of the fifteenth century. His halakic consultations with Isaac Aboab were published, under the title "She'elah u-Teshubah," by Abraham Meldola in the "Shib'ah 'Enayim" (Leghorn, 1745).

Bibliography: Steinschneider, *Cat. Bodl.* col. 2064.

J. I. Br.

NISSIM, ḤAYYIM B. ELIJAH: Turkish rabbi; probably lived in the second half of the eighteenth century. He was the author of "Maẓa Ḥayyim," homilies and comments on the Pentateuch. It was published, together with some additions, by his son **Samuel b. Ḥayyim Nissim** at Salonica in 1816.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 616; Benjacob, *Ozar ha-Sefarim*, p. 361.

E. C. S. O.

NISSIM BEN JACOB BEN NISSIM IBN SHAHIN: African Talmud exegete and moralist; lived during the first half of the eleventh century in Kairwan. He received his early instruction from his father, Jacob ben Nissim, president of the yeshibah of Kairwan. After Ḥushiel ben Elhanan's arrival in Kairwan, Nissim continued his studies under that teacher, and at Ḥushiel's death succeeded him in the presidency of the yeshibah. Much as he gained from these teachers he seems to have gained more by his literary intercourse on halakic questions with Hai ben Sherira, gaon of Sura (comp. Harkavy, "Teshubot ha-Ge'onim," p. 361; Abraham ibn Daud, "Sefer ha-Kabbalah," in Neubauer, "M. J. C." i. 73). Nissim acted as an intermediary between this gaon and Samuel ha-Nagid of Granada, sending the former's halakic correspondence to Samuel. He thus deserves credit for helping to transplant Talmudical knowledge from Babylonia to Spain. Nissim, being a poor man, received considerable support from Samuel ha-Nagid, whose son Joseph married Nissim's only daughter. The bride according to Abraham ibn Daud (l.c.) was very learned and pious, but abnormally deformed. After the unfortunate death of her husband in Granada (1066) she fled to Lucena, where the Jewish congregation provided for her most generously.

Nissim was the author of the following works:

His Writings.

(1) "Kitab Miftah Maghaliḳ al-Talmud" (in Hebrew, "Sefer Mafteaḥ Man'ule ha-Talmud," = "Key to the Locks of the Talmud," in two parts). In this work Nissim seems to meet the difficulties in the study of the Talmud, which for his contemporaries consisted chiefly in the fact that they were not so well versed therein as the ancient Geonim. For the latter it was sufficient to refer by a short sentence to some passage of the Talmud, or to indicate briefly the outlines of a demonstration instead of developing it fully, because the ancient teacher was supposed to have studied the passage referred to in its proper place and to bear it in mind all the time. For his contemporaries, however, teachers and pupils alike, Nissim found it necessary to give in extenso all the passages to which reference was made in a Talmudical treatise. This kind of "key" Nissim intended to excerpt to the whole Talmud, although it seems that he carried out his scheme with a few Talmudical treatises only (Duran of Estella, "Kiryat Sefer," in Neubauer, *l.c.* ii. 230). The "key" to Berakot, Shabbat, and Eruvin has been published, according to an Italian manuscript (probably the same which Azulai said he had seen; comp. "Shem ha-Gedolim," ii. [illegible] by Goldenthal (Vienna, 1847).

Nissim did not confine himself to quoting references, but expounds them in their connection with the text; thus his work is at the same time a Talmudical commentary. He quotes from the Tosefta, Mekilta, Sifre, Sifra, from the old midrashim, and above all from the Palestinian Talmud, the expressions of which he sometimes prefers to those of the Babylonian Talmud. The second part of the "Mafteaḥ," divided by Nissim into fifty subdivisions, is intended to give a collection of halakic additions to the Talmud are to be found in places where readers would expect them. The commentary (possibly) subdivisions is an important contribution to the methodology of the Talmud. The "Mafteaḥ" is written in a sort of mixed language, both Arabic and Hebrew being used as the character of the subject seemed to demand. It has been supposed that Nissim wrote this work about 1028 or 1040 (see "Orient. Lit." viii. 606).

Talmudic Method.

(2) "Megillat Setarim" (written in the same language as the "Mafteaḥ"), a collection of responsa concerning halakic decisions, explanations, and exhortations, primarily a note-book for the author's private use, and published by his pupils probably not until after his death, hence the title, which means "Secret Scroll." Only a few fragments of it have been preserved. One has been published by A. Geiger in H. L. Hrillberg's "Beiträge zur [illegible]

Literatur-Geschichte" (Hebrew part, pp. 16 *et seq.*; the last part of the published extract, however (pp. 17 *et seq.*), was taken from Abraham ibn Ezra's "Yesod Mora." Another, dealing with reward and punishment on earth and in the future world, is included in the "Sefer Ḥasidim" (ed. Wilna, Nos. 604–606; ed. Wistinetzki, Nos. 30–33). The respondum published by Harkavy in "Teshubot ha-Ge'onim" (p. 265, No. 539, Arabic; p. 339, No. 539, Hebrew) is probably a portion of the "Megillat Setarim."

(3) A collection of comforting tales, written at the request of Nissim's father-in-law, Dunash, who had lost a son. This small book, consisting of about sixty tales, is based upon the Mishnah, Baraita, the two Talmudim, and the midrashic writings. Some tales seem to have been taken from older collections now lost. The first to ascribe this compilation to Nissim was Rapoport, who declared it to have been written originally in Arabic and translated into Hebrew. Of the same opinion were Zunz, Steinschneider, Jellinek, and others; but Nissim's authorship as well as the ancient composition of the book has been often contested, recently again by I. D. Margoliouth (in "J. Q. R." xiii. 158). Harkavy found an Arabic manuscript, the original of Nissim ben Jacob's compilation (partly published in the "Steinschneider Festschrift," Hebrew part, pp. 9–26). The Arabic title of this work probably was "Kitab Akhbar al 'Ulama wa-huwa Ta'lif Ḥasan fi al-Faraj"; in Hebrew, "Sefer Ma'asiyyot ha-Ḥakamim wehu Hibbur Yafeh meha-Yeshu'ah." The book is divided into thirty-four paragraphs. It seems that many of them are either wanting entirely in the Hebrew translation, or are shortened and changed. Zunz thought that the "Sefer Ma'asiyyot" was written about 1030; but, as the "Mafteaḥ" is quoted in it under the Arabic title given above, Harkavy is of the opinion that Nissim composed or wrote it about 1050, at the end of his life (see *l.c.* p. 22).

Collection of Tales.

There exist two anonymous Hebrew compilations of this little work: (*a*) "Hibbur Yafeh meha-Yeshu'ah" (Ferrara, 1557; Amsterdam, 1746 *et seq.*, ed. Israel David Miller, Warsaw, 1886). Some parts of it are given also in the collective work "'Oseh Fele" (pp. 128, 357 *et seq.*, Leghorn, 1870), and in Jellinek ("B. H." v. 131). (*b*) "Ma'asiyyot sheba-Talmud" (Constantinople, 1519); or "Midrashot u-Ma'asiyyot sheba-Talmud" (Venice, 1544). A German translation entitled "R. Nissim's Legendenschatz," etc., has been published by A. Löwy (Vienna, 1882). It is remarkable with how much freedom Nissim treated his subject by choosing the form of dialogue (see Harkavy, *l.c.* p. 26).

(4) "Siddur ha-Tefillah," quoted by old rabbinic authorities. Both Rapoport and Zunz have no doubt as regards Nissim's authorship of this "Siddur." Steinschneider, however, doubts its genuineness. There exists a confession of sin ("widdui"), ascribed to R. Nissim, which is recited according to the Sephardic ritual in the morning prayer on the Day of Atonement, and according to the German ritual on the lesser Day of Atonement (Yom Kippur Ḳaṭan). This confession is supposed by Rapoport to have been copied from Nissim's "Siddur"; but the fact that in the "Siddur" of R. Amram (ed. Warsaw, 1865, ii. 45a) it is ascribed to "Nissim Rosh Yeshibah of Babylon" gave reason for believing that another Nissim was its author (see Weiss, "Dor," iv. 267). Harkavy, in fact, in an old Arabic commentary on Jeremiah found a quotation from the widdui of Nissim Naharwani. This man is supposed to have been the blind Babylonian "rosh kallah" whom the exilarch David ben Zakkai tried in vain to appoint gaon. The quotation from the widdui which Harkavy found in the Arabic Jeremiah commentary occurs again with slight changes in the widdui of the German ritual ascribed to Nissim. Thus it seems that Nissim ben Jacob was not the author of the widdui, but Nisi Naharwani, who may be the same as Nissim Nahoraini, a widdui by whom was discovered by E. N. Adler (see "J. Q. R." xiii. 99; comp. Steinschneider, "Introduction to Arabic Literature," *ib.* xiii. 199).

His "Siddur."

(5) Commentary on the Pentateuch, of which two quotations only have been preserved ("Pa'neaḥ Raza" on Beha'aloteka; Abraham ibn Ezra on Ex. xxxiv. 6). As these two quotations may have been taken equally well from the "Megillat Setarim," the existence of a commentary on the Pentateuch by Nissim thus appears very doubtful.

(6) A "Sefer ha-Mizwot" of Nissim Gaon cited by Berechiah ha-Naḳdan in his "Maẓref" (ch. v. beginning; see Benjacob, "Oẓar ha-Sefarim," p. 362, No. 2032).

(7) "Hilkot Lulab," quoted in the "Sefer Ma'asiyyot" (see Harkavy in the "Steinschneider Festschrift," p. 24, No. 1), which seems to have been a polemic against the Karaites. This work and the preceding one are known only by these two quotations.

Nissim had a method of his own for the study of the Talmud, using very largely the Palestinian Talmud, which hitherto had been generally neglected. This was probably due to the teaching of Hushiel ben Elhanan. He followed the method of Saadia Gaon in defending the anthropomorphisms of the Haggadah against the attacks of the Karaites. While not denying the reality of the miracles recounted in the Haggadah, he by giving symbolic interpretations to them tried to justify them in the same way as the Karaites themselves did with the miraculous stories of the Bible.

Nissim had numerous pupils, some of whom came from Spain, and spread there his teaching and authority; so that he was honored with the title "gaon." There is, however, only one man of importance, the author Ibn al-Jasum, or, as Rapoport reads, Ibn al-Jasus, of whom it can be said with certainty that he was Nissim's pupil. Ibn al-Jasus wrote a work on prayers; but whether it was in Arabic, and whether, as has been suggested, it consisted of a commentary upon and of additions to his teacher's "Siddur," can not be ascertained (Rapoport, "Toledot R. Nissim," note 29; Steinschneider, "Cat. Bodl." col. 2069; *idem*, in "J. Q. R." x. 514, No. 411). It is an old error to believe that Alfasi was one of Nissim's pupils; the passage in Abraham ibn Daud's "Sefer ha-Ḳabbalah" (*l.c.*) which seems to say so is to be taken, according to Rapoport, as meaning that Alfasi used Nissim's works.

Bibliography: Especially Rapoport, *Toledot Rabbenu Nissim ben Jacob*, in *Bikkure ha-'Ittim*, xii. 36 *et seq.*; Zunz, *G. V.* 2d ed., pp. 139 *et seq.*; idem, *Ritus*, p. 51; Steinschneider, *Cat. Bodl.* cols. 2065 *et seq.*; idem, *Hebr. Uebers.* pp. 402 *et seq.*; idem, *Die Arabische Literatur der Juden*, pp. 103 *et seq.*; Weiss, *Dor*, iv., Index; Michael, *Or ha-Ḥayyim*, No. 1136; Schorr, *Nissim ben Jacob*, etc., in Geiger's *Wiss. Zeit. Jüd. Theol.* v. 431. See also Jew. Encyc. vii. 116a, s.v. Kairwan.

W. B. M. Sc.

NISSIM BEN MOSES OF MARSEILLES: Philosopher of the thirteenth and fourteenth centuries. He was the author of a philosophical commentary on the Pentateuch, written about 1306, when the struggle between the Orthodox and the friends of philosophy was at its height. This, however, did not prevent Nissim from giving rationalistic explanations of the miracles and of the Biblical narrations. Thus he explains that the destruction of Sodom and Gomorrah was due to a volcanic eruption, like that which in 1302 had devastated the island of Ischia. Nissim's commentary is still extant in several manuscripts, in which it is variously entitled "Ma'asch Nissim," "Sefer ha-Nissim," and "'Ikre ha-Dat." According to Schorr (in "He-Ḥaluẓ," vii. 144), Nissim wrote also a philosophical homily on Ruth.

Bibliography: Schorr, in *He-Ḥaluẓ*, vii. 102–144; Steinschneider, in Geiger's *Zeitschrift*, 1866, p. 122; idem, *Hebr. Bibl.* ix. 59; Renan-Neubauer, *Les Rabbins Français*, pp. 547 *et seq.*; Gross, *Gallia Judaica*, p. 378.

J. I. Br.

NISSIM B. REUBEN GERONDI (RaN, ן"ר): Physician, astronomer, and halakist; flourished at Barcelona about 1340 to 1380. He had much to suffer at the hands of certain wealthy and powerful Jews of his community, who even slandered him before the government (Isaac b. Sheshet, Responsa, Nos. 377, 447). When the Spanish Jews combined to send a petition to the king entreating his protection, Nissim was one of the committee who drafted the document (O. H. Schorr, in "He-Ḥaluẓ," 1852, i. 22 *et seq.*). The name of his teacher is not known; for although he frequently terms R. Perez "morenu" (= "our master"), this title was applied to great scholars in general, even by those who had not studied under them. Conforte's statement in "Kore ha-Dorot" (p. 26a) that R. Perez was Nissim's teacher, is, therefore, a mere assumption. It is much more probable that Nissim was the pupil of his father, Reuben b. Nissim, since he says in his commentary on Alfasi's "Halakot" (Shebu., end) that he had received a certain interpretation "from his father and teacher."

Nissim was a clear and acute thinker, and, being for the most part quite independent of his predecessors in his comments, he did not hesitate to refute the foremost earlier authorities, such as Rashi, Rabbenu Tam, Maimonides, Moses b. Naḥman, and Solomon b. Adret. He showed his reverence for these teachers, on the other hand, by adopting their opinions in practise, and, according to his pupil Isaac b. Sheshet (Responsa, No. 385), he was in general very cautious in his decisions and inclined toward conservatism. It frequently happens, therefore, that after refuting the opinion of an earlier teacher he finally says: "Yet since the ancients have decided thus, their conclusions may not be set aside."

Attitude Toward Predecessors.

In the commentary Nissim endeavored to establish the decisions resulting in practise and confined himself to the explanation and elucidation of Alfasi's "Halakot," and thus [illegible] for practical purposes. The extant commentary of Nissim on the Halakot covers the treatises Shabbat, Pesaḥim, Yoma, Sukkah, Beẓah, Soṭah, Baba Kamma, Baba Meẓi'a, Baba Batra, Sanhedrin, Makkot, Shebu'ot, and Abodah Zarah. Commentaries on Mo'ed Katan and Makkot are erroneously ascribed to him. According to a very probable statement of Conforte (*l.c.*), Nissim wrote also on all the other treatises covered by Alfasi's "Halakot." He is very detailed and explicit where the subject is treated from a practical point of view, but extremely brief when dealing with matters of mere theory.

His Commentaries on Alfasi.

Nissim wrote also commentaries on the Talmudic treatises themselves. Several of these have been lost entirely, and others are extant only in manuscript. Those which have been printed are on Shabbat (Warsaw, 1862), Rosh ha-Shanah (Berdichev, 1871), Baba Meẓi'a (Dyhernfurth, 1822), Taʻanit, Nedarim, Ḥullin, Sanhedrin, and Niddah (several times), while commentaries on the treatises Pesaḥim, Beẓah, Megillah, Taʻanit, Mo'ed Katan, and Baba Batra are still in manuscript. Azulai ("Shem ha-Gedolim," *s.v.* "Nissim"; Jellinek, "Kontres ha-Mefaresh") in these works also Nissim sought to determine the practical decisions, and at the end of nearly every exposition and explanation of any length he summed up whatever was of importance for practical purposes. He was the first to write a complete commentary on the treatise Nedarim, and this part of his work is the most valuable portion of the collection, since this treatise was neglected in the geonic period, and the laws pertaining to it left much to be desired.

Nissim was recognized as a rabbinical authority even beyond Spain, and rabbinical questions ("she'elot") were addressed to him not only from his own country, but also from France, Italy, Africa, and Palestine. He wrote in reply about 1,000 responsa (Azulai, *l.c.*), of which scarcely seventy only have been preserved. These show his insight and his rather unsystematic method of treating halakic material. His responsa were first published at Riva (1546) and were reprinted at Constantinople (1548) and in an enlarged form at Cremona (1557).

As a Rabbinical Authority.

In addition to the works mentioned above, Nissim wrote a philosophical work containing twelve homilies ("derashot"), displaying in this small volume his familiarity with philosophy, especially with that of Maimonides and Ibn Ezra. He was no friend of mysticism and even opposed Moses b. Naḥman (RaMBaN) for elevating the study [illegible] to the Cabala (Isaac b. Sheshet, Responsa, No. 267).

Nissim had two scholarly sons, Ḥisdai and Reuben (*l.c.* No. 388), and many other disciples, the most prominent being Isaac b. Sheshet. The latter refers in his responsa to various details of his teacher's life, declaring that Nissim was the foremost rabbi of his time, with whom none of his contem-

poraries could compare (*ib.* No. 375), and that he was, moreover, highly respected and famous even in non-Jewish circles (*ib.* No. 447).

Bibliography: Conforte, *Kore ha-Dorot*, p. 26 a, b; Azulai, *Shem ha-Gedolim*, s.v.; Michael, *Or ha-Ḥayyim*, No. 1132; Weiss, *Dor*, v. 135–142; Graetz, *Gesch.* vii. 361–362; Steinschneider, *Cat. Bodl.* cols. 2054–2056; Fürst, *Bibl. Jud.* iii. 57–58.

E. C. J. Z. L.

NISSIM (THE ELDER) IBN SHAHIN. See Jacob ben Nissim ibn Shahin.

NITER (Hebrew, "nether"): The niter of the ancients was a mineral alkaline salt, carbonate of soda, found in great quantities in Egypt. Natron Lake and Natron Valley derive their name from its presence in them; and they are still exploited for niter as they were in ancient times. In Egypt much niter was used of old for the embalming of bodies, and it was also known to the ancients that in smelting ore, niter quickened the process of flux. In the Old Testament niter is mentioned as a cleansing agent (Jer. ii. 22). It was also frequently employed for medicinal purposes. In Prov. xxv. 20 the effect of songs on a heavy heart is compared to the action of "vinegar upon niter." This is usually explained by the fact that niter effervesces when acids are mixed with it. Perhaps, however, the text should be emended; for the Septuagint reads: "as vinegar on a wound."

E. C. I. Be.

NITTAI OF ARBELA: Vice-president of the Sanhedrin under the nasi Joshua b. Perahyah at the time of John Hyrcanus. In Yer. Ḥag. ii. 76d he is called **Mattai of Arbela.** Arbela was a city of Galilee not far from Tiberias. No halakot of his are extant, but some of his apothegms have been preserved which afford a glimpse of his character. They are as follows: "Withdraw thyself from an evil neighbor; join not thyself unto the wicked; and renounce not the hope of retribution" (Ab. i. 7). These bitter utterances contrast sharply with the gentle maxims of his colleague Joshua b. Perahyah. Nittai seems to have spoken thus after John Hyrcanus had deserted the party of the Pharisees and joined the Sadducees, persecuting his former friends. The phrase "renounce not the hope of retribution" was intended to comfort the Pharisees with the thought that Hyrcanus himself would not escape punishment, while the other two injunctions were designed to keep them from joining the Sadducees.

Bibliography: Weiss, *Dor*, i. 132; Z. Frankel, in *Monatsschrift*, 1852, pp. 410–413; idem, *Hodegetica in Mischnam*, pp. 33–34, Leipsic, 1859.

S. J. Z. L.

NITTEL: Judæo-German word for "Christmas"; derived from the medieval Latin "Natale Domini" (see Wetzer and Welte, "Kirchenlexikon," vii. 588); Old Latin, "Dies Natalis"; French, "Noël." Moses Isserles speaks of the custom of sending presents on the eighth day after Nittel, which is called New-Year (Shulḥan 'Aruk, Yoreh De'ah, 148, 12). It was also customary among the Jews to play cards on Nittel night, which was explained as being done in opposition to the solemn celebration of that evening by Christians, while really it was merely a survival of the old German custom of merrymaking at this festival (see Tille, "Gesch. der Deutschen Weihnacht," Leipsic, 1900). D.

NIZZA (ניצה), SOLOMON BEN ISAIAH BEN ELIEZER ḤAYYIM: Rabbi of Venice in the seventeenth and eighteenth centuries; equally prominent as sage, Talmudist, and liturgical poet. His father, **Isaiah,** whom he succeeded, was the author of "Derek Yashar" (Venice, 1633), on ethics, and of "Yesha' Yah" (*ib.* 1637), a commentary on the Zohar; and his grandfather **Eliezer Ḥayyim,** who was rabbi of Padua (*c.* 1600), wrote "Dammeseḳ Eli'ezer."

Many prominent Talmudists corresponded with Nizza and published his decisions in their works; and his approbations ("haskamot") were in great demand. He was the teacher of Moses and Gershon Ḥefez, on the latter of whom he delivered a eulogy (published in "Yad Ḥaruzim," 1660). His seliḥah ישבין אחוני עצמי חרו, in eight rimed stanzas, each of which ends with נשא ידיך, was inserted in the morning service for New-Year's Day ("Shaharit") in the Roman ritual.

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 326, 327; Gross, *Gallia Judaica*, p. 394; Steinschneider, *Cat. Bodl.* cols. 1386, 2359; Zunz, *Literaturgesch.* p. 444; S. D. Luzzatto, *Meḥo*, Leghorn, 1856.

S. J. S. R.

NIẒẒAḤON. See Lipmann-Mühlhausen.

NO-AMON: Name designating the city of Thebes, in Egypt, and equivalent to "No, the city of the god Amon"; found in Nah. iii. 8 (comp. Jer. xlvi. 25, where Amon is spoken of as the god of No). The current form is the later Hebrew pronunciation of the older "Na." This is nearly equivalent to the Assyrian "Nē'," which is modified from "Na'" by the influence of the guttural. The word is Egyptian and means the "city" par excellence. Thebes was the greatest of the ancient Egyptian cities (observe the repetition of the name in Ezek. xxx. 14–16). It stood at the very center of the Nile traffic, and was distant about 500 miles by the river from the Mediterranean and about 110 miles from the border of Ethiopia (Cush), of whose trade it was the emporium.

Thebes was originally the capital of the fourth nome of Upper Egypt (Pathros). Early in the third millennium B.C. it was made the seat of the eleventh dynasty. But it was not until the expulsion of the Hyksos (about 1570 B.C.) that it became the permanent capital. Under the eighteenth and nineteenth dynasties it attained the height of its splendor. The most famous kings of Egypt, Thothmes III. and Rameses II., adorned it with magnificent structures, the remains of which now form the principal ruins of Karnak and Luxor. After the establishment of the Ethiopian dynasty the city lost its prestige. Its decline was hastened by its repeated capture by Assurbanipal during the native uprisings against the Assyrian suzerainty (667–663 B.C.). Since the days of the Ptolemies it has been the great ruined city of Egypt. The Targum and Gen. R. (i, beginning), and also Judah ha-Levi, translate No-Amon by Alexandria.

Bibliography: See the bibliography to the article Egypt, Ancient and Biblical, in Jew. Encyc. v. 60 (especially works on its history and art); Baedeker, *Egypt.*

E. C. J. F. McC.

NOACHIAN LAWS. See Laws, Noachian.

NOAH.—Biblical Data: Son of Lamech and the ninth in descent from Adam. In the midst of

abounding corruption he alone was "righteous and blameless in his generations" and "walked with God" (Gen. vi. 9). Hence, when all his contemporaries were doomed to perish by the divine judgment in punishment for their sins, he "found grace in the eyes of the Lord" (*ib.* vi. 8). When he was about five hundred years old his three sons, Shem, Ham, and Japheth, were born (*ib.* v. 32). One hundred years after this the command came to him from God to make a great vessel or ark, three hundred cubits in length, in which he and his family were to find safety from the waters of a great flood. This deluge was to destroy all living things except such as should be brought into the ark before the coming of the waters. Hence, besides his wife, and his sons and their wives, eight persons in all, a pair of every species of living thing was taken into the ark (*ib.* vi. 13–21). Another account (*ib.* vii. 1–3) states that of the clean animals seven of each kind were thus preserved.

Noah fulfilled the command, and on the tenth day of the second month of the six hundredth year of his life he and his family and the living creatures entered into the vessel. Seven days thereafter "all the fountains of the abyss were broken up and the windows of heaven were opened" (*ib.* vii. 6–11, 13–16). For forty days the rain fell; the ark floated and drifted in fifteen cubits of water; the high mountains were covered; and every living thing not sheltered in the vessel perished from the earth. For one hundred and fifty days the waters prevailed (*ib.* vii. 17–24). At the end of that period the vessel rested upon the "mountains of Ararat" (*ib.* viii. 3, 4).

Noah waited during the slow ebbing of the waters till the tenth day of the eleventh month. Then he sent forth a raven which flew from hilltop to hilltop and did not return. Next he sent forth a dove which found no resting-place and returned to the ark. After seven days more he sent forth the dove again, and at evening she returned with an olive-leaf in her beak. Soon the waters disappeared entirely, and in the six hundred and first year, in the second month, on the twenty-seventh day of the month, that is, three hundred and sixty-five days after the oncoming of the deluge, the earth was seen to be entirely dry (*ib.* viii. 5–14).

Noah Sends Forth the Dove.

Noah's first duty, after the general disembarkation, was to erect an altar to Yhwh, whereon he offered one of every species of clean animal as a sacrifice. Yhwh, accepting the offering, promised never again to curse the ground "for man's sake," or to interfere with the regular succession of the seasons. As a pledge of this gracious covenant with man and beast the rainbow was set in the clouds (*ib.* viii. 15–22, ix. 8–17). Two injunctions were laid upon Noah: While the eating of animal food was permitted, abstinence from blood was strictly enjoined; and the shedding of the blood of man by man was made a crime punishable by death at the hands of man (*ib.* ix. 3–6).

After the Flood Noah engaged in vine-growing. He became drunk with the wine, and, uncovering himself in his tent, he was seen in his shame by his eldest son, Ham, who informed his two brothers of the exposure. They modestly covered their father with a garment, and received from him a blessing, while Ham, through his son Canaan, received a curse. Noah died at the age of nine hundred and fifty years. He was the second father of the race, since only his descendants survived the Flood. His traditional renown is attested by his being named with Job and Daniel in the days of the Exile (Ezek. xiv. 14–20) as a type of a righteous man.

E. C. J. F. McC.

— **In Apocryphal and Rabbinical Literature:** Apocryphal legend represents Noah at his birth as having a body white [illegible], hair white as wool, and eyes like [illegible]. As soon as he opened his eyes, with the light of which the whole house was illumined, he stood upright between the midwife's hands and addressed a prayer to God. His father, Lamech, frightened at this sight, went to consult Methuselah, telling him that his grandchild resembled an angel more than a child. Lamech further informed his father that he foresaw some accident would befall the earth during the lifetime of his son; he therefore asked Methuselah to consult Enoch, who was then among the angels, and who consequently would know what was to happen. Methuselah, accordingly, went to the ends of the earth to confer with Enoch, who announced to him that a flood would destroy the world, that only the new born son and his future sons, three in number, would survive. Enoch also told him to name the child "Noah" inasmuch as he would console the earth for its destruction (Enoch, cvi.–cvii.).

According to Midr. Agadah on Gen. v. 29, Noah obtained his name, which means "rest," only after he had invented implements for tilling the ground, which, owing to the lack of such implements, had yielded only thorns and thistles (comp. Gen. iii. 18). In this manner Noah really brought rest to mankind and to the earth itself. Other reasons for this name are given by the Rabbis; e.g., Noah restored man's rule over everything, just as it had been before Adam sinned, thus setting mankind at rest. Formerly the water used to inundate the graves so that the corpses floated out; but when Noah was born the water subsided (Gen. R. xxv. 2). The apparent discrepancy in Gen. v. 29, where it is said that Lamech "called his name Noah, saying, This shall comfort us," is explained by the "Sefer ha-Yashar" (section "Bereshit," p. 5b, Leghorn, 1870), which says that while he was called in general "Noah," his father named him "Menahem" (= "the comforter"). Noah was born circumcised (Midr. Agadah on Gen. vi. 9; Tan., Noah, 6).

His Name.

Although Noah is styled "a just man and perfect in his generations" (Gen. vi. 9), the degree of his righteousness is, nevertheless, much discussed by the Rabbis. Some of the latter think that Noah was a just man only in comparison with his generation, which was very wicked, but that he could not be compared with any of the other righteous men mentioned in the Bible. These same rabbis go still further and assert that Noah himself was included in the divine decree of destruction, but that he found grace in the eyes of the Lord (comp. ii. xi. 8) for the sake of his descendants. Other rabbis, on the contrary, extol Noah's righteousness saying

that his generation had no influence on him, and that had he lived in another generation, his righteousness would have been still more strongly marked (Sanh. 108a; Gen. R. xxv. 10). In like manner, the terms "wise" ("ḥakam") and "stupid" ("bo'ar") are applied to Noah by different rabbis (Ex. R. l. 2; Num. R. x. 9). Still, it is generally acknowledged that before the Flood, Noah was, by comparison with his contemporaries, a really upright man and a prophet. He was considered as God's shepherd (Lev. R. i. 9; "Yalḳ. Ḥadash," "Mosheh," No. 128). Two different reasons are given why Noah begat no children until he had reached the advanced age of 500 years, while his ancestors had families at a much younger age (comp. Gen. v.). One explanation is that Noah, foreseeing that a flood would destroy the world on account of its corruption, refused to marry on the ground that his offspring would perish. God, however, ordered him to take a wife, so that after the Flood he might repeople the earth (Tan., Bereshit, 39; "Sefer ha-Yashar," section "Noah"). The other explanation is that God rendered him impotent till he reached the age of 500, saying: "If his children be wicked, he will be afflicted by their destruction; and if they be upright like their father, they will be troubled with making so many arks" (Gen. R. xxvi. 2). The "Sefer ha-Yashar" (*l.c.*) and Gen. R. (xxii. 4) both agree that Noah's wife was called Naamah. According to the latter, she was the sister of Tubal-cain (Gen. iv. 21); according to the former, she was a daughter of Enoch, and Noah married her when he was 498 years old. In the Book of Jubilees (Hebr. transl. by Rubin, iv. 46–47) Noah's wife is referred to as "Emzara, daughter of Raḳi'el." Emzara was his niece, and two years after their marriage bore him Shem.

His Marriage.

Noah once had a vision in which he saw the earth sinking and its destruction drawing near. Like his grandfather, Methuselah, Noah, too, went to the ends of the earth to consult Enoch. Noah cried out sadly three times: "Hear me!" Then he said: "What has happened to the earth that it is so shaken? May I not go down with it?" An earthquake took place; a voice descended from heaven; and Noah fell with his face toward the ground. Enoch appeared before him, foretelling that the end of the dwellers upon the earth was near because they had learned the secrets of the angels, the misdeeds of Satan, and all the mysteries of the world which should have been hidden from them. But as Noah was innocent of any attempt to learn these secrets, Enoch foretold his deliverance from the Flood, and the descent from him of a righteous race of men (Enoch, lxv. 1–12). On being informed of the end of the world, Noah exhorted his contemporaries to repentance, foretelling them that a flood would destroy the earth on account of the wickedness of its people. According to a tradition, Noah planted cedar-trees and felled them, continuing to do so for the space of one hundred and twenty years. When the people asked him for what purpose he prepared so many trees, he told them that he was going to make an ark to save himself from the Flood which was about to come upon the earth. But the people heeded not his words, they mocked at him, and used vile language; and Noah suffered violent persecution at their hands (Sanh. 108a, b; Pirḳe R. El. xxii.; Gen. R. xxx. 7; Lev. R. xxvii. 5; "Sefer ha-Yashar," *l.c.*; see also Flood in Rabbinical Literature). According to one legend, God showed Noah with His finger how to make the ark (Pirḳe R. El. xxiii.); but according to the "Sefer Noah" (Jellinek, "B. H." iii. 155–160), Noah learned how to build it, and mastered as well the various sciences, from the "Sefer Razi'el" (the book from which the angel Raziel taught Adam all the sciences), which had been brought to him by the angel Raphael. The construction of the ark lasted fifty-two years; Noah purposely working slowly, in the hope that the people would take warning therefrom and would repent (Pirḳe R. El. *l.c.*). The "Sefer ha-Yashar" (*l.c.*), however, assigns only five years for the construction of the ark. Noah could distinguish between clean and unclean animals inasmuch as the ark of itself gave admittance to seven of the clean animals, while of the unclean ones it admitted two only (Sanh. 108b). The "Sefer ha-Yashar" describes another method for distinguishing them: the clean animals and fowls crouched before Noah, while the unclean ones remained standing.

Making of the Ark.

An account of a vision which Noah had in the five-hundredth year of his life, on the fourteenth day of the seventh month, is given in the Book of Enoch (lx. i. 25), which probably refers to the beginning of the Flood. Noah witnessed the heaven of heavens quake so violently that all the heavenly hosts were disquieted. Noah was prostrated with fear, and Michael sent an angel to raise him and to tell him of the impending judgment. Then the angel that accompanied Noah told him of the spirits which control the thunder, lightning, snow, rain, and hail.

A difference of opinion concerning Noah prevails also with regard to his entering into the ark. According to some rabbis, Noah's faith was so small that he did not enter the ark until he stood ankle-deep in water (Gen. R. xxxii. 9); others declare, on the contrary, that Noah waited for God's directions to enter the ark, just as he awaited His permission to leave it (*ib.* xxxiv. 4; Midr. Agadat Bereshit, in Jellinek, "B. H." iv. 11).

When Noah and his family and everything that he had taken with him were inside the ark, the people left outside asked him to admit them too, promising repentance. Noah refused to admit them, objecting that he had exhorted them to repent many years before the Flood. The people then assembled in great numbers around the ark in order to break into it; but they were destroyed by the lions and other wild animals which also surrounded it (Tan., Noaḥ, 10; Gen. R. xxxii. 14; "Sefer ha-Yashar," *l.c.*). Noah was constantly occupied in the ark; for he had to attend to all the living things which were with him and which fed at different times. One of the lions, having become enraged at Noah, attacked and injured him, so that he remained lame for the rest of his life. Noah, during the twelve months that he was in the ark, did not sleep

Within the Ark.

one moment (Tan., Noah, 14; Gen. R. xxx. 6) Noah had also to feed Og, who, being unable to enter the ark, sat upon it, taking hold of one of its timbers. Noah made a hole in the side of the ark through which he passed food to Og; the latter thereupon swore to be Noah's servant eternally (Pirḳe R. El. *l.c.*).

Being in great distress, Noah prayed to God to shorten the time of his suffering. God answered him that He had decreed that the Flood should last twelve months and that such decree might not be changed (Tan., Noaḥ, 17; Midr. Agadat Bereshit *l.c.* iv. 12). The mountain on which the ark rested, and on which Noah afterward settled, is called in the Book of Jubilees (v. 38) and "Sefer Noaḥ" (*l.c.*) "Lubar," which Delitzsch supposes to be the Elbruz. When Noah sent the raven to see whether the waters were abated, it refused to go, saying: "Thy Lord hateth me; for, while seven of other species were received into the ark, only two of mine were admitted. And thou also hatest me; for, instead of sending one from the sevens, thou sendest me! If I am met by the angel of heat or by the angel of cold, my species will be lost." Noah answered the raven: "The world hath no need of thee; for thou art good neither for food nor for sacrifice." God, however, ordered Noah to receive the raven into the ark, as it was destined to feed Elijah (Sanh. 108b; Gen. R. xxxiii. 6). When Noah, on leaving the ark, saw the destruction wrought on the world, he began to weep, saying: "Lord of the world, Thou art merciful; why hast Thou not pitied Thy children?" God answered him: "Foolish shepherd! Now thou implorest My clemency. Hadst thou done so when I announced to thee the Flood it would not have come to pass. Thou knewest that thou wouldest be rescued, and therefore didst not care for others; now thou prayest." Noah acknowledged his fault, and offered sacrifices in expiation of it ("Zohar Ḥadash," p. 42a, b). It was because Noah neglected to pray for his contemporaries that he was punished with lameness and that his son Ham abused him (*ib.* p. 43a).

The planting of a vineyard by Noah and his drunkenness (Gen. ix. 20 *et seq.*) caused him to be regarded by the Rabbis in a new light, much to his disparagement. He lost much if not all of his former merit. He was one of the three worthless men that were eager for agricultural pursuits (Gen. R. xxxvi. 5); he was the first to plant, to become drunken, to curse, and to introduce slavery (Tan., Noaḥ, 20; comp. Gen. *l.c.*). God blamed Noah for his intemperance, saying that he ought to have been warned by Adam, upon whom so much evil came through wine (Sanh. 70a). According to Pirḳe R. El. (*l.c.*), Noah took into the ark a vine-branch which had been cast out with Adam from paradise. He had previously eaten its grapes, and their savor induced him to plant their seed, the results of which proved lamentable. When Noah was about to plant the vineyard, Satan offered him his help, for which he was to have a share in the produce. Noah consented. Satan then successively slaughtered a sheep, a lion, an ape, and a hog, fertilizing the ground with their blood. Satan thereby indicated

His Lapse.

to Noah that after drinking the first cup of wine one is mild like a sheep, after the second courageous like a lion, after the third like an ape, and after the fourth like a hog who wallows in mud (Midr. Agadah on Gen. ix. 21; Midr. Aggadah to Yalk., Gen. 61; comp. Gen. R. xxxvi. 5). This legend is narrated by Ibn Yaḥya ("Shalshelet ha-Kabbalah," p. 7a, Amsterdam, 1697). Thus "Noah, seeing a he-goat eat wild grapes and become intoxicated so that it began to frisk, took the rest of that vine-branch and, after having washed it with the blood of a lion, a hog, a sheep, and an ape, planted it and it bore sweet grapes."

The vineyard bore fruit the same day that it was planted, and the same day, too, Noah gathered grapes, pressed them, drank their juice, became intoxicated, and was abused by Ham (Gen. R. *l.c.*; Midr. Agadah *l.c.*; Tan., Noaḥ, 20). In Jubilees (vii. 1 *et seq.*), however, it is stated that Noah planted the vineyard in the first year of the seventh Sabbath of the twenty-sixth jubilee (see Lev. xxv. 8 *et seq.*), that is, the year 1268 *a.m.* (Creation), seven years after he had come out of the ark. It bore fruit in the fourth year. Noah gathered the grapes in the seventh month of that year, but drank not of the wine till the new moon of the first month of the fifth year, on which day he made a festival and offered sacrifices on the altar. Being filled with joy, Noah drank of the wine so freely that he became intoxicated.

His Testament.

According to verses 20–39 of the same chapter, Noah began in the twenty-eighth jubilee to compose his testament, in which he prescribed that future generations should observe all natural laws as well as some of those which Moses later prescribed for the children of Israel, among others the prohibition against eating the fruit of the first three years and the laws concerning the Sabbatical year. When Noah's grandchildren increased in number, they were led astray by evil spirits and consequently were afflicted with various diseases. According to Jubilees (x. 1), this happened in the third week of the twenty-ninth jubilee, that is, in the seventy-five years after the Flood. Noah having been informed of the punishment about to befall his grandchildren, was greatly terrified for he knew that his descendants were afflicted on account of their sins. He consequently assembled his children and grandchildren, whom he numbered, and they together offered sacrifices on the altar and prayed to God for deliverance from the evil. God then sent the angel Raphael, who confined the demons, but leaving loose, however, the tenth part of them, under their chief Mastemah, in order that they might punish those who committed crimes. Noah was taught by Raphael how to cure the afflictions and diseases, and was shown the medicinal plants and herbs. He recorded in a book all the medicaments and drugs the use of which he had been taught by Raphael, and this book was transmitted from one generation to another. Later it was translated into many languages, copies of it coming into the hands of the most famous physicians of India and Greece who de-

His Book of Medicinal Plants.

rived therefrom their medical knowledge ("Sefer Noah," *l.c.*; Jubilees, x. 1-14).

Noah should have lived 1,000 years; but he gave Moses fifty years, which, together with the seventy taken from Adam's life, constituted Moses' hundred and twenty years ("Yalḳuṭ Ḥadash," "Noah," No 42). There is a tradition that Noah lived to see 14,400 of his descendants (Ibn Yaḥya, *l.c.*). According to Jubilees (x. 21), Noah was buried on Mount Lubar, where he had settled after the Flood. But Ibn Yaḥya (*l.c.*) records a tradition that Noah after the Deluge emigrated to Italy, where he learned various sciences. Ibn Yaḥya further says that Noah has been identified by some with Janus, deriving the latter name from the Hebrew "yayin" (wine); Noah, it is said, was so called because he was the first to drink wine. His wife is identified with Aricia, which name is derived from the Hebrew "erez" (earth), she being so called on account of her being the mother of every living thing. After her death she was called "Vesta" (="Eshta," from "esh," which means "fire"), on account of her ascension to heaven. Others identify Noah with Melchizedek, and declare that he founded Jerusalem.

W. B. M. SEL.

——**Critical View:** The Book of Genesis contains two accounts of Noah. The first account (vi. 9–ix. 19) makes Noah the hero of the Flood and the second father of mankind, with whom God made a covenant; the second account represents Noah as a husbandman who planted a vineyard. The disparity of character between these two narratives has caused some critics to insist that the subject of the latter account was not the same as the subject of the former. As it appears from Gen. v. 29 that the name "Noah" refers to the fact that the bearer of the name was a husbandman, these critics must assume either that there were two Noahs or that the hero of the Flood was named differently. Cheyne (in "Encyc. Bibl.") suggests that the original name of the Noah of the Flood was "Enoch" (חנך), and that afterward, the final ך having become effaced, the scribe transposed the two remaining letters. The scribe may have made the transposition with the idea of identifying the central figure of the Flood with the inventor of wine. This suggestion is supported by the following considerations:

In the Ethiopic text of the Book of Enoch the vision referring to the Flood (lx. 1) is stated to have taken place in the five-hundredth year of Enoch. The expression used in Gen. vi. 9 is the same as that in Gen. v. 22, 24, and in fact, in the Babylonian account of the Flood, which may have been the source of the Biblical narrative, the translation of Ziṭnapishti or Pirnapishtim (the Babylonian Noah) to heaven follows immediately after the account of the Flood. Further, the Flood lasted a solar year, 365 days, which is the number of the years of Enoch's life (comp. Gen. v. 23). Still, Gen. v. 29 ("And he called his name Noah [נח], saying, This same shall comfort us [ינחמנו]") remains unexplained (comp. NOAH IN APOCRYPHAL AND RABBINICAL LITERATURE).

The Septuagint rendering, *διαναπαύσει ἡμᾶς*, induced Ball ("S. B. O. T.") to change ינחמנו into יניחנו ("he will put us at rest"). Wellhausen ("De Gentibus," p. 38, note 3), on the other hand, retains the Masoretic text, but changes the name "Noah" into "Noḥam." The two narratives, however, may well be applied to the same person and without much change in the text. Joseph Halévy remarks ("Recherches Bibliques," p. 91) that נח is not to be derived from נוח ("rest"), but from נחח, a root used in connection with sacrifices and meaning "agreeable." Noah was so called, perhaps, in allusion to the sacrifices which he offered after the Flood (comp. ריח הניחח in Gen. viii. 21). It is worth while mentioning the opinion of Hommel, who, reading the name of the Babylonian Noah as "Nuḥnapishti" instead of "Ziṭnapishti," thinks that "Noah" is the first part of the Babylonian name. It is very likely that the redactor pointed out purposely that the man who preserved the world from destruction was also the man who introduced agriculture and made possible the abandonment of the nomadic mode of living in favor of a more settled and domestic state. The redactor emphasized also the consequences of inebriety. See FLOOD, CRITICAL VIEW.

E. G. H. M. SEL.

——**In Arabic Literature:** Noah is regarded by the Arabs as one of the six principal prophets sent to reclaim mankind from its wickedness; hence his cognomen "al-nabi" (prophet). He is mentioned in the Koran, often with Ad and Thammud, in connection with foreshadowings of the fate of those who would not listen to Mohammed. The fullest account is found in sura xi. 27–51, entitled "Hud."

The main points of the Arabic tradition are based on the Biblical narrative. Thus, Noah is the son of Lamech and lives to be nine hundred and fifty years old. According to some, however, he lives to be a thousand and receives the gift of prophecy in his fiftieth year (Ṭabari, "Chronique," i. 106). It is said that the people used to jeer at him for always prophesying evil, and pointed him out to their children as a madman. Finally the people become so wicked that Noah prays to God to destroy them. God directs him to plant a plane-tree which will require forty years to grow and warns him that at the end of that time a flood will destroy all living things on the earth. The sign presaging this event will be water boiling up out of his oven. This oven, mentioned in the Koran narrative, is placed by the commentators in various places. According to one tradition it was Eve's oven, which had been handed down from patriarch to patriarch (D'Herbelot, "Bibliothèque Orientale"). Others say that the tree took only twenty years to grow and that during this time no children were born, so that only adults were destroyed by the Flood (*ib.*). After the tree has grown God sends Gabriel to show Noah how to build the ark. Most of the commentators on the Koran assign the same dimensions to it as those found in the Bible, although some writers greatly exaggerate them. It took Noah two years to build the ark (Ṭabari says only forty days), during which time the unbelievers around him mocked at him for building a boat so far away from the water and for suddenly becoming a carpenter after having been a prophet (Baiḍawi, on sura xi. 40).

Building the Ark.

When the ark was completed God told Noah to

put into it one pair (or, according to some renderings of the words in the Koran, two pairs) of every species of living thing and to take with him his family and those who believed. According to the Arabic story Noah had a fourth son named Canaan (or, according to some, a grandson, as in the Bible), who was an idolater and would not enter the ark when Noah called to him, declaring his intention to climb a mountain out of reach of the water. But even as he was speaking a wave came and destroyed him. Noah had also another wife, named Waila, who was likewise an infidel and who perished with her son; she and Lot's wife are symbols of unfaithfulness (sura lxvi. 10).

Noah's Companions in the Ark.

Besides Noah's family the Arabs suppose that seventy-two other persons were saved in the ark. These were persons who had been converted by Noah's preaching. However, they did not beget children after leaving the ark, and hence all mankind descended from Noah's three sons. Gabriel brought Adam's body in a coffin to be placed in the ark; it served to separate the men from the women in the middle story of the ark; the beasts were placed in the lowest story and the birds in the top (Baiḍawi). Pigs and cats were created in the ark to consume the filth and the rats (Ṭabari, *l.c.* p. 112). Noah was five or six months in the ark. He embarked at Kufa, after which the ark proceeded to Mecca and circled around the Kaaba, and finally settled on Mount Judi in Armenia, in the district of Mosul (Mas'udi, "Les Prairies d'Or," i. 74). Noah first sent out a raven to explore, and cursed it because the bird stopped to feast on a carcass; he then sent out a dove, and blessed it because it returned to him. Hence doves have always been liked by mankind. God commanded the earth to absorb the water, and certain portions which were slow in obeying received salt water in punishment and became dry and arid; the water which was not absorbed penetrated into the depths of the earth and formed the seas, so that the waters of the Flood still exist (Mas'udi, *l.c.* p. 75).

Noah left the ark on the tenth day of Muḥarram. He and his companions built at the foot of Mount Judi a town which received its name, Thamanim ("eighty"), from their number. Noah is said to have written ten books of prophetic teachings, which have been lost.

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NOAH, ḤAYYIM HIRSCH. See BERLIN, NOAH ḤAYYIM ẒEBI HIRSCH B. ABRAHAM MEĬR.

NOAH, MORDECAI MANUEL: American politician, journalist, playwright, and philanthropist; born in Philadelphia, Pa., July 19, 1785; died in New York city March 22, 1851. He was of Portuguese Jewish descent; and his father took an active part in the War of Independence. George Washington is said to have been present at the wedding of his parents. Left an orphan at an early age, Noah was apprenticed to a carver. He, nevertheless, managed to attend school for a few hours every day, and it was there that he met Joseph Dennie and his brother Stephen, who later became prominent in the United States navy. On a similar occasion, Noah spent his evenings alternately at the theater and in the Franklin Library, at that time frequented by the most prominent scholars and statesmen of Philadelphia, which city was then the capital of the United States.

After spending some time in the counting-house in Philadelphia, Noah in 1800 went to Harrisburg to represent a newspaper at the Pennsylvania legislature. This was his first attempt in journalism. Several years later he removed to Charleston, S. C., where he studied law, and where, like practically every prolific writer having preceded him, he was chosen to fill the post of editor of the local "City Gazette." The American political horizon was then clouded by the threatened war with England. Noah was among those who advocated war, and he wrote many a stirring article to this effect over the pseudonym "Muley Molack." In so doing he incurred the hatred of many of the opposition-ists, and was even challenged to several duels, in one of which he killed his antagonist. The war with England broke out soon after, in the year 1812.

Consul to Tunis.

The government at Washington, recognizing Noah's activity, appointed him in 1813 consul to Tunis. Just then the Algerian corsairs committed a most piratical act against America in capturing a vessel from Salem, Mass., and in enslaving its entire crew, consisting of twelve persons. Noah was instructed to adjust the affair with the Algerines in a manner that would redound to the honor of the United States and would strengthen American prestige in the Mediterranean. Above all he was to endeavor to liberate the captured Americans in such wise as to lead the Algerines to believe that the relatives and friends of the captives, and not the American government, were interested in their release. Noah effected this in a very creditable manner; but he was compelled to exceed somewhat in spending the amount allowed him by his government. His political opponents at home made use of this incident to effect his recall. In Noah's letter of discharge, Monroe, who was then secretary of state, clearly stated that the chief cause of the recall was the faith he professed—a reason which Noah could in no way find justifiable.

On his return to America (1816) Noah settled in the city of New York, where he resided for the rest of his life in the enjoyment of many honors and great popularity. Primarily a journalist, he nevertheless found time to engage in many different projects; and he held successively the offices of sheriff, judge, and surveyor of the port of New York. A Tammanyite in politics, he used his energetic and fluent pen in the interest of that party. He successively published and edited the "National Advocate," "New York Enquirer," "Evening Star," "Commercial Advertiser," "Union," and "Times and Messenger." He aided financially and otherwise James Gordon Bennett when the latter established the "New York Herald."

In 1819 Noah published at New York his "Travels in England, France, Spain and the Barbary

States," in which he very lucidly describes all his experiences abroad, the services he had rendered to his government while in Tunis, and the manner in which he was requited for his unselfish acts. Other books by him are: "Gleanings from a Gathered Harvest" (New York, 1845), a collection of essays and editorials; "Discourse on the Restoration of the Jews" (*ib.* 1845), and an English translation of the "Book of Yashar" (*ib.* 1840), which he prefaced with an article on the history of the book.

Writings.

During his lifetime Noah enjoyed the reputation of being the most popular American playwright of the day. Most of his plays were based upon American life and history, which fact greatly accounted for their popularity. While yet a mere youth in Philadelphia he wrote for an amateur company his "Fortress of Sorrento." His other plays, performed with more or less success, were: "Paul and Alexis, or The Orphans of the Rhine," "She Would Be a Soldier, or The Plains of Chippewa," "Marion, or The Hero of Lake George," "The Grecian Captive," and "The Siege of Tripoli."

Mordecai Manuel Noah.
(From a painting in the possession of L. Napoleon Levy.)

Noah's place in Jewish history is due to his activity as a Jewish liberator and nationalist. His travels in Europe and his thorough acquaintance with Jewish affairs had opened his eyes to the unfortunate situation of the Jews—a homeless people lodged in the midst of other peoples with whom they could never amalgamate. Like the majority of Zionists, Noah advocated the restoration of the Jews to Palestine, their ancient heritage; and though he firmly believed in the coming of the Messiah, he nevertheless held to the view that the restoration of the Jews must come about through the Jews themselves. That he should have attempted to found a Jewish state in a land other than Palestine is but a confirmation of the view that with all his attachment to the Holy Land, he felt greatly in doubt as to the immediate feasibility of colonizing a large number of Jews in Palestine. Furthermore, he believed that the Jews must first undergo a process of training and preparation before attempting to settle in their ancient historical home under a government of their own. What country could better serve this purpose of a temporary refuge and a place of preparation than the free, prosperous, and still unpopulated United States of America?

With this purpose in view, Noah, in 1825, originated the plan of establishing a Jewish colony on Grand Island in the state of New York. With the assistance of a friend, a Christian of the name of Samuel Leggett, he purchased 2,555 acres of land for the sum of $16,985. Feeling assured of the success of his undertaking and of the readiness of his coreligionists to follow him, he issued on Sept. 1 of that year a manifesto to the Jews throughout the world, calling upon them to make ready for migrating to and settling in the new colony, which he named "Ararat," and the dedication of which took place in great state in Buffalo, Sept., 1825 (see ARARAT). But Noah was soon undeceived with regard to the attitude of his coreligionists toward his ideal scheme. The Jews of Europe and America not only declined to aid him but even opposed and ridiculed his plan, which was utterly abandoned almost immediately after the dedication ceremony had taken place.

Projected City of Ararat.

Baffled in this, he nevertheless steadfastly clung to the idea of the restoration of the Jews to Palestine; and as the years wore on, his conviction grew stronger. The political events in Europe during the fourth decade of the nineteenth century indicated many serious changes in the status of the different countries, and Noah, firmly believing that the time had come for the Jews to demand their rights, delivered his "Discourse on the Restoration of the Jews," the greatest speech ever made by him. This was an appeal to the Christians in behalf of the Jews, its key-note being that it was the greatest duty of Christians to help the Jews to regain the land of their fathers. This discourse was delivered before a large audience of Christians on Oct. 28 and Dec. 2, 1844, and was subsequently published in book form (New York, 1844).

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A. M. RA.

NOAH B. PESAḤ (called also **Noah Dayyan ben Pesaḥ**): Acting rabbi in Pinsk; died there in 1638. He wrote a commentary on Bereshit Rabbah under the title of "Toledot Noaḥ" (Cracow, 1634).

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D. S. O.

NOB: City or village of priests where David received holy bread when in pressing need of food at the beginning of his persecution by Saul (I Sam. xxi. 1-9), for which nearly the whole community was put to death. It is also referred to by Isaiah as the latest stage in the imaginary march of an Assyrian king (probably Sennacherib) moving southward against Jerusalem. In Neh. xi. 32 it is mentioned along with Anathoth (as also in Isaiah), among a number of towns of the Benjamites. There is no doubt that Isaiah and Nehemiah refer to the same locality; but it has been objected against its identification with the priestly Nob that a settlement of priests in a fixed tabernacle could hardly have been possible just outside the walls of Jerusalem, which, until the accession of David, was in the hands of the heathen Jebusites. This objection is not decisive, however, since there was frequently a treaty of peace, or at least a "modus vivendi," between surviving Canaanitish settlements and the people of Israel in the days before the complete establishment of the monarchy. The station mentioned by Isaiah was, at any rate, very close to the Jerusalem of his time, since Anathoth, to the north, is identified with Anata, not more than four miles from the capital.

Cheyne in "Encyc. Bibl." thinks that the name "Nob" rests upon false readings, and that it is Gibeon that is really meant.

E. C. J. F. McC.

NOBAH (נבח): **1.** Apparently, a Manassite warrior who, during the conquest of the territory east of the Jordan, made himself master of Kenath and the villages thereof and gave them his own name (Num. xxxii. 42). According to Seder 'Olam Rabbah (ix.), Nobah was born in Egypt, died after Moses, and was buried east of the Jordan.

2. Name of Kenath after its capture by Nobah. With Jogbehah, the town is mentioned in connection with Gideon's pursuit of the Midianite kings (Judges viii. 11). In I Chron. ii. 23 the place is called Kenath (comp. Rashi to Num. *l.c.*). Nobah-Kenath was identified by Eusebius and Jerome ("Onomasticon," *s.v.* "Canath") with Canatha; it was located by Josephus ("B. J." i. 19, § 2) in Cœle-Syria, while Pliny ("Historia Naturalis," v. 18, 74) and Ptolemy ("Geography," v. 15, 23) placed it in the Decapolis. In the Talmudic literature "Kenath" occurs among the names of towns which mark the frontiers of Palestine (Yer. Sheb. vi. 1; Tosef., Sheb. iii.; Sifre, Deut. 51).

As the inhabitants of Canatha are called, on the coins of Commodus, Γαβεινιεῖς Κανοθηνοί, it may be concluded that the city was restored by Gabinius. Herod met there a crushing defeat during his war with the Arabians (Josephus, *l.c.*). According to inscriptions found in the neighborhood of Canatha, the town belonged to Herod and to Agrippa II., which shows that it was at one time under the control of the Herodians. The inscriptions throw some light also on the mode of government of Canatha. The "councilors" (βουλευταί) are often mentioned, and once a market clerk [illegible] is referred to. Canatha is identified with the modern [illegible] on the western slope of Jebel [illegible] and on the Roman road to Damascus. It is occupied now by a few families of Druses.

Bibliography: [illegible]
E. G. H. M. Sel.

NOBLE, LUIS. See Duarte, [illegible]

NOGAH HA-YAREAH. See P[illegible]

NOLA, ELIJAH BEN JOSEPH DI: Italian physician and rabbi of the [illegible] century. In 1563 he was living in Rome, where he occupied the position of rabbi. He enjoyed a high reputation as a Talmudical authority and was consulted on halakic decisions. A responsum of his on the abolition of levirate marriages addressed to Elakim of Macerata, was inserted by Isaac Lampronti in his "Paḥad Yiẓḥak" (iv. 26b). Nola was also a zealous student of philosophy and translated from Latin into Hebrew the "Summa Libro[illegible] VIII. [illegible]" of Robert of Lincoln (Neubauer, "Cat. Bodl. Hebr. MSS." No. 1352, 5). Moses A[illegible] mentions Nola as having aided him in his Latin translation of Themistius' "Paraphrasis" of Aristotle's "De Coelo."

Bibliography: Perles, *Studien*, pp. [illegible] et seq.; [illegible]; Steinschneider, *Hebr. Uebers.* [illegible]; Vogelstein and Rieger, *Gesch. der Juden in Rom*, ii. [illegible]
E. C. I. Br.

NOLA, MENAHEM (JOHN PAUL EUSTHATIUS): Italian convert to Christianity; born about 1540; died at Rome about 1582. Nothing is known of Nola's life before his conversion except that he was the instructor in Hebrew of Thomas Aldobrandino, brother of Pope Clement VIII., and that he had frequent discussions with his pupil on religious topics. It was probably Aldobrandino that induced Nola to embrace Christianity, and Nola accordingly was baptized in 1568, assuming the name of Eusthatius. He afterward wrote several works in Italian, mainly in defense of Christianity. "Sacro Settenario" (Naples, 1579) is a compilation of extracts from the Bible, with an explanation of the ceremony of the opening of the gates in the year of jubilee. This work was dedicated by Nola to Cardinal Aloysius d'Este. "[illegible]" (ib. 1582) contains nine sermons on [illegible] of Christianity, including those of the Trinity and of the necessity for the coming of the Messiah. Some of Nola's works are found in the library of the Vatican, among them being commentaries, in manuscript, on Lamentations and Ruth. He wrote also a description of the Hebrew manuscripts in that library.

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S. M. Sel.

NÖLDEKE, THEODOR: German Orientalist; born March 2, 1836, at Harburg. He studied Oriental languages at Göttingen, Vienna, Leyden, and Berlin; became assistant professor of Semitic languages at Göttingen in 1864; was appointed to a professorship at Kiel in 1868, and at Strasburg University on its foundation in 1872. The last-named chair he has filled ever since.

Nöldeke's researches are spread over a large section of Oriental philology, especially Persian, Arabic, and Syriac; and he has, besides, devoted himself to several branches of Old Testament research. Among his many works those of chief interest to Jewish readers are: "Ueber die Amalekiter," Göttingen, 1864; "Die Alttestamentliche Litteratur," Leipsic, 1868; and his classic "Untersuchungen zur Kritik des Alten Testaments," Kiel, 1869. His three grammars, New Syriac (Leipsic, 1869), Mandæan (Halle, 1874), and Syriac (Leipsic, 1880), have contributed greatly to Semitic comparative philology; and his small volume, entitled "Die Semitischen Sprachen" (*ib.* 1887; 2d ed. 1899), a revised form of his article "Semitic Languages" in the "Encyclopædia Britannica," is a masterly survey of the characteristics and the development of the Semitic linguistic family. His "Orientalische Skizzen" also (1892; Eng. transl., "Sketches from Eastern History," 1892) contains valuable matter. Nöldeke has made numberless contributions to the "Zeitschrift der Deutschen Morgenländischen Gesellschaft" and other journals devoted to Orientalia, and he has contributed also to Cheyne and Black's "Encyclopædia Biblica."

Bibliography: *Meyers Konversations-Lexikon*; *Brockhaus Konversations-Lexikon*; De Gubernatis, *Diz. Biog.*

T. J.

NOMISM: That religious tendency which aims at the control of both social and individual life by legalism, making the law the supreme norm. The term "nomism" or "legalism" is sometimes used to imply an externalizing tendency of religion when it degenerates into mere formalism of conduct, and ceases to be a moral conviction and ethical purpose, mere outward correctness in the fulfilment of the letter of the law being regarded as representing the highest religious ideal. In this latter sense nomism has never been regarded by the Jews as a basal principle of religion, but has been regarded as discreditable and earnestly combated; and though such nomistic views and tendencies have been manifested by Judaism at different periods, they were caused by external factors. In the first sense of the word, however, nomism has always formed a fundamental trait of Judaism, one of whose chief aims has ever been to mold life in all its varying relations according to the Law, and to make obedience to the commandments a necessity and a custom, so that any deviation therefrom becomes in itself an impossibility.

In Biblical Statements.

As early as the Biblical period the pious had the Law ever before their eyes and in their hearts, meditating day and night how they might regulate their lives according to it (Ps. i. 2; xviii. 22–24; xxv. 4–6; cxix. 11, 13, 15, 44, 55, 97, *et passim*). To fear God and keep His commandments was the whole duty of man (Eccl. xii. 13). Yet this was not mere external legalism, observed without delight and sincerity of soul. The true ideal was rather that the heart should be inclined unto the Law (Ps. lxxxvi. 11, cxix. 36); and the earnest hope was felt that in the covenant to be made with Israel the Law would be written in the hearts of the people (Jer. xxxi. 33). The basis of this enthusiasm for the Law was the invincible belief in its divine origin, as well as the firm conviction that God leads both the individual and the nation to salvation by the Law, which reveals His will, and that all mankind must trust to this guidance. Human wisdom, however, has not the power to show mankind the right way in all the vicissitudes of life or to reveal the will of God: this can be done only by the law of the Lord, which is perfect, "making wise the simple" (Ps. xix. 8). Man's knowledge is nevertheless sufficient to recognize that the divine law is a guide whose judgments "are true and righteous altogether" (*ib.* verses 9–10), and to find in the Law no fettering chain of formalism which leaves the spirit cold and untouched, but rather judgments which are sweet, "restoring the soul" and "rejoicing the heart" (*ib.* verses 8 [A. V. 7]–11); God thus showing mercy to the people of Israel by the revelation of the Law.

In Post-Biblical Times.

This conception of the Law as loving-kindness shown by the Lord to Israel formed in post-Biblical times the basal motive for the high esteem in which it was held and for the rigid observance of all its precepts. The Sabbath, with its many rules and overcautious observances, was regarded as a gift of God to Israel (Shab. 10b), while the entire Law, with all its regulations, is described as a costly jewel with which the Lord has blessed His people (*ib.* 88b). He gave them the commandments because of His love for Israel, whom He regards as His children (Ex. R. xxx. 5); and, since He would show them great benefactions, He gave them yet other commandments and precepts (Mak. 23b), each one magnifying the sanctity and the morality of Israel (Mek., Mishpaṭim, 20 [ed. Weiss, p. 103b]). The sole object of the commandments is to purify and sanctify mankind; for it is inconceivable that it should really matter to God whether a victim is slaughtered according to the Law or not, these prescriptions being commanded simply to ennoble man (Ex. R. xliv. 1; Tan., Shemini, 12 [ed. Buber, p. 15b]; Maimonides, "Moreh," iii. 27). In the Messianic kingdom, where righteousness and the knowledge of God will be spread universally, many commandments will lose their force (Niddah 61b); for sacrifice and the laws pertaining to it will be abrogated as being no longer needful (Pesiḳ. ix. [ed. Buber, p. 79a], and the citation from Abravanel, *ib.* note 98). The fast- and feast-days also will be abolished (Midr. Mishle ix. 2). That the commandments of the Law were only a means to purify and hallow even daily life, and to keep afar all error and false belief, is shown by the Bible itself, which in the case of some ceremonial laws gives a reason for them, *e.g.*, in Lev. xvii. 7, Num. xv. 39 (comp. Men. 43b), and Deut. vii. 4, xvii. 17.

Object of the Law.

The principle was retained both by Talmudic and by post-Talmudic Judaism, that the Law, with its commandments, rules, and regulations, is not a collection of meaningless forms demanding blind obedience without the approval of human reason, but is rather a body of symbols of religious or ethical concepts (Maimonides, *l.c.* iv. 36). The rabbis of many ages, therefore, sought to determine the elements which form the basis of these symbolic

forms, asking continually: "Why has the Torah ordained thus and so?" (comp. Sifre, Deut. 192 [ed. Friedmann, p. 110a]; Sanh. 21a); and the reasons underlying the commandments were subjects of investigation like the individual requirements of the Law (Niddah 31b; Ḳid. 32b; B. Ḳ. 79b; Mek., Mishpaṭim, Neziḳin, 2, 12 [ed. Weiss, pp. 83b, 95a]; Mek., Yitro, Baḥodesh, 11 [ed. Weiss, p. 81a]; Maimonides, *l.c.* iii. 28–50). The 613 commandments may all be traced to a few ethical concepts; and the basal principle upon which they all rest is belief in God, who granted the Law to man as a revelation of His will (Mak. 23b–24a). He who receives even a single commandment in true faith is worthy of the spirit of God (Mek., Beshallaḥ, 6 [ed. Weiss, p. 40b]; comp. Joseph Albo, "'Iḳḳarim," iii. 29). This belief is also the moral foundation of the observance of many ceremonial laws for which human intelligence can find no sufficient reason, although such a basis must be assumed (comp. Maimonides, *l.c.* ii. 26). Those prescriptions of the Law which are unintelligible or mutually contradictory are defended by the view that God has ordained them; so that they surely have some beneficent object, because of their divine origin, and man with his limited understanding may neither despise nor transgress them (Yoma 67b; Pesiḳ. 40b; Num. R. xix. 1). The observance of all the commandments presupposes a knowledge of God and the conviction that He guides man by the Law in the way of righteousness (Ber. 63a). Before attempting their fulfilment, therefore, it is necessary that God be recognized as the revealer of them, while mankind must be subject to His will (*ib.* 13a). As a necessary consequence, this view of the Law demands true faith in its observance (comp. Albo, *l.c.* iii. 27); and all commandments must be obeyed in this spirit of piety (Pes. 114b; Ber. 13a). In case one has the earnest wish to observe a commandment, but is unable to fulfil it, the will is taken for the deed, since God requires only righteous intent (Ber. 6a, 20; Shab. 63; Sanh. 106a); and it is holy purpose and true faith rather than good works which lead to salvation (13th aphorism of David ben Yom-Ṭob Bilia of Portugal, in Eliezer Ashkenazi, "Dibre Ḥakamim," pp. 56–60, Metz, 1849; comp. Mek., Beshallaḥ, 6 [ed. Weiss, p. 40b]). The commandments must not be performed, moreover, with any secondary object in view (Sifre, Deut. 48 [ed. Friedmann, 84b]); and whosoever so obeys them, it were better for him had he never been born (Ber. 17a). On the other hand, their fulfilment with righteous intent and joy of heart is the highest nobility, so that the spirit of God may rest upon him who acts according to the Law (Shab. 30b; comp. Albo, *l.c.* iii. 33). The observance of the commandments without this ideal purpose and yet without any ignoble secondary object is merely of disciplinary value, leading mankind by the continual practise of their fulfilment to a recognition of their content and a consequent acquisition of the ideal attitude toward them (Naz. 23b). Higher than this merely disciplinary observance of the Law stands its transgression with true purpose and good intent (*ib.*); for even by the transgression of a law one may confess and recognize God (Ber. 63a). The fulfilment of the legal prescriptions is not the greatest virtue; far above it stands the study of the Law and the recognition of the ethical ideals contained in it. The corresponding moral actions are a necessary consequence of this recognition (Kil. 40b). All the ceremonial laws together are not worth as much as one commandment of the Torah (Yer. Peah i. 16b). On the other hand, the abrogation of many of these laws has frequently contributed to the preservation of true doctrine (Men. 99b), so that, in case such considerations demand it, the actual fulfilment of many ceremonial laws should be omitted (Ber. 63a).

The Good Will Makes the Good Act.

The life of a person of moral conduct, moreover, was regarded as superior to the Law. With the exception of the three moral duties (idolatry, however, were not connected with the ceremonial laws), every transgression of the Law was permitted and even commanded, in case a human life was at stake, since the maxim was current that the commandments were given to man that he might order his life in righteousness, and are not obligatory, therefore, when his life is imperiled. "The Sabbath with all its precepts is given unto you, but ye are not given unto the Sabbath," is another proverb (Mek., Ki Tissa, 1 [ed. Weiss, p. 109b]).

Transgression Permitted for Higher Object.

Belief in divine recompense should, as a matter of course, have no influence on the observance of the Law; and this basal principle was expressed in the proverb of Antigonus of Soko: "Be not like slaves who serve their master for reward, but like those who perform their duties without regard to recompense" (Ab. i. 3). Ps. cxii. 1 is explained as meaning "Blessed is the man that delighteth greatly in the commandments of the Lord but not in the reward for them" ('Ab. Zarah 19a). All the laws must be fulfilled with equal zeal without regard to recompense, since no man knows wherein the reward for keeping them now consists or will consist (Ab. ii. 1; Ex. R. xxx. 21); indeed, the real reward is only that of a good conscience (Ab. iv. 2; 12th aphorism of R. David ben Yom-Ṭob Bilia, *l.c.*). In this world no other recompense can be gained (Kid. 39b), while in the world to come ("'olam ha-ba") only the sight of God and the recognition of His majesty reward fidelity to the commandments (Ber. 17a). On the other hand, in the fulfilment of the Law fear of punishment for sins of omission and commission must not be considered. The ideal is obedience to the Law through love and with joy of soul (Sotah 31a; Shab. 88b; comp. Albo, *l.c.* iii. 33, 35), while observance of it through fear is considered disgraceful (Sotah *l.c.*; Albo, *l.c.* iii. 31–32). With such a concept of the Law and of the object of its fulfilment, it is self-evident that there could be no rigid adherence to the letter of the commandments; and the Halakah shows many instances of deviations and even violations of its literal injunctions (see Midrash Halakah; Oral Law; Philo, and His Relation to the Halakah).

Rewards and Punishments Not Motives.

The view was held, therefore, that the Law originates from God and that it contains the most suit-

lime truths, being based upon the noblest principles of humanity, inasmuch as it teaches man to love and treat his neighbor as himself (Shab. 31a), and to make smooth the rough places in the daily life of men (Git. 57b). Such a concept, united with that which granted the right to test and to judge the Law in cases in which its letter militates against humanity or generally received truth, permitted the surrender of the exoteric sense of a commandment and the search for another meaning of the divine word. Although it was the right of the sages to abrogate a provision of the Law (Yeb. 89b–90b), this power was naturally entrusted only to the supreme court, which properly represented the opinions of the majority of teachers and the voice of popular opinion. On the other hand, it was held that individual teachers should not be allowed to abrogate in this fashion, since it was feared that such a course would produce irremediable confusion in religious life.

This idealistic conception of the commandments as being of only relative importance is a characteristic of rabbinical Judaism, and was maintained as a principle by teachers of the Law and philosophers of religion throughout the Talmudic and post-Talmudic periods. There arose, however, among the Jews at various times and under various circumstances other ideas and concepts which attributed intrinsic value to the ceremonial code and attached essential merit to the merely formal observance of the Law. Thus, when even before the present era the idealistic view of the Law which led in Alexandria to an allegorical method of exegesis resulted among the Hellenistic Jews in a tendency to regard practical observance of the Law as worthless and unimportant, Philo ("De Migratione Abrahami," § 86 [ed. Mangey, i. 449]), in combating this antinomian tendency, urged the practise of the Law and the fulfilment of its precepts. Still more urgent was the appeal by the Rabbis, which seemed the more necessary since even at that time many Jews were living outside of Palestine; and far from their native land, the powerful bond which connected them with their brethren at home was the Law, whose every precept in their native land was a national law, and whose usages were hallowed customs. At a later time Pauline Christianity combated the validity of the ceremonial law, uniting with this antinomian tendency an antinational one, so that against this influence, hostile to Judaism and imperiling its very existence, it was again held necessary to emphasize the intrinsic power of the Law, especially as it was characterized in great part by national traits.

With the fall of the Jewish state, and the Diaspora in foreign lands, came a new need to lay stress upon the external observance of the Law according to a definite form, even though inward conviction were lacking. Thus the Law became the bond which held the nation together, taking the place of territorial possessions and distinctive polity, both of which are so necessary for the existence and maintenance of a people. The value of each precept of the Law and of each established usage was now ennobled by the view that they must be regarded as a holy custom of the nation; and in their observance each Jew expressed his conviction that he belonged to his own people. That the nation might seem a unit in manners and customs, it was declared necessary that the very form in which the Law was fulfilled should be uniform, and that all legal requirements should be observed in one and the same manner. It was forbidden, therefore, to form various parties with divergent usages (Sifre, Deut. 96 [ed. Friedmann, p. 94a]); and the principle was laid down that the fulfilment of the Law was valid only in case it was carried out according to prescribed form (Yer. Peah vi.).

Nomism Versus Anti-nomianism.

Since Christianity asserted that through the destruction of the Temple, which resulted in the abolition of so many ceremonial laws, God Himself had shown that His law should no longer be followed (Justin Martyr, "Dial. cum Tryph." xl. 132), the Rabbis felt constrained in their anti-Christian polemics to emphasize the intrinsic validity of the Law in all its parts and for all times, so that even in the future its precepts might be binding and none of them be abolished; the laws connected with the Temple were abrogated for a time only; soon the sanctuary would be rebuilt and every commandment associated with it would again become operative. Whereas the statement had hitherto been made that Abraham had been justified by faith alone (Mek., Beshallaḥ, 6 [ed. Weiss, p. 40b]; comp. Rom. iv. 1 *et seq.*), it was now asserted that he had observed all the precepts and regulations of the Law (Yoma 28b), thus emphasizing, in opposition to Christianity, the importance of the ceremonial law. No longer was stress laid upon the moral idea underlying the individual precepts, but they were recognized as statutes concerning whose basis no inquiry was necessary (Ber. 33b). While, moreover, the opinion had formerly been held that he who voluntarily recognizes the value of a precept and performs it without being obliged to do so stands on a higher moral plane than he who obeys a commandment of necessity (comp. Rom. ii. 14), polemic zeal now declared that he who fulfilled a commandment because of his obligation to do so was the nobler (Ḳid. 31a). Indeed, the absolute validity of the Law was so exaggerated that it was regarded as eternal and as observed by God Himself (Ex. R. xxxvi.; comp. also Ber. 6a). See Antinomianism.

As a result of the pious care with which every word of a sage is preserved in Talmudic and midrashic literature, even those statements which depended merely on temporary conditions and external relations have been transmitted to posterity. These exaggerated assertions of the importance of the Law, however, made in the heat of polemics and through zeal for the preservation of a national unity, are not elements of Judaism; they have never been so regarded, nor have they been carried to their logical end either in the Talmud or by the medieval rabbis. But in view of the many sufferings and persecutions which befell the Jews on account of their fidelity to the Law, it seemed a psychological necessity for the benefit of the masses to lay stress upon the motives of reward and punishment. In times of oppression the popular mind sought comfort and consolation in picturing the glories destined

for the pious in the world to come as a reward for their observance of the Law. These fantasies were never taken literally by the educated, however, but were sanctioned as comforting the people and as a stimulus which encouraged them to keep the Law; since it was believed that, once accustomed to obey the legal code, each man would be so filled with the right spirit that he would come to observe the Law for its own sake (comp. Maimonides, Introduction to his commentary on the Mishnah Sanhedrin, x.).

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E. C. J. Z. L.

At different times there have arisen various movements directed against nomism and some of its manifestations, for, as has been noted above, the tendency has often become evident to attach intrinsic value to the ceremonial code and to the prescribed forms of divine worship; and whenever this is the case there is danger lest the original purpose of the Law and the real object of worship, the elevation and purification of the soul, be not attained, and lest the finer moral sense of the people be blunted through the belief in outward compliance with the commandments as the means of winning the favor of the Deity. This was the reason the great prophets were so outspoken and bitter in their denunciation of all priestly ritualism: "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is but precept taught by rote" (A. V. "taught by the precept of men"; Isa. xxix. 13); wherefore Isaiah declares Sabbaths, festivals, and sacrifices to be abominations which the Lord can not endure; instead He requires righteous conduct (i. 13–17).

Anti-Nomistic Movements —The Prophets.

So Amos castigates the people for outwardly observing Sabbath and New Moon while they wait with impatience for the close of the day in order to be able to resume their fraudulent and unjust dealings (viii. 4–7). Hosea, likewise, finding that the "many laws" lead priest and people away from God, insists on love and knowledge of God (vi. 6, viii. 12 [A. V., incorrectly, "great things of my law"]; comp. Jer. vii. 21–23). The spirit of legalism in its most obnoxious form is shown by the wife of Uriah (II Sam. xi. 4) and is denounced by the Psalmist (xl. 7 [A. V. 6]; l. 8–10). The moment priestly legislation instead of the prophetic Torah determined the character of Judaism (Hos. iv. 6, Isa. i. 10; Jer. ix. 12; Prov. iii. 1, iv. 2), the Prophets warned against the danger of legalism (see Hag. ii. 11–13; Mal. i. 6–14). The moment "religion in Judaism took the aspect of law" (Montefiore, "Hibbert Lectures," 1892, p. 469) legalism easily became the concomitant of loyalty to God as the Giver of the Law, just as dogmatism became the logical consequence of that religious attitude which in Christianity laid all the stress upon belief.

The great question at issue between Judaism and Christianity is whether the predominance of religion should be cast or cast. Christian theology claiming that the latter has indeed preserved the spirit of prophecy by rejecting the legal side of religion, whereas Judaism asserts that by strict adherence to the Law it has maintained the monotheistic truth and the high ethical standard of the prophets and Messiah teaching far more effectively and consistently than the Church, which, by abrogating the authority of the Law, has often encouraged and sanctioned lawlessness and crime. Legalism is the chief burden of the New Testament attacks on Judaism, both in the speeches of Jesus (see especially Matt. xxiii. 23–26; Luke xi. 39–42) and in the Pauline writings, and from this point of view Judaism is treated by all Christian writers, among whom Schürer may be mentioned as the most prominent ("Gesch." ii. 28, "Das Leben Unter dem Gesetz").

Christianity.

But while, as has been said, it is true that the development of the Law has had a tendency sometimes to lower the lofty standard of prophetic teaching by "fixing men's minds on ceremonial details and putting these in the same category with moral duties," on the other hand "the debasing tendency of such ritualism was counteracted" by the Law itself ("Judaism and Christianity," 1890, p. 186). "To the ethical elements of the Law itself and to the general moral progress of the community", and "the great legal schools of the second pre-Christian century did not fail to discriminate between the outward and the inward, the ceremonial and the moral." As a matter of fact, it is a mistake to lay the blame of legalism, as is done in the New Testament, upon the Pharisees, and to date "its triumph from the time of the persecutions of Antiochus" (Montefiore, l. c. p. 469) or from the compilation of the Mishnah (Grätz, "Gesch." iv. 244). The determining factors of the Law as laid down in the rabbinic texts were the priests, whose minute rules and statutes regarding purity and sanctity were all in some way or other, fixed and practised in the Temple and then adopted by the Pharisaic scribes as traditions, as "halakah from Moses on Sinai."

The legal view of religion carried with it the element of purity and holiness which lent to the whole life of the Jew its profoundly moral and spiritual character; it made the whole people strive for the crown of the priesthood vouchsafed to Israel the moment the Law was given to him (Ex. xix. 6); it made them fear sin rather than the punishment of sin. All the great domestic virtues of the Jew are the results of the predominance of the Law. Moreover, the emphasis laid upon the Law as the foundation and source of salvation and as the means of insuring God's presence, made the Jew eager to study the Law and thus so developed his intellectual powers as to render him so independent under all truth. Thus while fettering the body by numerous mandatory and prohibitive statutes, it freed and ennobled him a real source of freedom to the mind; and the

legalistic definitions and ramifications of the Torah sharpened his reason, so that Abraham ibn Ezra could say, "The only mediating angel between God and man is reason."

On the other hand, it can not be denied that the eagerness to conform to the letter was sometimes conducive to results which met with opposition even from within Judaism itself. It produced a certain spirit of servitude or blind submission to the letter which was not fully counterbalanced by the joy of serving God through fulfilling His commandments—the "simḥah shel miẓwah" (Ps. cxix. 162; see Joy). It created casuistry in rabbinical literature, the hair-splitting distinctions in the Law which —though by no means as harmful as Jesuitic casuistry—did nothing toward improving the moral sense or the tenderer sensibilities of the conscience: as, for instance, the use of a "Sabbath goy," in antagonism to the very spirit of the law of rest for all employed in one's service; or as in the case of selling the "ḥamez" on Passover (see Passover; Sabbath).

Moreover, while the scribes of the pre-Christian centuries still claimed and exercised the power of changing, modifying, and at times abrogating a law (see Abrogation of Laws; Accommodation of the Law), the spirit of legalism at a later time crushed this spirit of independence; and the beautiful ceremonies connected with the various seasons of the year or with other incidents of life, which were intended to awaken the spirit of devotion, faith, and love, became overladen with legalistic injunctions. The counter-movement in Judaism, urged by the writers of the Psalms, was continued by the composers of the synagogue liturgy in their appeals to the emotional nature, by the haggadists, and by the class of ḥasidim who selected the haftarah frequently with the view of opposing the sacrificial worship and fasting enjoined by the Law; all of these manifest the tendency to replace legalism by a more spiritual view of the Torah. Then rose the Karaites in opposition to Talmudic legalism; and finally the cabalists insisted upon a profounder grasp of the Law and endeavored to spiritualize it by the help of mysticism (see Cabala).

In modern times a bold stand was taken against the legalism of the Talmud by the Reform movement. While defending Talmudism, Schechter has well said (Montefiore, *l.c.* p. 563): "The effect of evasive laws can only be pernicious in religion when people realize them as such." Reformed Judaism holds that these laws are evasive. All the legalistic definitions and decisions of religion—this is its contention—are no longer the true expression of the religious sentiment or of the will of God as manifested in the consciousness of the Jew. The legalistic forms of marriage and divorce as laid down in the rabbinical codes, Sabbatical restrictions based upon a view of the Sabbath in conflict with the idea that the day is to be one of delight and spiritual elevation, and similar ceremonies and ideas, have encountered opposition from the time of Baḥya ibn Paḳuda and Leon of Modena down to that of Abraham Geiger (see the latter's "Zeit. Jüd. Theol." 1839, iv. 1-12; *et al.*). "To the liberal Jew," says Montefiore ("Liberal Judaism," 1903, pp. 114-121), "the moral law is not and can not be contained in a book; it is an ideal whole" and must be progressively interpreted. "Conscious adherence to the ideal law of goodness and duty is the ideal of Judaism. . . . To love God is to love His Law; and the product of that love is the fulfilment of that Law for its own sake. In this conception of Law and Sanctification liberal Judaism possesses a doctrine which should help its adherents to realize the distinctiveness of its own faith. For though it has ceased to be a strictly legal religion, it does not abandon the great Jewish conception that religion is a discipline as well as faith."

The contention of M. Friedländer, speaking for the Conservative view ("The Jewish Religion," p. 234), is that the charge made against legalism "rests on prejudice; for the constant reminder of God's presence such as the precepts supply can not fail to have a beneficial influence upon man's morality." This is certainly true as long as these precepts are believed to be divine; the moment, however, their divine origin is disbelieved their beneficial influence becomes, as has been stated above, a matter of dispute and doubt.

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K.

NONES: American family, tracing its descent from Benjamin Nones of Philadelphia, who lived at the end of the eighteenth century.

Benjamin Nones: American soldier. A native of Bordeaux, he emigrated to Philadelphia about 1777, and at once took up arms on behalf of the colonies, serving throughout the Revolutionary war with bravery and distinction. He served as a volunteer in Captain Verdier's regiment under Count Pulaski during the siege of Savannah, and on Dec. 15, 1779, he received a certificate for gallant conduct on the field of battle. After the war he engaged in the brokerage business with Haym Solomon. He was naturalized Oct. 9, 1784. In 1791 Nones was elected president (parnas) of the Congregation Mickvé Israel, and held the position for many years. In 1800 he wrote a warm defense of Judaism and of republican principles, which was printed in the "Gazette of the United States" (Philadelphia).

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A. A. S. W. R.

NOPH: City of ancient Egypt, mentioned in Isa. xix. 13, Jer. ii. 16, xliv. 1, xlvi. 14, and Ezek. xxx. 13, 16. All the ancient versions render it "Memphis," so that, evidently, the name has been disfigured from the more correct form "Mof," found in Hos. ix. 6 (see Memphis). Some scholars (De Rougé, Lenormant, E. Meyer) have endeavored to maintain the consonants of "Nof" and to explain it as "Napata" in Ethiopia, but Ezek. xxx. 13 shows it to have been an Egyptian city, and the formation of Jewish colonies in so remote a place as Napata (comp. Jer. xliv. 1, xlvi. 14) is not probable.

S. W. M. M.

NORDAU, MAX (SIMON): Austrian litterateur and philosopher; born in Budapest July 29, 1849.

His parents were very poor. His father, Gabriel Südfeld, had been a rabbi in Prussia, but went to Budapest as a private teacher. Max received his elementary education, including that in Latin, Greek, and Hebrew, from his father in his native city, and attended the university there. He devoted himself to the study of medicine, but pursued in addition literary-historical studies, which had a great influence on his future career. While yet a student, as early as 1863, Nordau began his literary activity; and in that year some of his poems, essays, and tales were published. In 1865 Nordau was the principal contributor to a paper called "Der Zwischenact," with which he remained associated until he entered the university. He then became a regular contributor to the columns of the "Pester Lloyd," and for six years was connected with that journal in an editorial capacity. In 1873 he had completed his course, received his degree of M.D., and passed his state examinations. He then went to

Settles in Paris.

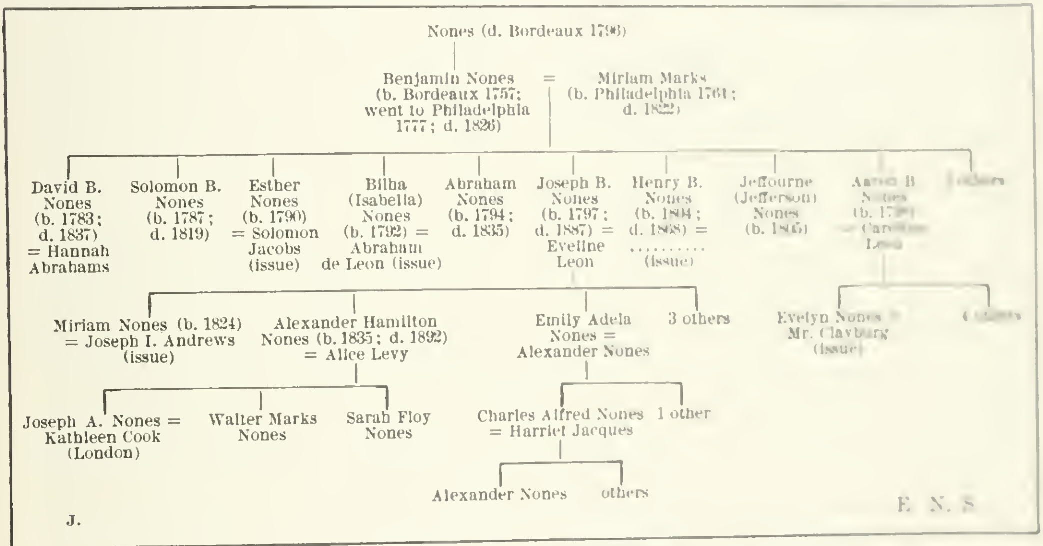
Vienna to discharge his conscription duties as military surgeon, and spent about six years in travels, visiting Berlin, Russia, Scandinavia, England, Iceland, France, Spain, and Italy. In 1878 he returned to Budapest, where he practised medicine, and in 1880 he settled permanently as a physician in Paris.

Literature still attracted Nordau and absorbed much of his time and attention. During his travels he had been correspondent of the "Frankfurter Zeitung," the "Vossische Zeitung," the "Pester Lloyd," and the "Wiener Medicinische Wochenschrift." Much of the material furnished by him in this capacity formed the basis of several of his early publications. In the very year of his return to Budapest there appeared "Aus dem Wahren Milliardenlande. Pariser Studien und Bilder," 2 vols., Leipsic, 1878 (2d ed., 1881). This work was vigorously attacked in France, as it was thought to be a criticism of Tissot's "Pays des Milliards." "Vom Kreml zur Alhambra" 2 vols., [illegible] 1879 (2d ed., [illegible]) [illegible] result of his tour. In the [illegible] "Seitenblasen. Federzeichnungen [illegible]ten." During his first year in Paris he wrote "Paris Unter der Dritten Republik. Neue [illegible]" [illegible] 1880 (4th ed., 1890), and "[illegible] Briefe," 1887 (2d ed., 1888). In 1880 he produced also, in collaboration with Ferdinand [illegible], his first dramatic work, the comedy "Die [illegible]ten," which was afterward known also as "Aus der Zeitungswelt." The drama "Der Krieg der Millionen" followed in 1881. His degree of M.D. was confirmed by the University of Paris in [illegible].

The first of the series of works with which his name has been identified and which have secured for him the international fame that he enjoys, the "Conventionelle Lügen der Kulturmenschheit," was published at Leipsic in 1883 (19th ed., Leipsic, [illegible]). An English translation, from the seventh edition of the German work, was published under the title "Conventional Lies of Our Civilization," [illegible] 1895. In Russia and Austria the sale of the work was prohibited, and all the copies that could be found were confiscated. The Austrian official decree condemned the work for the crimes "of insulting members of the imperial family, of disturbing the public peace by attempting to arouse contempt or hatred for the person of the emperor, of denouncing religion, and of inciting to hostility against religious communities."

His "Conventionelle Lügen."

Nordau's next contribution to this remarkable series of studies in the mental and moral pathology of modern civilization was his "Paradoxe," Leipsic, 1885 (8th ed., 1903; Eng. transl. by [illegible], Chicago, 1895, and by J. R. McIlraith, London, 1896). Of his other publications the following may be mentioned: "Die Krankheit des Jahrhunderts," a novel, Leipsic, 1887 ([illegible] ed., [illegible]; Eng. transl., New York, 1895, under the title "The Malady of



Pedigree of the Nones Family

the Century," and London, 1896, under that of "The Malady of the Century"); "Gefühlskomödie," a novel, Breslau, 1891 (Eng. version, New York, 1895, and London, 1896); "Seelenanalysen," Berlin, 1892 (Eng. version, New York, 1896, under the title "How Women Love, and Other Tales"); his four-act drama, "Das Recht zu Lieben" (Eng. version, "The Right to Love," New York, 1894; French version by Albert Bloch in "La Revue d'Art Dramatique," new series, iv.–v.; English transl., New York and Chicago, 1895), produced at the Lessing Theater, Berlin, and on a great many stages in Russia, Italy, etc., 1892.

His "Entartung" (2 vols., 1893; Eng. transl. under the title "Degeneration") soon provoked a very vehement literary controversy. In this work Nordau strives to demonstrate that many authors and artists manifest the same mental characteristics as insane criminals; and that they exhibit traces of "degeneration," which he defines as "a morbid deviation from an original type, and satisfy their unhealthy impulses with pen and pencil."

His "Entartung" (Degeneration).

His drama "Die Kugel" was presented at the Lessing Theater, Berlin, on Oct. 31, 1894; and in 1897 his novel "Drohnenschlacht" was published in that city.

In the following year appeared another play from Nordau's pen, "Doktor Kohn" (3d ed., 1900). This tragedy has for its motive the intermarriage problem. The hero, a young Jewish scholar of high standing in the learned world, is in love with and is beloved by a beautiful, wealthy, and cultured young Christian woman. Nothing can be urged against the marriage except their religious differences. The question presented to *Dr. Kohn* is whether it is right for him to accept Christianity without faith in its teachings. As aids to the solution of the problem he is brought in contact with three typical anti-Semites: an Orthodox ecclesiastic, a corps student, and a pompous military officer.

When Herzl started the Zionistic movement Nordau was one of those who most quickly and ardently responded; and these two at once came to be looked upon as the natural leaders of the movement. Consequently, when the congress was held at Basel in 1897 Herzl was elected president and Nordau first vice-president without question. After the completion of organization Nordau delivered an address on "Die Allgemeine Lage der Juden" ("Officielles Protocoll," pp. 9-20), which thrilled the world.

Three of Nordau's speeches are particularly noteworthy: one delivered in Berlin April 26, 1898, on "Die Gegner des Zionismus"; one in Vienna on "Strömungen im Judenthum"; and one in Paris on "Der Zionismus und die Christen." All of them were published in the Zionistic organ "Die Welt" (Vienna).

Bibliography: Carpenter, *Max Simon Nordau*, in *The Bookman*, i. 157–158 (with portrait); *Meyers Konversations-Lexikon*.

S. M. Co.

NORDEN, JOSHUA D.: English soldier and adventurer; died at Graham's Town, Cape Colony, April 26, 1846. He was field commandant in the Kaffir war and a captain of yeomanry, and commanded the mounted force that was sent against the Kaffirs in 1846. He met his death in the chain of hills skirting Graham's Town, where, accompanied by six of his men, he was moving against a body of Kaffirs. The Kaffirs were in ambush, and a ball from a Kaffir rifle pierced Norden's head. The burghers were obliged to retire, but on the following day they recovered the body of their commandant, which was found in a shockingly mutilated state.

Bibliography: *Jew. Chron.* July 24, 1846.

J. G. L.

NORDHAUSEN: Prussian manufacturing town, in the province of Saxony. The earliest mention of Jews at Nordhausen occurs in a document signed by Rudolph I. of Habsburg and dated Oct. 30, 1290. In the oldest extant statutes of the city, belonging to the year 1300, the Jews are mentioned only in connection with money-lending; the city council tolerated them only because they could not do without them. Still the "Liber Privilegiorum" mentions several Jews who became residents of Nordhausen; as, for instance, the Jew Joseph, 1318; another Jew Joseph, with his son-in-law Abraham, and the Jew Jacob of Elrich, in 1320. In 1323 King Louis the Bavarian declared the Jews of Nordhausen to be his special "Kammerknechte." They had a cemetery outside of the town, on the Franenberg, but the existing tombstones are not older than the first half of the fifteenth century. During the time of the Black Death (1349) the Jews of Nordhausen shared the fate of their brethren elsewhere. Margrave Frederick of Meissen, eager for Jewish money, wrote to the city council of Nordhausen (May 2, 1349) that he had ordered all the Jews on his estates to be burned, and that the citizens of Nordhausen might follow his example. It can not be said with certainty how far this terrible hint was acted upon, although the German documents speak of the Jews as having been "destroyed," and Salfeld's "Martyrologium" indicates that some of them were burned at the stake, their rabbi, Jacob b. Meïr, being among the number. There is also a legend that the martyrs went to the pyre dancing. At any rate, the people of Nordhausen at that time came into possession of much plunder, which was wrested from them partly by the neighboring counts and partly by King Charles IV. In 1350 Charles IV. transferred all the property of the Jews of Nordhausen to Count Henry of Honstein, with the understanding that the citizens of Nordhausen might purchase from the count anything they desired. The king also quashed the proceedings brought against the citizens for the murder of the Jews. On March 9, 1391, King Louis the Bavarian issued an order that the inhabitants of Nordhausen might, by paying a certain sum into the royal treasury, be released from their debts to the Jews. Half of any money which they borrowed from them after that date must be paid into the royal treasury. Further, every Jew or Jewess over twelve years of age was required to pay an annual tax of one gulden pfennig (see Opferpfennig).

The Black Death.

In the fifteenth century several Jews of Nordhausen appeared before the vehmgericht, though its authority was not recognized by the citizens of Nordhausen. In 1439 Abraham of Magdeburg summoned the council and citizens of Nordhausen before the vehmgericht presided over by Judge Manegolt

at Frauenhagen, Hesse. In 1538 the authorities of Nordhausen decreed that: (1) no Jew may appear before the court without an attorney; (2) strange Jews must have an escort and must pay the capitation tax; (3) Jews on the council, who, with their children, are under the protection of the country, shall enjoy the rights granted every citizen, but nothing further. A later decree, of July 14, 1539, orders that the Jews must wear a badge (a brass ring) on the sleeve, that they may stay only in Jewish houses (that is, in the Judengasse), that they may not carry on any commerce without the permission of the burgomaster, and that they may not deal in drugs. A decree of the Collegium Seniorum March 19, 1546, forbids strange Jews the exercise of any trade at Nordhausen. They were subject to arrest and a fine of 12 marks if they came to the city without an escort and without showing their badges. It is narrated that a rich Jew of Nordhausen, named Färber (according to another account, Jochem), in the presence of the deacon of St. Nicolai spoke unseemly words concerning Jesus. The deacon thereupon reported the matter to the chancery, with the result that Färber, with his family, was ordered to leave the city immediately and forever. Still later accounts state that he was required only to pay a fine.

Regulations Against Jews.

Soon afterward the council of Nordhausen, having complained to Charles V. that the usurious dealings of the Jews ruined the citizens, the king granted May 21, 1551, permission to the council to refuse at will to any Jew permanent residence at Nordhausen. This privilege was confirmed later by Emperor Ferdinand Aug. 14, 1559, at Augsburg, with the addition that Jews were forbidden to lend money on any property, whether inside or outside Nordhausen. Thus, Nordhausen Jews were compelled to remove to the neighboring towns, and were permitted only occasionally in Nordhausen, where they were subjected to the vexatious laws against strange Jews. In the same year the council of Nordhausen decreed that its citizens should have no dealings with the Jews and that those of the latter who came into town, whether on foot or on horseback, must wear a circular yellow badge. From that time onward the residence of Jews at Nordhausen depended on the caprice of the council; on very rare occasions some Jewish family was allowed to settle there, but even then their stay was of short duration. Indeed, the town did not admit any Jews to permanent residence as long as it was a free city, and even for some years thereafter Prussia, which annexed the city in 1802, respected its privilege in this regard. Thus it was not until 1807, when Nordhausen became part of the kingdom of Westphalia, that Jews were allowed to settle there. When in 1813 Nordhausen was ceded to Prussia, the Jews resident there became subject to the provisions of the edict of March 11, 1812, which granted the Prussian Jews freedom of residence.

In 1903 the total population of Nordhausen was 28,500, of whom 489 were Jews. The latter have a religious school, a synagogue, a charity society, a poor-aid society (in connection with a literary society), a ḥebra ḳaddisha, and a synagogal singing society.

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J. M. [illegible]

NORDHEIMER, ISAAC: American Orientalist; born 1809 at Mönchsdorf near Erlangen, in Bavaria; died 1842. A very promising Talmudic student, he was educated successively at the Talmudical school at Presburg, then under the personal direction of the famous rabbi Moses Sofer, the gymnasium of Würzburg, the university of the same city, and the University of Munich (Ph. D. 1831).

In 1835 Nordheimer went to New York and was appointed professor of Arabic and other Oriental languages, and acting professor of Hebrew in the university of that city. Soon afterward he became instructor in the Union Theological Seminary. On his way to America he had begun the preparation of a Hebrew grammar on a philosophical basis, the first volume of which he published in 1838, and the second in 1841. The work had great repute. Nordheimer published also "A Grammatical Analysis of Select Portions of Scripture in a Chronologicity" (New York, 1838), and contributed valuable articles to the "Biblical Repository" and a Hebrew concordance (1842, incomplete).

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A. A. R.

NÖRDLINGEN: City in the district of Swabia, Bavaria; till 1803 a free city of the German empire. Like Augsburg, Nuremberg, Würzburg, and other cities of the district, Nördlingen probably had a Jewish population in the twelfth century, although documentary evidence dates only from the thirteenth. A report of a massacre of the Jews in 1290, accepted by Joseph ha-Kohen ("'Emeḳ ha-Baka") and Salfeld ("Martyrologium," p. 181), and entered in the memor-book of the present congregation of Nördlingen, is undoubtedly fictitious, having been invented by the city clerk, Wolfgang Vogelmann, about 1549 in order to free the city from an onerous obligation to the emperor by pretending that their indebtedness was a fine imposed upon the citizens for excesses committed against the Jews 250 years previously (Müller, "Aus Fünf Jahrhunderten," etc., pp. 6–7). The Jewish community, however, suffered terribly from the persecutions under RINDFLEISCH (1298), and at the time of the Black Death (1349). In 1348 Emperor Charles IV. charged Count Albert of Öttingen with the punishment of the rioters, who, in pillaging and murdering the Jewish inhabitants, had destroyed the king's property ("Kammerknechte" [illegible] KNECHTSCHAFT), while the count was to retain the plunder that had been taken from the Jews. Albert and the other members of his family compromised with the city. They declared a debt of 2,000 pounds of hellers which the latter owed to the Jews to be canceled, allowing the city to retain the pounds realized from the sale of the plunder, while the counts themselves received the [illegible] by the Jews, the notes due to such of the latter as were not residents of the city, besides some valuable jewelry,

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among which was a diadem once the property of the Duchess of Bavaria.

More serious was the action taken by the Union of Swabian Cities (Schwäbischer Städtebund) against Nördlingen for the riots of July 29, 1384, during which the Jewish community was wiped out of existence. The banishment of twelve ringleaders from the city was demanded, and as the council would not comply with this order, Nördlingen was expelled from the Union. The city thereupon appealed to King Wenceslaus, who compromised with it upon receiving the sum of 3,500 florins. The city was to retain all property taken from the Jews, and the Union was compelled to restore Nördlingen to membership (May 5, 1385).

Religious fanaticism, stirred up by the Hussite war, and the growing hostility of all the free cities toward the Jews, which characterize the history of the fifteenth century, were likewise felt in Nördlingen. In 1452 they were given one year's notice to leave the city. The order seems to have been complied with; for during the subsequent five years there is no mention of Jews in Nördlingen. Afterward the hostile agitation of the clergy continued, and decrees of expulsion were repeatedly issued and suspensions of the same granted until finally the edict of Oct. 27, 1506, decreed that all Jews should leave Nördlingen by March 14, 1507. This edict was carried out strictly; and except in times of war, as in 1637, 1645, 1646–51, 1672, 1688, 1704, and 1796, when Jews living in the vicinity were permitted to seek temporary shelter in the city, or in similar exigencies, as in 1783, when a fire had rendered the Jews of Kleinerdlingen homeless, no Jew was permitted to reside in Nördlingen until 1860, when Eduard Hochstädter of Deggingen received permission to establish a leather business in the city. In 1870 a congregation was formed, with which those of the neighboring towns of Ederheim (1874) and Deggingen (1879) amalgamated, being reduced in membership by the law of 1861, which granted freedom of residence.

Expulsion.

As everywhere else in Germany, in Nördlingen the Jews were the king's property; but owing to the ineffectiveness of the royal protection they had to make their own arrangements for protection with the city and with the lords of the neighboring estates. Very often the emperor would pawn them; that is to say, he would assign their taxes to certain of his vassals who had rendered him services or had advanced him money. This was repeatedly done by Louis IV. (1314–47), Charles IV. (1347–78), Wenceslaus (1378–1419), and others. In spite of this fact, which involved the abandonment of the king's rights of taxation, the latter made renewed attempts to exact large sums from the Jews on every emergency. Thus Louis IV., who had pawned the Jews in 1324 to Ludwig von Öttingen, assigned to that count in 1345 an additional sum of 500 pounds from Jewish taxes in recognition of services rendered by him to the king. Charles IV., who in 1349 had granted quitclaims to the citizens for robbing and murdering the Jews, demanded 3,600 pounds from the successors of the latter in 1373, when he needed money to buy the margravate of Brandenburg, assuring them that during the next ten years they should not be burdened with new taxes. Such promises, however, were hardly ever kept. King Wenceslaus, who had granted the city quitclaims for the murder of the Jews in 1384, eight years later, when in need of money, granted the council the right to keep Jews, provided the latter paid one-half of their taxes, in addition to the personal tax (Opferpfennig), into the royal treasury. To King Rupert the Jews of Nördlingen paid as "Ehrung" upon his coronation (1401) 50 gulden. His successor, Sigismund, demanded (1414) the sum of 800 gulden for his expenses. To the latter's successor, Albert (1437–39), they had to pay 600 florins as a subsidy for the war with the Hussites. Frederick IV. (1440–93), while kindly disposed toward the Jews, constantly demanded special taxes for the wars which he had to wage against Bavaria (1463), Burgundy (1475), and Turkey (1482). His son Maximilian demanded upon his coronation (1495) an "Ehrung", and one-third of the Jews' property in addition.

Legal Condition.

The Jews had autonomous jurisdiction over members of their own community; but in 1414 they voluntarily resigned this right, probably because of internal quarrels. It was restored to them in 1433. The lending of money was strictly regulated. In 1433 the Jews were allowed one pfennig a week on every gulden lent (34⅔ per cent); but in 1447 this rate of interest was reduced to a half-pfennig (17⅓ per cent). When the clerical agitation grew fiercer various vexatious measures were passed. Thus in 1492 it was decreed that pledges should be received only in the presence of two witnesses; in 1437 the ordinance compelling the Jews to wear yellow badges was strictly reenforced; in 1488 they were fined for holding a dance two days before the festival of the birth of the Holy Virgin, and one Jew was threatened with imprisonment for drawing water from the city well; while in 1495 the notes held by them would not be considered legal in the courts.

Organization.

In the edict of expulsion of 1506, which was confirmed by the emperor as the overlord of the Jews, it was expressly stipulated that no lord should allow the Jews to settle on his estates within 2 (= 10 English) miles from the city; but the counts of Öttingen and the Teutonic knights who owned estates near the city nevertheless received Jews there, without heeding either the city's protest or the imperial edicts. The city thereupon prohibited its citizens from dealing with Jews (1509); but neither this edict, frequently repeated, nor the combined efforts at the Reichstag (1530) of all the free cities to prohibit or to restrict money-lending by Jews were effective. A regulation issued Feb. 18, 1669, which prescribed that all business connected with loans should be transacted in the city hall, where the cash was to be paid, the transactions recorded, and the pledges kept, and that the rate of interest should not exceed 8 per cent for loans above 25 florins and 10 per cent for smaller sums, was frequently renewed (1682, 1706, 1712, 1732). It had, however, hardly more practical effect than the frequent prohibitions of

Later Restrictions.

peddling or of dealing in certain articles (1712, 1721, 1725, 1729, and 1732). While visiting the fairs could not be prohibited, as this right of the Jews rested on a general law for the whole empire, the city of Nördlingen placed various obstacles in the way of the Jews, as, for instance, the prohibition against selling in a booth. An exception was made in favor of the imperial body-physician Löw (Winkler ?), who was permitted to sell his remedies (1664), and of a Dutch jeweler (1786). As a matter of course, Jews visiting the city during the fairs, or on business even for a day only, as well as those who were permitted to reside there temporarily in times of war, had to pay a poll-tax (Leibzoll).

In 1900 the Jews of Nördlingen numbered 408 in a total population of 8,299.

Bibliography: Ludwig Müller, *Aus Fünf Jahrhunderten. Beiträge zur Geschichte der Jüdischen Gemeinden im Ries*, Augsburg, 1900.

D.

NORK, FRIEDRICH N. See Korn, Selig.

NORMANDY. See France.

NORTH CAROLINA: One of the South Atlantic states of the American Union, and one of the thirteen original states. In 1826 Isaac Harby estimated that there were 400 Jews in the state. Its principal town is **Wilmington,** the first Jewish settlers of which were Aaron Lazarus and Aaron Riviera. The former was born in Charleston, S. C., in 1777, and went to Wilmington in early manhood; he was interested in railroad projects. The latter was cashier of the Bank of Fear. In 1852 an organization was effected for burial services, but it was not until 1867 that a congregation was formed, with E. C. Myers as rabbi. This was permanently organized in 1873 under the name of "Temple of Israel." The synagogue was dedicated in 1876, and S. Mendelsohn was elected rabbi. In 1904 he was still discharging the duties of that office. Wilmington has, in addition, a club and a charitable society. Other communities exist at the following places: **Asheville** (two congregations and a cemetery; Philip S. Henry has a large estate, Zealandia, there); **Charlotte** (a ladies' aid society); **Durham** (a congregation); **Goldsboro** (Congregation Oheb Sholom, founded in 1883, and three charitable societies); **Monroe** (a small community, holding holy-day services); **Newbern** (a congregation); **Raleigh** (a cemetery, founded in 1870); **Statesville** (Congregation Emanuel, founded in 1883); **Tarboro** (Congregation Bnai Israel, founded in 1872); **Windsor** (holy-day services).

Bibliography: *Publications Am. Jew. Hist. Soc.* No. 2, pp. 103, 106; Markens, *The Hebrews in America*, pp. 113-114; *American Jewish Year Book*, 5661 (1900-1).

A.

NORTHAMPTON: Capital of Northamptonshire, England. Jews were living there as early as 1180, when it is recorded that Samuel of Northampton, for obtaining a divorce from his wife, owed the king 5 marks. Four years later he made arrangements for the marriage of his son to the daughter of Margaret, a Jewess of London. When Richard I. returned from Germany, in 1194, he issued at Northampton a rescript to the Jews of England for a donum of 5,000 marks to be paid by them, probably toward the expenses of his ransom. Altogether £1,803 7s. 7d. was collected, of which the Jews of Northampton (thirty-six of whom are mentioned) contributed £163 13s. 11d. They were thus second in point of number and fourth in point of contributions of all the Jews of England at that time. The community included Jews who had come from Bedford, Colchester, Nottingham, Stamford, and Warwick.

Northampton was one of the English towns in which an Archa was established, and the Jews had, therefore, the right of residence there down to their expulsion. During the Barons' war (1264) an outbreak against them occurred in the town, by which they suffered severely. In 1279, a boy having been found murdered at Northampton, nine Jews of that town were taken to London, dragged at the tails of horses, and hanged (Ridley, "Memorials of London," p. 15). In 1286 a lawsuit occurred in Northampton with regard to the disposition of a house belonging to Leo fil Mag. Elie Raggant ("Jew. Chron." Nov. 22, 1889). When the Jews were expelled from England four years later, only five names were given as of Jews holding landed property at Northampton which escheated to the king. The community itself held five cottages, a synagogue, and a cemetery, the rental of which was paid to the prior of St. Andrew's. The cemetery was surrounded by a stone wall, probably to protect the bodies from desecration. After the expulsion no Jews returned to Northampton till about 1656, when a small congregation was formed by Russian Jews with a synagogue in Overstone road.

Bibliography: Jacobs, *Jews of Angevin England*, passim; *Tr. Jew. Hist. Soc. Eng.* ii. 48; T. Baker, *Northamptonshire*, vol. i.

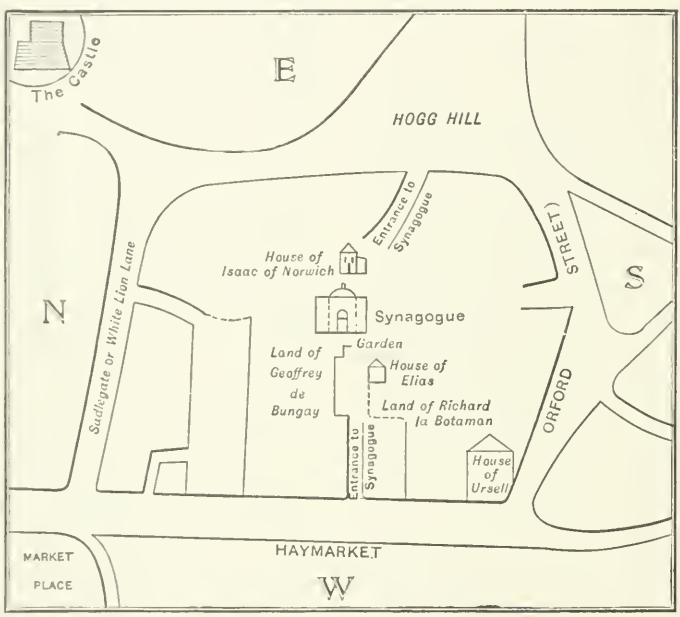
J.

NORTHEIM: Town in the province of Hanover, Prussia. It has a population of 6,695, of whom over 100 are Jews. Jews lived there as early as the fourteenth or fifteenth century, and paid to the council of Hildesheim a semiannual tax ranging from ½ f. (= "Verding" = ¼ mark) to 2 f. Although the dukes of Brunswick had expelled all the Jews from their territory, the municipal council of Northeim in the sixteenth century granted the Jew Abraham protection for three years, beginning with 1556. In return Abraham paid 10 gulden a year. In 1568 Abraham was appointed to furnish silver for the ducal mint, and the duke even granted him the privilege of free trade outside of Northeim. In 1570 the council granted to Abraham's wife Yetgelken, in case her husband died, the right of residence at Northeim for life under the same conditions as were imposed upon him, and in the event of Abraham's death and her remaining her second husband was to be given the same protection. The following year, 1571, Abraham was expelled from the city on suspicion of being in league with a band of robbers.

In 1576 one Moses, called "Mösser," with his wife Anna and his children, was granted the right of residence for six years at first under the same conditions as Abraham, then in consideration of 12 gulden protection money. In 1580 he was granted protection and the right of residence for life, for himself and for any one of his children who should

marry. In return he was required to pay 50 marks, 12 gulden a year, and his share of the city's taxes; his child, on being granted protection, was to pay 17 gulden and a certain annual sum as protection money. Two other instances in which Jews were received at Northeim in that period are known; but in 1591 Duke Heinrich Julius expelled them all from the city, although their periods of protection had not expired. No Jews were found at Northeim between this date and 1607. Then, at the instance of Duchess Elizabeth, three Jews were admitted for ten years in consideration of an immediate and an annual payment. They were commissioned to furnish the necessary silver for the municipal mint, and the rate of interest they were to charge on loans to individuals was fixed.

On March 20, 1608, Duke Heinrich Julius issued a letter of convoy good for ten years to four Jews who wished to settle in the cities of Northeim and Göttingen, the consideration being 7 gold gulden to be paid annually to the ducal treasury. A resolution which was passed by the Hanoverian diet on April 3, 1639, put an end to the residence on the part of Jews at Northeim, and no Jews are found in the town until the time of the Westphalian rule (1809), when two Jewish families settled there. The community is under the rabbinate of Hildesheim, and formerly had its cemetery at Sudheim; now (1904) it has a cemetery of its own and purposes building a synagogue.



Plan of the Jewish Quarter of Norwich.
(From "Transactions of the Jewish Historical Society of England.")

Bibliography: Vennigerholz, *Die Stadt Northeim*; Döbner, *Urkundenbuch der Stadt Hildesheim*, v. 28, 30, 41 *et seq.*, 56; vi. 369, 428, 461 *et seq.*, 485, 522 *et seq.*, 532, 558; Horovitz, *Die Inschriften des Alten Friedhofs der Israelitischen Gemeinde zu Frankfurt-am-Main*, p. 23, No. 252.

D. A. Lew.

NORWAY: Northwestern division of the Scandinavian peninsula. It has a total population of 2,240,032. The census of 1897 counted over 300 Jews there, but their number has since doubled. In conformity with a law which became operative when Norway was united with Sweden in 1814, Jews were forbidden to settle in the country. This medieval law was finally repealed in 1851 through the efforts of a group, headed by the poet Wergeland, although only a small number of Jews availed themselves of the privilege of settling in Norway. Most of these come from Russian Poland, and they enjoy full civic equality. They are engaged exclusively in industrial pursuits and are generally prosperous. The majority live in the capital, Christiania, while a smaller number are in Trondhjem and a few in Bergen. The Jews of Christiania formed originally three minyanim, but the largest and most important two united, under the name "Mosaiske Trossamfund." This congregation, which is supported by voluntary contributions, owns a cemetery and worships in a rented chapel.

D. J. Wo.

NORWICH: Capital town of the county of Norfolk, England. After London, Oxford, and Cambridge, it is the earliest English town mentioned as being inhabited by Jews. The so-called martyrdom of William of Norwich—the first case of blood accusation in Europe—occurred there in 1144. It must have possessed an important congregation very early, as the sheriff of Norfolk paid £44 6s. 8d. for the Jews of Norwich in 1159. The most important person in the community in the twelfth century was **Jurnet of Norwich**, who is said to have married a Christian, Miryld, daughter of Humphrey de Havile. Jurnet was fined 6,000 marks, an enormous sum, while his wife's lands were escheated (Blomefield, "History of Norfolk," iv. 510). This occurred in 1186; but three years later he is found continuing to conduct business, one of the earliest "feet of fine" (title deed) in existence being with regard to a messuage at Norwich which he had purchased from William of Curzon. He paid 1,800 marks for the privilege of having residence in England (Jacobs, "Jews of Angevin England," pp. 90, 94, 97).

During the massacres of 1190 all the Norwich Jews who were found in their own houses were slain (Feb. 6); the remainder had sought refuge in the castle. On the return of Richard I. from Germany, the Jews of Norwich contributed for his ransom to the Northampton donum of March 20, 1194, thirteen of them contributing £88 9s. 4d. The comparative smallness of their number and contribution was doubtless due to the massacre of 1190.

In 1200 an affray took place in Norwich in which a priest assaulted and wounded Abraham of Norwich, who appealed to the court for redress. The great Jewish financier of Norwich, and indeed of all England, in the early part of the thirteenth century was Isaac of Norwich, who in 1218 was fined the enormous sum of 10,000 marks. There is still extant a sort of day-book of his transactions for the three years 1225–27. He is represented in contemporary caricature as king of the money-lenders or demons, with a triple head, showing the wide extent of his influence (see illustration, Jew. Encyc. vi. 628).

In 1234 thirteen Jews were accused of having forcibly circumcised the five-year-old son of a Christian physician (possibly a convert). They paid a fine for respite of judgment; but four years later four of them were hanged at Norwich after having been dragged to the gallows at the tails of horses. In 1237, possibly in connection with this affair, the houses of the Jews of Norwich were twice broken into and burned.

Norwich remained the seat of an Archa down to the expulsion in 1290, on which occasion the king came into possession of bonds to the extent of £20 in money and of corn and wool to the value of £314 13s. 4d. and £311 13s. 4d. respectively. Furthermore, sixteen Jews of Norwich held messuages, which fell into the hands of the king. The community possessed a synagogue of the annual value of 5s., for which it paid 4d. as a land tax.

An unusually large number of deeds relating to the Jews of Norwich exists in the public records, especially at Westminster Abbey, where there are no less than ninety-four Latin deeds and ninety-four Hebrew "starrs" (the latter were published by M. D. Davis; "Shetarot," London, 1888). From these and other documents it is possible to determine the position of the Jewry at Norwich. It extended from Hogg Hill to the Haymarket, and from Sadle Gate to Little Orford street. The synagogue was in the center, and had a cemetery near it and a school at the south end of it. This shows that the English Jews had a separate school system.

A small congregation seems to have existed in Norwich in the middle of the nineteenth century, a synagogue having been erected there in 1848. The present congregation is a small one, numbering (1904) only 158 souls.

Bibliography: Jacobs, *Jews of Angevin England*, passim; *Tr. Jew. Hist. Soc. Eng.* ii. 112–114, 122–130; W. Rye, *Norfolk Antiquarian Miscellany*, i. 222–236, London, 1877; Kirkpatrick, *Streets and Lanes of the City of Norwich*, pp. 29, 48, Norwich, 1899; M. D. Davis, *Shetarot*, pp. 1 218, London, 1888; *Jewish Year Book*, 5665 (= 1905).

J.

NORZI: Italian family, many members of which were distinguished as scholars and rabbis. Probably the family name is derived from the town of Norcia. According to Mortara, there were two distinct families of the name at Mantua—one from Tizzana and the other from Torazzo.

Benjamin ben Emanuel Norzi: Wrote, in 1477, a work on the calendar entitled "Sod la-'Asot Luah"; it is still extant in manuscript (Michael, "Oẓrot Ḥayyim," No. 353; see Wolf, "Bibl. Hebr." i. 252; Benjacob, "Oẓar ha-Sefarim," p. 417).

Eliezer ben David Norzi: Scholar of the sixteenth century, mentioned in the responsa of Moses Provencal. Eliezer's name is connected with the "Perush ha-Tenu'ot," which contains explanations of the geometrical figures of the astrolabe of the "Sefer ha-Shem" of Abraham ben Ḥiyya (see Steinschneider, "Hebr. Bibl." xviii. 98).

Ḥayyim ben Jehiel Norzi: Lived at Mantua in the sixteenth century. Together with the rabbis of Mantua he signed a letter (Responsum No. 8) of Moses Zacuto. He is also a author(?) is invoked by Mattithiah Terni (p. 87b) and by Samuel Aboab (p. 181, see Nepi Ghirondi, "Toledot Gedole Yisrael," p. 111).

Isaac ben Moses Norzi: Talmudist. Lived at Ferrara in the eighteenth century. He was the author of "'Iṭṭur Bikkure Kazir" (Venice, 1733), on a dispute in a case of shehitah brought before the Talmud Torah of Ferrara during the presidency of Isaac Lampronti (Nepi Ghirondi, "Toledot Gedole Yisrael," p. 133; Steinschneider, "Cat. Bodl." col. 1140).

Jedidiah Solomon ben Abraham Norzi: Rabbi and exegete, born at Mantua about 1560; died there after 1626. He studied under Moses Cases, and received his rabbinical diploma in 1585. Toward the beginning of the seventeenth century he was elected corabbi of Mantua, a position which he held until his death. Jedidiah Solomon consecrated the greater part of his life to a critical and Masoretic commentary on the Bible, which was considered a standard work. The author spared no pains to render his critical labors as complete as possible, and to leave the Biblical text in as perfect a condition as thorough learning and conscientious industry could make it. He noted all the various readings which are scattered through Talmudic and midrashic literatures, and consulted all the Masoretic works, both published and unpublished.

To collate all the manuscripts to which he could gain access, and to find the Masoretic work "Masoret Seyag la-Torah" of Meïr ben Todros Abulafia, Jedidiah Solomon undertook extended voyages and lived for a long time abroad. Among the manuscripts consulted by him was that of Toledo of the year 1277 (now known as the Codex De Rossi, No. 782). He compared all the texts of the printed editions and availed himself of his friend Menahem Lonzano's critical labors in connection with the Pentateuch. The work was completed in 1620 and was entitled by its author "Keter Perez." It was divided into two volumes, the first embracing the Pentateuch and the Five Megillot, and the second comprising the Hagiographa and the Prophets with two small treatises at the end—"Ma'amar ha-Ma'arik," on the "Metheg," and "Kelale DeRaD KaFaT," on the six letters and the "Kamez katuf." The work was first published under the title "Mishpaṭ Shai" by Raphael Ḥayyim Basila, who added to it some notes and appended a list of the variations (Mantua, 1742–44). A second edition without the grammatical treatises appeared at Vienna in 1816; the commentary on the Pentateuch alone, with the Hebrew text, was published at Dubrovna in 1804; the commentary on the Hagiographa and the

Prophets, at Wilna in 1820. Jedidiah Solomon's introduction was published by Samuel Vita della Volta in 1819, and republished by Jellinek at Vienna in 1876. A commentary on the "Minḥat Shai" was published by Ḥayyim Zeeb Bender of Babruisk under the title "Or Ḥayyim" (Wilna, 1867).

Bibliography: De Rossi, *Dizionario*, p. 250; Eichhorn, *Einleitung in das Alte Testament*; Rosenmüller, *Handbuch für die Literatur der Biblischen Exegesis*; Steinschneider, *Cat. Bodl.* col. 2357; Fürst, *Bibl. Jud.* iii. 39; Michael, *Or ha-Ḥayyim*, p. 432, No. 951; Fuenn, *Keneset Yisrael*, p. 382.

Jehiel Vidal Norzi: Rabbi at Mantua in the first half of the seventeenth century. Appointed first as overseer of the "shoḥeṭim," he was in 1628 elected a member of the rabbinate, at a time when the community was undergoing many and severe trials (Mortara, in "Corriere Israelitico," 1863, pp. 56 *et seq.*).

Moses ben Jedidiah Norzi: Probably grandson of Moses ben Jedidiah Solomon; lived at Mantua in the seventeenth century. Several consultations of his are found in the "Debar Shemuel" (§§ 328, 329, 341) of Samuel Aboab (Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 247).

Moses ben Jedidiah Solomon Norzi: Rabbi at Mantua; died in 1590. He was the author of a commentary on Middot and of novellæ on Ḥullin, none of which has been published. Abraham Portaleone, in his "Shilṭe ha-Gibborim" (p. 94b), invokes his authority in regard to the weight of a dinar. A letter of consolation, entitled "Iggeret Tanḥumin," was written by Hananiah ben Solomon Finzi to Moses' children at the death of their father (Steinschneider, "Hebr. Bibl." v. 132; see Nepi-Ghirondi, "Toledot Gedole Yisrael," p. 247, where Moses ben Jedidiah Solomon is confounded with Moses ben Jedidiah, who was probably grandson of the former).

Raphael ben Gabirol Norzi: Ethical writer; lived at Ferrara, later at Mantua, in the sixteenth century. He wrote the following ethical works: "Se'ah Solet," in six chapters (Mantua, 1561); "Marpe la-Nefesh" (Mantua, *c.* 1561; Venice, 1571); "Oraḥ Ḥayyim" (Venice, 1579; Amsterdam, 1757; see Steinschneider, "Cat. Bodl." col. 2128; Zunz, "Z. G." p. 254; Fürst, "Bibl. Jud." iii. 40).

Solomon ben Samuel Norzi: Scholar of the sixteenth century. His responsa were published at Mantua in 1588 (see Benjacob, "Oẓar ha-Sefarim," p. 561).

J. I. Br.

NOSE: Anthropologists who consider the nose an important racial index (Topinard, Bertillon, Deniker, and others) in their classifications of varieties of noses have one class which they call "Jewish," or "Semitic"—prominent, arched, and "hooked" noses. It has been pointed out that this Semitic nose appears in ancient Egyptian monuments, in figures representing Semites. On the other hand, some authors show that this form of nose is not characteristically Semitic, because the modern non-Jewish Semites, particularly such as are supposed to have maintained themselves in a pure state, as the Bedouin Arabs, do not possess this characteristic nose at all. Their noses are as a rule short, straight, and often "snub," or concave. Luschan holds that the hook-nose is by no means characteristic of the Semites, and contends that the small number of arched noses that are found among the Jews is due to ancient intermixture with the Hittites in Asia Minor. He shows that other races also, as the Armenian, for instance, who have a good portion of Hittite blood in their veins, have hook-noses.

Among the modern Jews the hook-nose is not as frequently encountered as popular belief and caricaturists would lead one to believe. In the appended table are given figures of the percentage of four varieties of noses—straight ("Greek"), aquiline, or arched ("Jewish," "Semitic"), flat and broad, and "snub," or retroussé:

Country.	Straight.	Aquiline, or Arched.	Flat and Broad.	"Snub."	Number Observed.	Observer.
Jews.						
Galicia	60.1	28.4	4.9	6.6	842	Majer and Kopernicki.
Russia	84.0	2.0	10.0	4.0	100	Blechman.
Little Russia	57.5	26.3	11.4	4.7	438	
Lithuania	55.0	21.7	18.8	4.3	69	Talko-Hryncewicz.
Jewesses.						
Galicia	84.0	4.0	8.0	4.0	25	Kopernicki.
Little Russia	70.9	18.9	6.4	3.4	206	Talko-Hryncewicz.

From these figures it can be seen that the majority of noses in Jews are straight, or what is popularly known as "Greek." Over 60 per cent of the noses of Jews in the table above are of this variety, in some groups exceeding even 80 per cent. "Jewish" or arched noses are in the minority, less than

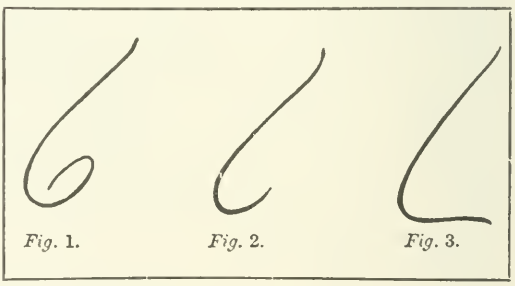


Fig. 1. *Fig.* 2. *Fig.* 3.

25 per cent being of this kind; in Poland, Elkind found only 6.5 per cent of Semitic noses among the Jews in Warsaw; Weissenberg, in South Russia, only 10 per cent; Yakowenko, in Lithuania, 9.79 per cent. The proportion of "snub" noses—from 3 to 6 per cent—is of interest.

A comparison of the statistics of noses in Jews and non-Jews in Russia and Galicia shows that the percentage of straight noses is about the same in both; aquiline and hook-noses are somewhat more frequently met with among the Jews, while "snub" noses are oftener encountered on non-Jewish faces. The "Jewish" nose is thus seen by statistical evidence to be not the one which is prominent, hooked, or arched. The question why artists and scientists have always considered a certain nose characteristic of the Jew has been variously explained. Beddoe claims that it is due to a characteristic tucking up of the wings. Joseph Jacobs concludes that "the

nose does contribute much toward producing the Jewish expression, but it is not so much the shape of its profile as the accentuation and flexibility of the nostrils." From his composite photographs of Jewish faces he shows that when the nose is covered the Jewish expression disappears entirely, and that it is the "nostrility" which makes these composites "Jewish." "A curious experiment illustrates this importance of the nostril toward making the Jewish expression. Artists tell us that the best way to make a caricature of the Jewish nose is to write a figure 6 with a long tail (Fig. 1); now remove the turn of the twist as in Figure 2, and much of the Jewishness disappears; and it vanishes entirely when we draw the continuation horizontally as in Figure 3. We may conclude, then, as regards the Jewish nose, that it is more the Jewish nostril than the nose itself which goes to form the characteristic Jewish expression." Ripley agrees with Jacobs on this point, and concludes that next to dark hair and eyes and a swarthy skin the nostrils are the most distinctive feature among the Jews ("Races of Europe," p. 395).

Jewish "Nostrility."

The relation of the breadth of the nose to its length, known as the "nasal index," has been considered one of the best means of distinguishing the various races of mankind. Those in whom the breadth of the nose exceeds 85 per cent of its height are considered as platyrhine; those in whom the width of the nose is less than 70 per cent of its height are leptorhine; and lastly those races in which the width of the nose varies between 70 and 85 per cent of its height are classed as mesorhine. Measurements of Jewish noses show that they are mostly leptorhine, or narrow-nosed, as can be seen from the following table:

Country.	Nasal Index.	Observer.
Jews.		
Russia	70.00	Blechman.
Poland	62.05	Elkind.
White Russia	59.89	Yakowenko.
South Russia	62.38	Ivanowski.
South Russia	63.00	Weissenberg.
Caucasia	62.72	Pantukhof.
Jewesses.		
Poland	60.71	Elkind.
White Russia	68.28	Yakowenko.
South Russia	62.00	Weissenberg.

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J. M. Fr.

NOSE-RING: The Hebrew word נזם (plural, נזמים) is used for both earrings and nose-rings, but where the latter is referred to the word אף is added (Isa. iii. 21); or it is indicated in another way that the ring is intended for the nose (as in Gen. xxiv. 30, 47, *et al.*). Nose-rings were worn only by women, and the first mention of them occurs in the narrative of Eliezer and Rebekah, where the former gave the latter a golden nose-ring of half a shekel's weight (Gen. xxiv. 47, R. V.; comp. A. V.). That in certain instances golden nose-rings are specifically referred to suggests that nose-rings sometimes were made of baser metals. The nose-ring is mentioned in the proverb, "A fair woman without discretion is like a golden nose-ring in a swine's snout" (Prov. xi. 22, Heb.). That nose-rings were also worn by Jewish women in the time of the Talmudists is evidenced by the regulation forbidding women to wear them on Sabbath in public (Shab. vi. 7). Nose-rings are mentioned in the Mishnah (Kelim xi. 8) as ornaments that are capable of becoming unclean.

E. G. H. M. Sel.

NOSSIG, ALFRED: Austrian author and sculptor, born at Lemberg, Galicia, April 18, 1844. He studied law, philosophy, and national economy at the universities of Lemberg and Zurich (Ph. D.), and then studied medicine for several years at the University of Vienna. After living for some time at Paris he took up his residence at Berlin. He began his literary career with some poetical works in Polish, including "The Tragedy of Thought," a drama (1884); "The King of Zion," a drama (produced at the National Theater at Lemberg, 1887); and "Jesus the Prophet," an epic poem (1892). In German he published the dramas "Göttliche Liebe" (1901), "Die Hochstapler" (produced at the Neue Schau of Berlin, 1902); and the libretto to Paderewski's opera "Manru."

Nossig's scientific works, written in German and chiefly sociological, are as follows: "Über die Bevölkerung" (1885); "Einführung in das System der Sozialen Hygiene" (1894); "Revision des Sozialismus" (1900); "Die Politik des Weltfriedens" (1901); "Die Moderne Agrarfrage" (1902). In the literature of art he has contributed "Aesthetische Studien" (1895), "Die Kunst Oesterreich-Ungarns im Neunzehnten Jahrhundert" (1903), and many essays on the regeneration of the drama. He is recognized in Vienna and Berlin as an authority as critic on art and the drama. His "Praktische Kritik der Lehre Spinoza's" appeared in 1895.

Nossig's work as a sculptor was exhibited at Paris (1899) and Berlin (1900), and attracted much attention. His chief works in this field are "Der Ewige Jude," "Judith der Makkabäer," "König Salomo," and the mask of the Empress Elizabeth of Austria.

Nossig has devoted especial attention to the Jewish question. In this direction he has written: "Versuch zur Lösung der Judenfrage Prags" (1887); "Materialien zur Statistik der Juden" (1887); "Soziale Grundlagen der Judenfrage" (1887); "Sozialhygienische Studien über Juden und Antisemitismus" (1894); "Jüdische Statistik," vol. i. (a collection edited by Nossig, 1903); "Die Bilanz des Zionismus" (1903); and "Das Jüdische Kolonisationsprogramm" (1904).

NOTARIES AND SCRIBES See Scribes.

NOTARIKON (from Latin, "notarius," from "notarius" = "a shorthand writer"): A system of shorthand consisting in either omitting abbreviating the words or in writing only the initial of each word. This system, used by the Romans in their courts of justice for recording the proceedings

of the court (comp. Benjamin Mussafia in his additions to the "'Aruk," *s.v.*), was said by the Talmudists to have existed as early as the time of Moses; and they held that the latter used it in the composition of the Pentateuch. The law concerning notarikon is the thirtieth of the thirty-two hermeneutic rules laid down by Eliezer b. Jose ha-Gelili for the interpretation of the Bible. Still, as Samson of Chinon remarks ("Sefer Keritut," Preface), it was used in haggadic interpretation only, not in halakic matters.

Interpretation by means of notarikon is general in the pre-Talmudic literature, in both Talmuds, in the Midrashim, and in the later commentaries. But the term itself, while frequently met with elsewhere, occurs but once in the Jerusalem Talmud ('Orlah i. 61c), which apparently includes notarikon in Gematria (comp. Frankel in "Monatsschrift," xix. 144). In most of the haggadic interpretations by means of notarikon, this system is referred to as consisting in writing the initials of words. Thus the word פהז (Gen. xlix. 4) is interpreted as being composed of the initial letters of פחזת חטאת זנית = "thou hast been wanton; thou hast sinned; thou hast committed adultery" (Midr. Aggadat Bereshit lxxxii.). The word אנכי, the first word of the Decalogue, is declared to be composed of אנא נפשי כתבית יהבית = "I myself have written [the Torah] and delivered it," or אמירה נעימה בתיבה יהיבה = "a pleasant saying, written and delivered" (Shab. 105a). On Moses' rod were engraved the letters דצך עדש באחב, which are the initials of the Hebrew terms for the ten plagues (Tan., Wa'era, 8). According to R. Joshua (Shab. 104b) if one writes on a Sabbath even a single letter in notarikon—that is to say, indicating by a dot above the letter that it is an abbreviation (comp. Rashi *ad loc.*)—he is guilty of violating the Sabbath just as though he had written a whole word.

Examples.

In other instances notarikon designates the mere abbreviation of words; thus the word ויחלש (Ex. xvii. 13) is interpreted as the notarikon of ויחל וישבר = "he [Joshua] made him [Amalek] sick and broke him" (Mek., Beshallah, 'Amalek, 1). There is also an instance in which notarikon is taken to designate a system of rapid writing in which a whole sentence is omitted when it may be inferred from a sentence which is written. Thus in the commandment "Honor thy father and thy mother, that thou mayest live long" (Ex. xx. 12, Hebr.), where the omission of the sentence "But if thou dost not honor thy father and mother, thou shalt not live long," as it is perfectly understood, is called notarikon (Mek., Yitro, Bahodesh, 8).

Certain rabbis consider it to be a historical fact that the two priests sent by command of the Assyrian king to teach the Torah to the Samaritans had the whole Pentateuch written in notarikon, thus accounting for the variants of the Samaritan text (Pirke R. El. xxxviii.). The heathen also are said to have learned the Torah through their notarii or shorthand-writers, who copied the Pentateuch from the stones on which it was engraved by Joshua after the passage of the Jordan (Sotah 35b; comp. Deut. xxvii. 3-4, comp. "J. Q. R." vii. 361, 564; ix. 520).

Notarikon is one of the elements of the Cabala, although the term itself does not frequently occur, it being generally included, as in the Jerusalem Talmud, in gematria. Its use in the Cabala is more extended; for it serves the double purpose of cabalistic exegesis, in the same manner as in haggadic interpretation, and of forming the names of God. The application to the Cabala of the word חן as an abbreviation of חכמה נסתרה, and the frequent use of פרדס as designating פשט רמז דרוש סוד (= "the literal, the intimated, the homiletic, and the mystic interpretations") are well known. As an example of cabalistic interpretation by notarikon may be given that of the word בראשית as referring to the cosmogonic order ברא רקיע ארץ שמים ים תהום (= "He created the firmament, the earth, the heavens, the sea, and the abyss"); this word is resolved into other sentences also.

In the Cabala.

The use of notarikon in forming the names of God is equally important. Here the initial letters, or the middle letters, or the last letters of words are employed. Thus initial letters of the individual words in the sentence אל מלך נאמן form אמן, the middle letters מלא, and the final letters לבן. Another method is to take the alternate letters of the words in a sentence; for instance, the alternate letters of הנסתרות ליהוה אלהינו (Deut. xxix. 28) form the name הסר תיו אהן (Moses Cordovero, "Pardes Rimmonim," gate xxx., ch. viii.). The best known of such combinations is the prayer of Nehunya b. ha-Kanah beginning אנא בכח, the initials of which constitute the forty-two-lettered name of God.

Bibliography: Bacher, *Terminologie der Aeltesten Jüdischen Schriftauslegung*, s.v.; Frankel, *Mebo*, p. 147b; J. J. Goldberger, in *Ha-Yehudi*, iii. 21, 36, 55; H. Katzenellenbogen, *Netibot 'Olam*, Wilna, 1822; *idem*, in *Ha-Karmel*, iv., 262, 271, 277; Krauss, *Lehnwörter*, s.v.; N. Tarashchanski, in *Ha-Karmel*, iv. 255.

E. C. M. Sel.

NOTHHANDEL: Technical term used in the laws referring to the petty trading of the Jews, which laws aimed to exclude the Jews from such occupations. "Nothhandel" (emergency trade) is defined as the itinerant trade of villages—pawnbroking, dealing in cast-off goods, and cattle brokerage. The Bavarian edict of June 10, 1813 (§ 29), refuses marriage licenses and freedom of residence to Jews engaged in such occupations ("Regierungsblatt," 1813, p. 921; Heimberger, "Die Staatskirchenrechtliche Stellung der Juden in Bayern," p. 183, Freiburg and Leipsic, 1893). The law of the electorate of Hesse of Oct. 29, 1833, which gave to the Jews equal rights with other citizens, exempted (§ 6) those engaged in "Nothhandel" from the benefits of this law. D.

NOTKIN (NOTE), NATHAN: Russian army-contractor and financier; born at Shklov about the middle of the eighteenth century; died at St. Petersburg 1804. He was one of a number of Jews who, notwithstanding a law to the contrary, lived permanently in St. Petersburg. Catherine II. in a letter speaks of them as having lived there for a long time, and as lodging in the house of a minister who had formerly been her spiritual adviser.

Notkin was well thought of by Potemkin, and he

had many dealings with Derzhavin, whose celebrated "Opinion" (see Derzhavin) exerted an important influence on the life of the Jews of Russia. It was probably Notkin's plans for the improvement of the condition of his coreligionists that brought him and Derzhavin together.

Speaking, in his "Opinion," of the necessity of educating the younger generation of Jews, Derzhavin says, "He who suggested this thought to me belongs to the same society." In another place he says, "Only one Jew, Note, Hofrath at the Polish court, presented his project, which I append together with the original reports of the various communities."

Even before his acquaintance with Derzhavin, Notkin had conceived a project for improving the condition of the Jews in Russia; and this project he had communicated to Emperor Paul I. through Count Kurakin. In it he proposed the establishment of agricultural and industrial colonies in the government of Yekaterinoslav and elsewhere. The plan was laid before Derzhavin in 1800, and in 1803 Notkin submitted another scheme either to the emperor or to some member of the Commission on Jewish Affairs. Comparing the projects of 1803 and 1797, it appears that Notkin dealt with the same features of Jewish life in both, but that in his later project he went into greater detail and emphasized the urgent need of raising the intellectual level of the Jewish masses, of which he remained the stanch champion to the end of his life.

By making the government acquainted with the real condition of the Russian Jews Notkin contributed to the reforms of 1804. So identified was he with the interests of his coreligionists that Derzhavin invariably mentioned his name when speaking of the Jews, and Nevachovich called him "the champion of his people." When in 1803 the inhabitants of Kovno petitioned the emperor to expel the Jews from their city, and when, in the same year, the expulsion of the Jews from Smolensk was begun, Notkin again came to the front and wrote to Count Kotschubei in their behalf.

The agitation and discouragement existing among the Jews became known to the emperor, and on Jan. 21, 1803, the minister of the interior, Count Kotschubei, issued a circular letter to the governors of several states urging them to take remedial measures. This was undoubtedly due to Notkin's untiring efforts. The work of the Commission on Jewish Affairs resulted in an enactment which received the imperial sanction on Dec. 9, 1804. Though this enactment was favorable to the Jews, the report made by Derzhavin had been couched in terms distinctly unfair to them, and, as a result, an estrangement between him and Notkin followed (see Derzhavin).

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H. R. J. G. L.

NOTOVICH, OSIP KONSTANTINOVICH: Russian journalist; born in 1849 at Kertch, where his father was rabbi. Notovich studied law at the University of St. Petersburg. During 1873-74 he was publisher and editor of the Russian daily "Novoe Vremya"; after surrendering the editorship he took charge of its feuilleton department and occasionally wrote its leading articles. In 1876 he acquired the "Novosti," a small daily. In his hands this paper acquired great political influence and stanchly defended the Jews against [illegible] attacks. The articles written by him in this paper have been published under the title "[illegible]." Notovich edited a Russian translation of Buckle's "History of Civilization in England" (St. Petersburg, 1874), and has written "[illegible] Ocherk Russkavo Zakonodatelstva o Pechati" (ib. 1873), a review of the Russian censorship and printing regulations; "Nemnozhko [illegible]" ... "Nemnozhko Filosofii" (ib. 1886); "[illegible]" (ib. 1887), esthetic-philosophical essays; and a number of plays—"Brak i Razvod," "[illegible]," "Doch," "Bez Vykhoda," "[illegible]," "[illegible]," several of which were produced at the imperial theaters of Moscow and St. Petersburg.

Early in life Notovich became a member of the Greek Church.

Bibliography: *[illegible]*, St. Petersburg, 1897.
H. R. [illegible]

NOVEIRA, MENAHEM: Italian rabbi of Verona and poet of the eighteenth century. He was a grandson of Hezekiah Mordecai [illegible]. His three responsa are appended to his grandfather's "Pene Yiẓḥaḳ," which he published in Mantua in 1744. He was also the author of "[illegible]" (Venice, 1753), funeral sermons preached in connection with the obsequies of two rabbis of Verona named Pincherle, with some poetical compositions for the same occasions. A copy of his "[illegible] Haskel" (ib. 1756), rules and regulations for the establishment of a free school with a preface, is preserved in the British Museum with his "[illegible] ha Bayit" (ib. 1759), on the dedication of a new Spanish synagogue in Verona. He died suddenly in the synagogue of Verona on a Friday evening while chanting "Lekah Dodi."

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E. C. P. Wi.

NOVGOROD: One of the oldest of Russian cities, on the River Volkhov; it has been in existence since the ninth century. In the first half of the eleventh century the Bishop of Novgorod was Luka Zhidyata (= "the Jew"), whose name is accepted by some scholars as evidence of a Jewish origin. Novgorod carried on an important trade with the Hanseatic League and early attracted the attention of Jewish merchants, who visited Novgorod (and perhaps lived there) as early as the first half of the fifteenth century. During the famine in Novgorod in 1445 some of its inhabitants escaped starvation by selling themselves to Eastern merchants (Besermens) and Jews. The comparatively high degree of culture among the inhabitants of Novgorod, due to intercourse with foreign countries and an early acquaintance with Jews, created there a negative attitude toward Christianity and an atmosphere favorable to the spread of the teachings of Judaism. The religious movement known as the Judaizing Heresy originated in Novgorod in 1471, when there arrived in the suite of Prince

Michael Olelkovich the learned Jew Skhariyah of Kiev (according to some scholars this movement had its origin in Kiev). Skhariyah was aided in the dissemination of the "heresy" by several Jews from Lithuania (Joseph, Moses, etc.). The entire government of Novgorod, according to the census of 1897, contains only 4,740 Jews; the total population of the city is 26,095, but few of whom are Jews. See ALEKSEI; JUDAIZING HERESY.

BIBLIOGRAPHY: Solovyev, *Istoriya Rossiye*, v. 225, Moscow, 1882; *Regesty i Nadpisi*, i., Nos. 188, 190, 201-202, 209-210, 212-214, 221-222; *Buduschnost*, iv. 18.

H. R. S. J.

NOVGOROD-SYEVERSK: Russian town in the government of Chernigov. The town dates its origin as far back as the eleventh century. Jews lived there in the sixteenth century, contributed toward the repairs of the streets, and paid taxes on an equal footing with the burghers. The Jewish butchers, however, were forbidden to compete with the Christians in the sale of meat, and hence sold it only in the yard of the synagogue. In 1648 the town was taken by the Cossacks, and the Jews and Poles were put to the sword. The city has a total population of 9,185, of whom 2,700 are Jews (1897). There are 318 Jewish artisans (1898) and 40 Jewish day-laborers. The general educational institutions afford instruction to 147 Jewish pupils. The charitable institutions include a bikḳur ḥolim and a leḥem ebyonim.

BIBLIOGRAPHY: *Regesty i Nadpisi*, i., Nos. 714, 889, St. Petersburg, 1899; *Russki Yevrei*, 1880, No. 15.

H. R. S. J.

NOVGOROD-VOLHYNSK: Russian town in the government of Volhynia. It has a total population of 16,873, of whom about 9,000 are Jews (1897). The latter are prominent in the commercial affairs of the town, being largely engaged in the export trade. The most important articles of export are butter (valued at 100,000 rubles yearly), skins, eggs, and furniture. The Jews carry on also an important trade in salt and dried fish with Astrakhan and Tzaritzyn. In 1899 there were in Novgorod-Volhynsk 192 Jewish merchants, 412 petty traders, about 1,000 agents and peddlers, 1,158 artisans, 116 day-laborers, and 157 factory employees. The Talmud Torah affords instruction to 130 pupils, and 120 Jewish children attend the city school, which has a total of 420 pupils. The charitable institutions include a Jewish hospital, a dispensary, etc. According to the handbook of the government of Volhynia for 1904, Novgorod-Volhynsk has one synagogue and twenty-two houses of prayer.

BIBLIOGRAPHY: *Voskhod*, 1898, Nos. 11, 26 (with reference to the activity of the Zionists); 1899, No. 55.

H. R. S. J.

NOVOALEKSANDROVSK: Russian city in the government of Kovno. It has (1897) a total population of 6,370, of whom 4,277 are Jews. Among the latter are 445 artisans and 48 day-laborers; 60 pupils receive instruction in the Talmud Torah, 240 in the thirty ḥadarim, and 18 in the private Jewish school (opened 1897). Among the charitable institutions are a bikḳur ḥolim and a loan association for aiding poor Jews. There are in the town one synagogue and five houses of prayer.

H. R. S. J.

NOVOGRUDOK: Russian town in the government of Minsk. The first mention of Jews in connection with Novogrudok dates back to 1484, when King Casimir Jagellon leased the customs duties of the place to Ilia Moiseyevich, Rubim Sakovich, Avram Danilovich, and Eska Shelemovich, Jews of Troki. Novogrudok is next mentioned in two documents of the year 1529. On Jan. 21 of that year the Jews there were made subject, with those of other Lithuanian towns, to the payment of a special military tax. On March 4, in the same year, King Sigismund ordered the waywode of Novogrudok to render all necessary aid to the farmer of taxes Michael Jesofovich in the collection of customs duties throughout the waywodeship. In a document of Nov. 27, 1551, Novogrudok is mentioned among the cities which were exempted from the payment of the special tax called the "serebschizna." In 1559 the city authorities of Novogrudok were ordered by the king to place no obstacles in the way of the Jewish leaseholders Jacob Ikhelovich of Brest-Litovsk and Nissan Khaimovich of Grodno in their work of collecting customs duties. By an edict dated Sept. 24, 1563, King Sigismund ordered the Jews of Novogrudok to settle in the lower part of the town on the streets Wilna and Trumko on the farther side of the castle, and to cease erecting new buildings on the street Podlyaskaya. The Jews were not prompt to comply with the new regulations, for in the following year the burghers of Novogrudok complained to the king that the Jews had failed to remove from houses on the street Podlyaskaya. In response to this complaint the Jews were ordered to pay a fine of 1,600 ducats, and to remove from buildings on that street. In 1565 the customs duties were farmed out to David Shmerlovich and his partners, all Jews of Brest-Litovsk. On July 20, 1576, King Stephen Bathori renewed the charter of privileges of the Novogrudok Jews. Among the prominent merchants of the town at that time was Lazar Shmoilovich.

The Jewish sources give but little information on the history of the Novogrudok community. The gravestones in the old cemetery have been weathered until the inscriptions are no longer legible. Of the older cemetery, on the north side of the city, all traces have disappeared. Novogrudok is mentioned in one of the responsa of Solomon Luria (d. 1575). The prosperity of the community has decreased since the last Polish revolution. Albert Harkavy, the Orientalist, besides other members of that family, was born at Novogrudok. The following rabbis, among others, officiated there during the nineteenth century: David ben Moses (1794-1837; author of "Galya Massekta," responsa, halakic notes and sermons, Wilna, 1848); Alexander Süsskind; Baruch Mordecai Lipschütz (author of "Berit Ya'akob," etc.; d. Shedlitz 1885). Novogrudok has a total population of 13,656, of whom 8,137 are Jews (1897).

BIBLIOGRAPHY: *Russko Yevreiski Arkhiv*, vol. i., Nos. 4, 130; vol. ii., Nos. 104, 184, 196, 202, 222, 249, 268; *Regesty i Nadpisi*; *Ha-Zefirah*, 1887, No. 280.

H. R. J. G. L.

NOVOKONSTANTINOV: Russian town in the government of Podolia; it has a population of

2,855, including 1,825 Jews. There are 245 Jewish artisans and 22 Jewish day-laborers. The nineteen ḥadarim give instruction to 310 pupils. There are three houses of prayer there. In the second Cossack war with Poland (1649) the Cossacks and Tatars, on their way to Zborov, burned a number of towns, among them Novokonstantinov, the Jews and Poles there being put to the sword.

BIBLIOGRAPHY: *Regesty i Nadpisi*, vol. i., No. 934, St. Petersburg, 1899.

H. R. S. J.

NOVOMOSKOVSK: Russian city in the government of Yekaterinoslav; it has a total population of 12,862, including 1,147 Jews. Among the latter are more than 900 Jewish artisans and day-laborers, but Jews form a very slight proportion of the factory employees. The city has eight ḥadarim (70 pupils), a Jewish private school (20 pupils), and general schools (95 Jewish pupils). An anti-Jewish riot occurred in Novomoskovsk in 1883, its immediate cause being a rumor that the Jews were responsible for a burglary in the local church. On Sept. 4 a mob destroyed almost all the Jewish houses; only three of them and the synagogue escaped destruction. After the rioters had been allowed to do all the mischief possible, Cossack troops appeared and arrested them.

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H. R. S. J.

NOVY-DVOR: Village in the district of Grodno. In the sixteenth century Novy-Dvor had a well-organized Jewish community, some of whose members owned farms. There are several documents to show that the Jews of Novy-Dvor came in conflict, at times, with the local priests, particularly in connection with the administration of the oath which the Jews were required to take in legal suits. Thus in 1540 the Jew Khatzka appealed from the decision of the priest Clement, who desired him to take the solemn oath in the synagogue, instead of the common oath, which, in the opinion of Khatzka, the case called for. From the course of the proceedings it appears that Khatzka's son Simon was able to read the Russian documents, and that the case was referred to Queen Bona because of the inability of the common courts to reach a decision in the matter. A census of the inhabitants of Novy-Dvor taken in 1558 shows that the Jews held considerable property on the streets Bazarnaya, Dvortzovaya, and Zhidovskaya, much of the land being devoted to gardening. The Jewish population of Novy-Dvor in 1897 was 500 in a total population of 1,282.

BIBLIOGRAPHY: *Russko Yevreiski Arkhiv*, vol. i., Nos. 236, 243, 282, 303; vol. ii., No. 270; *Regesty i Nadpisi*.

H. R. G. D. R.

NOVY ISRAEL: Name of a Jewish reformed religious party or sect, with tendencies toward Christianity, which arose in Odessa at the end of 1881, and which was originated by Jacob Prelooker, a Russian Jewish school-teacher there. Prelooker's ostensible purpose was "a reformed synagogue, a mitigation of the cleavage between Jew and Christian, and a recognition of a common brotherhood in religion." But he confessed that his secret inspiration was a desire to "unite a reformed synagogue with the dissenters from the Greek Orthodox Church —the Molokans, Stundists, and Dukhobortzy." His writings indicate that his aspirations were more political than religious and that at best he merely represented the vague indignation which is characteristic of the half-educated Russian mind. Prelooker did not possess the learning and the depth of conviction which are indispensable to a successful leader of religious reformation. The "New Israel" movement had but few adherents, even at the time when it was to some extent encouraged by the Russian press and by the government, and before its true nature was discovered. But all traces of the new sect were lost long before Prelooker left Russia and settled in England (1890), where he occasionally lectured on such topics as women's rights, religious philosophy, etc.

Joseph Rabinovich sided with Prelooker in the controversy which the new sect aroused. The former, who stood at the head of a similar movement in Kishinef about the same time, went to Germany later and joined the Protestant Christian Church. This act, according to Prelooker, was characterized by Pobiedonostzeff, the procurator of the Holy Synod, as "ungrateful," because Rabinovich was expected to become a member of the Greek Orthodox Church as a result of the encouragement which he had received from the Russian government. Compare BIBLEITZY, GOSPELS, JESUS, RABINOVICH, JOSEPH; SECTS.

BIBLIOGRAPHY: Prelooker, *Under the Cape and Queen Victoria*, especially pp. 25, 30, 199; Levitas, [illegible]. For a list of Russian writings in regard to the new sect see *Sudebnyi Vestnik Cheski Vhazatel*, St. Petersburg, 1882.

H. R. P. W.

NUISANCE. See NEIGHBORING LANDOWNERS.

NUMBERS, BOOK OF: Fourth book of the Pentateuch. In the Septuagint version it bears the title Ἀριθμοί; in the Vulgate, "Numeri," from the command given by God, contained in the first chapter, to number the children of Israel. In Jewish literature it is known as "Be-Midbar," the earliest rabbis called it "Sefer Wa Yedabber"; to the Talmud its designation is "Ḥomesh ha-Pekudim," "the fifth part, which is called 'Numbers'" (Soṭah 35a; comp. Rashi *ad loc.*).—**Biblical Data:** The Massoretic text contains 1,288 verses in 118 sections, of which 92 end at the end of a line ("petuḥot" = "open") and 66 in the middle of a line ("setumot" = "closed"). It is further divided into 53 weekly lessons ("parashiyyot") for the triennial cycle and into thirty-two weekly sections ("sedarim") for the triennial cycle.

The subject matter of the book falls into three main groups. Ch. i.–x. 10 records the census and the laws given in the wilderness of Sinai; ch. x. 11–xxvii. (with the exception of ch. xv. and xix.) are historical, recording the events that occurred during the wanderings of the children of Israel in the desert; ch. xxvii.–xxxvi. contain laws and ordinances promulgated in the plains of Moab. The book covers a period of more than thirty-eight years, namely, from the first day of the second month of the second year after the Exodus (i. 1) to the latter part of the fortieth year (xxxiii. 38).

Ch. i.: God orders Moses to the numbering of

Sinai, to take the number of those able to bear arms —of all the men "from twenty years old and upward," the tribe of Levi being excepted, and to appoint princes over each tribe. The result of the numbering is that 603,550 Israelites are found to be fit for military service. Moses is ordered to assign to the Levites exclusively the service of the Tabernacle.

Ch. ii.: God prescribes the formation of the camp around the Tabernacle, each tribe being distinguished by its chosen banner. Judah, Issachar, and Zebulun encamp to the east of the Tabernacle; Reuben, Simeon, and Gad to the south; Ephraim and Manasseh to the west; and Dan, Asher, and Naphtali to the north. The same order is to be preserved on the march.

Ch. iii.: Of Aaron's sons and of the death of Nadab and Abihu. Moses is ordered to consecrate the Levites for the service of the Tabernacle in the place of the first-born sons, who hitherto had performed that service. The Levites are divided into three families, the Gershonites, the Kohathites, and the Merarites, each under a chief, and all headed by one prince, Eleazar, son of Aaron. The Levites number 22,000, counting every male a month old or upward. The Gershonites are placed to the west of the Tabernacle, in charge of its woven articles; the Kohathites are placed to the south, in charge of the furniture and of the Ark of the Covenant; the Merarites, to the north, in charge of the heavier material; the number of the first-born males is 22,273, which number exceeds that of the Levites by 273; the excess are ransomed for five shekels each.

Ch. iv.: The numbering of those Levites who are suited for the service of the Tabernacle—those from thirty to fifty years of age—shows: Kohathites, 2,750; Gershonites, 2,630; Merarites, 3,200; altogether, 8,580. How the Levites shall dispose of the material of the Tabernacle when preparing for a journey.

Ch. v.–vi.: Ordinances and laws concerning lepers and other unclean persons who are excluded from the camp; concerning reparation for common sins; concerning an unfaithful wife, her trial by the priest, and her atonement; concerning the Nazarite, and the ceremony performed at the expiration of his vow; the formal blessing of the people.

Ch. vii.: The offerings of the princes of the twelve tribes at the dedication of the altar.

Ch. viii.: The lighting of the candlestick; the separation of the Levites and the ceremony of their consecration; their term of service—from twenty-five to fifty years of age.

Ch. ix.: Deferred Passover sacrifices; the cloud which directed the halts and journeys of the Israelites.

Ch. x.: Moses is ordered to make two silver trumpets for convoking the congregation and announcing the recommencement of a journey; the various occasions for the use of the trumpets; the first journey of the Israelites after the Tabernacle had been constructed; Moses requests Hobab to be their leader.

Ch. xi.: The people murmur against God and are punished by fire; Moses complains of the stubbornness of the Israelites and is ordered to choose seventy elders to assist him in the government of the people; account of Eldad and Medad, of the shower of quails, and of the epidemic at Kibroth-hattaavah.

Ch. xii.: Miriam and Aaron slander Moses at Hazeroth, and Miriam is punished with leprosy for seven days, at the end of which the Israelites proceed to the wilderness of Paran.

Ch. xiii.–xiv.: The spies and the outcome of their mission.

Ch. xv.–xvi.: Ordinances to be observed in Canaan; different kinds of offerings; "ḥallah," or the priest's share of the dough; the atonement for involuntary sins; concerning the man found gathering sticks on the Sabbath-day; the law of fringes (see Fringes); the rebellion and punishment of Korah and his 250 adherents.

Ch. xvii.: Moses ordered to make plates to cover the altar with the two hundred and fifty censers left after the destruction of Korah's band. The children of Israel murmur against Moses and Aaron on account of the death of Korah's men, and are stricken with the plague, 14,700 perishing; Aaron's rod.

Ch. xviii.–xix.: Aaron and his family are declared by God to be responsible for any iniquity committed in connection with the sanctuary. The Levites are again appointed to help him in the keeping of the Tabernacle. Concerning the priestly portions and the tithes given the Levites. The Levites are ordered to surrender to the priests a part of the tithes taken by them. The law of the red heifer.

Ch. xx.: After Miriam's death at Kadesh, the Israelites blame Moses for the lack of water. Moses, ordered by God to speak to the rock, disobeys by striking it, and is punished by the announcement that he shall not enter Canaan. The King of Edom refuses permission to the Israelites to pass through his land. Aaron's death on Mount Hor.

Ch. xxi.: Defeat of King Arad the Canaanite by the Israelites. The Israelites bitten by serpents for speaking against God and Moses. The brazen serpent. The wanderings of the Israelites prior to reaching the valley of Moab. Battles with and defeat of Sihon and Og.

Ch. xxii.–xxiv.: Episode of Balak and Balaam.

Ch. xxv.: The Israelites encamped at Shittim commit abominations with the daughters of Moab and join Baal-peor. A plague carries off 24,000 Israelites. Phinehas slays Zimri.

Ch. xxvi.: The new census, taken just before the entry into the land of Canaan, gives the total number of males from twenty years and upward as 601,730, the number of the Levites from a month old and upward as 23,000. The land shall be divided by lot.

Ch. xxvii.: The daughters of Zelophehad, their father having no sons, share in the allotment. Moses is ordered to appoint Joshua as his successor.

Ch. xxviii.–xxix.: Prescriptions for the observance of the feasts, and the offerings for different occasions: every day; the Sabbath; the first day of the month; the seven days of the Feast of Unleavened Bread; the day of first-fruits; the day of the trumpets; the Day of Atonement; the seven days of the Feast of Tabernacles; the day of solemn assembly.

Ch. xxx.: Laws concerning vows of men and of married and unmarried women.

Ch. xxxi.: The conquest of Midian by the Israelites.

Ch. xxxii.: The Reubenites and the Gadites request Moses to assign them the land east of the Jordan. After their promise to go before the army to help in the conquest of the land west of the Jordan, Moses grants their request. The land east of the Jordan is divided among the tribes of Reuben, Gad, and the half-tribe of Manasseh. The cities built by these tribes.

Ch. xxxiii.: Enumeration of the stations at which the Israelites halted during their forty years' wanderings in the wilderness. While in the plains of Moab the Israelites are told that, after crossing the Jordan, they should expel the Canaanites and destroy their idols.

Ch. xxxiv.: The boundaries of the land of which the Israelites are about to take possession. The land is to be divided among the tribes under the superintendence of Eleazar, Joshua, and twelve princes, one of each tribe.

Ch. xxxv.–xxxvi.: The forty-eight cities assigned to the Levites, and the six cities of refuge. Laws concerning murder and the cities of refuge, and female inheritance.

E. G. H. M. Sel.

——**Critical View:** There is abundant evidence that the Book of Numbers was not written by Moses, and that it was not contemporary with the events which it describes. Throughout Moses is referred to in the third person, and in one passage (xii. 3) in terms which have long been felt to preclude Mosaic authorship. One passage only, namely, xxxiii. 2, lays claim to the authorship of Moses; but this is so closely related to others which are clearly later than Moses, and, indeed, the latest in the Pentateuch, that it is evident he did not write it. It has been abundantly demonstrated that the same great sources, J, E, and P, which furnished material for the other books of the Hexateuch, furnished the material for Numbers also. Even D appears in one passage.

There is no unity of thought or of material in Numbers. Its material may be most conveniently grouped geographically, under which arrangement the following three divisions are obtained: (1) ch. i.–x. 10, which treat of the camp at Sinai; (2) ch. x. 11–xix., which contain accounts of wanderings; and (3) ch. xx.–xxxvi., the scene of which is the plains of Moab.

Ch. i.-x. 10: The first section of the book covers the last nineteen days of the encampment at Sinai. The material all comes from P; but it is not all from one hand. Ch. i. 1, 16, 54 is from P^g, the author of the priestly "Grundschrift," who recorded the command to number Israel, and briefly told how it was accomplished. Verses 17 to 53 give the tribes in a different order from the preceding, and are from the hand of a priestly expander or supplementer, P^s. Ch. ii., which gives the plan of encampment, has still a different order for the tribes, so that Judah assumes the first place. It is generally agreed that this comes from the hand of a still later priestly supplementer. Ch. iii. contains the account of the choice of the tribe of Levi instead of all the first-born of the Israelites. This main narrative from P^g (verses 5–22, 27, 28, 30, 31, 39, 41–45), has been supplemented by P^s (verses 1–4, 23–26, 29–32, 35–38, 40–43, 46–51), with the position of their encampment and some other matters. Ch. iv., a fresh census of adult Levites with a statement of their duties, contains (verse 11) a reference to the golden altar of which there is no mention in Ex. xxx., a supplementary chapter. This is, therefore, from P^s. In all these passages from P^s there are even great elaboration of style and much repetition.

Ch. v., concerning the ordeal provided for a wife suspected of infidelity, comes from a priestly writer possibly older than P^s, whose Carpenter and Harford-Battersby, because he writes as a teacher, designate as P^t. The law in its present form combines two older laws, according to one of which the proof of the woman's guilt is presupposed, while the other regarded it as indeterminate and provided an ordeal to ascertain the truth. For details compare Stade in his "Zeitschrift," 1895, pp. 166 *et seq.*; Carpenter and Harford-Battersby, "Hexateuch," ii. 192; and Baentsch in Nowack's "Hand-Kommentar," *ad loc.*

Amplification of Older Laws.

Ch. vi., on the law of vows, is from the latest source in ch. v., namely P^t. The benediction at the end (verses 22 to 27) is from a supplementary source. Ch. vii., relating to the gifts of the princes of the different tribes, is dated the day Moses finished setting up the Tabernacle, and accordingly follows immediately on Ex. xl. It is regarded as one of the latest amplifications of P^s. One verse (89) is from P^g. Ch. viii., the ceremonial cleansing of the Levites, is from P^s, but it consists of two strata, 1–15a and 15b–26. These cover much the same ground, 15b–26 being later than the other. Ch. ix., on the regulations of the delayed Passover, is likewise from P^s. Ch. x. 1–8 recounts the signals for journeying. It is from P^g. Verses 9 and 10 contain regulations concerning the blowing of trumpets in war and as a memorial. It bears the characteristic marks of the Holiness Code, P^s.

Ch. x. 11-xix.: In the second division of Numbers the sources are more complex, J, E, and P being each represented. It is by no means possible to separate the three strands with certainty. Ch. x. 11–26, describing the departure from Sinai, contains first (verses 11–12) P^s's statement of the departure. This has been amplified (verses 13–28, 34) by P^s. In verses 29–33, 35, and 36 the J narrative, which was interrupted at Ex. xxxiv. 28, is resumed. As in the J narratives elsewhere Moses' father-in-law, who accompanies the Israelites on their way, is called Hobab. Ch. xi. 1–3, narrating the Taberah incident, is plausibly attributed to E because marks of J are wanting and because E elsewhere assigns a similar function to prayer (xxi. 7 and Gen. xx. 7, 17). The story of the quails (xi. 4–15, 18–24a, 31–35, xii. 16) is clearly from J, the style, language, and point of view on his. On the other hand, xi. 16–17, 24b–30 and xii. 1–15 are in each conception of the tent of meeting as apart from the camp, shown to be from E.

Ch. xiii.–xiv., describing the sending out of the

spies, is very complex. J, E, and P are all represented in the story. The following analysis is tentative only: To P belong xiii. 1-17a, 21b, 25, 26a, 32, xiv. 1a, 2, 5-7, 9a, 10, 26-30, 32-39a. According to P, Caleb, Joshua, and ten others went through the land to Rehob in the neighborhood of Lebanon; they reported the people to be of great stature; the congregation murmured; and forty years of wandering were announced.

Complexity of Sources.

From J come xiii. 17b, 18b, 19, 22, 27a, 28, 30, 31; xiv. 1c, 3, 8, 9b, 11-17, 19-24, 31, 41-45. According to J, Caleb and other spies go up to the "negeb" (A. V. "south"), and reach Hebron; they report that the children of Anak are there; the people weep with fear; only Caleb and the little ones are, accordingly, to see the promised land; the presumptuous attempt of the people to go up is defeated. To E belong xiii. 17c, 18a, 18c, 20, 21a, 23, 24, 26b, 27b, 29, 33; xiv. 1b, 4, 25, 39b, 40. The beginning of E's account may be found underlying Deut. i. 22-25. He describes the despatch of twelve men, who reach the valley of Eshcol, cut down some fruit, and take it back to Kadesh, with a report that numerous Nephilim are in the country; the people cry unto the Lord and are directed to march by way of the Red Sea, but they propose to enter the land direct instead.

Ch. xv., on the general law of oblation and on a law concerning fringes on garments, is from P^t, though P^s has interpolated verses 32 to 36, which refer to the man found gathering sticks on the Sabbath. Ch. xvi. is composite: an account by J of how a Judean headed a rebellion against Moses, an E account of the rebellion of two sons of Reuben, and a P^g account of how a number of Israelites murmured against Moses and Aaron have been combined and transformed by P^s into the attempt of Levites headed by Korah to obtain the priesthood. To J belong verses 1d, 13, 14a, 15, 26b, 27c-31, 33a; to E, 1c, 12, 14b, 25, 27b, 32a, 33b, 34; to P^g, 1a, 2b-7, 18-24, 26a, 27a, 35, 41-50; and to P^s, 1b, 8-11, 16, 17, 32b, 33c, and 36-40. Ch. xvii., on the budding of Aaron's rod, and ch. xviii., on the responsibilities and perquisites of the priests, are from the main priestly narrative, P^g. Ch. xix. contains regulations for the purification of those who have touched the dead. Verses 1 to 13, on the ceremonial of the red heifer, is tentatively assigned to P^s; the parallel law in verses 14 to 22 is connected by its title with P^t.

Ch. xx.-xxxvi.: In the third section of the book, ch. xx. 1-13, narrating the strife at Meribah, is mainly derived from P^g, but the reference to Miriam (1b) seems to be taken from E, while 3a, 5, and 8b are fragments of a J account in which Aaron was not mentioned. Verses 14 to 22a, the refusal of Edom to allow Israel to pass through his territory, is combined from J and E. E furnished verses 14-18, 21a, and 22a; J, 19, 20, and 21b. Verses 22b to 29, describing the death of Aaron, is clearly from P^g.

Ch. xxi. is a JE narrative. J supplied verses 1-3 (the devotion of Hormah), 16-20 (the journey from Hormah to Pisgah), and 24b-32 (the conquest of Heshbon and Jazer); E supplied 4b-9 (the origin of the brazen serpent), 11b-15 (the journey to the Arnon), 21-24a (the conquest of Heshbon). Verses 4a, 10, and 11a are a part of P's itinerary, as is xxii. 1.

The story of Balaam (xxii. 2-xxiv.) has been woven together from J and E. The J sections are xxii. 3b-5a, 5c-7, 11, 17, 18, 22-36a, 37b, 39; xxiii. 28; xxiv. 1-25. These sections describe Moab's distress, and the sending of elders of Midian to Balaam, apparently in the land of Ammon (emended text עמין instead of עמו in xxii. 5c). YHWH appears to him by the way, and the ass speaks; Balaam does not practise enchantment, but speaks under the influence of the spirit of God. To E belong xxii. 2, 5b, 8-10, 12-16, 19-21, 36b, 37a, 38, 40, 41; xxiii. 1-27, 29. This narrative describes Moab's fear, and the sending of her princes to Pethor in the east to summon Balaam. Elohim bids Balaam go with them, and he speaks the word that Elohim puts in his mouth. The poems in xxiii. and xxiv. are probably still older than J and E.

Antiquity of Poems in Ch. xxiii., xxiv.

In ch. xxv. it is thought that 1b, 2, 3b, and 4, which narrate whoredom with the daughters of Moab, are from J; verses 1a, 3a, and 5 are an E account of Israel's worship of Baal-peor and its punishment; verses 6 to 15 preserve a kindred account by P^g of a Hebrew's marriage with a Midianitish woman and its punishment. P^s has supplemented this (verses 16, 17) by a command to vex the Midianites. Ch. xxvi., a second census of the Hebrews, is so repetitious that it is clearly from a priestly supplementer. Ch. xxvii. 1-11, concerning the inheritance of daughters when male issue is wanting, is from a similar source. This is also true of verses 12 to 14, which once introduced at this point the P account of the death of Moses that is now found at Deut. xxxiv. 1. Ch. xxvii. 15-23, on the selection of Joshua to lead Israel, is a part of the original priestly narrative of P^g. Ch. xxviii.-xxxvi. are, with the exception of xxxii. 39-42 (a part of J's itinerary), from the various priestly supplementers, P^s. Ch. xxviii. and xxix. contain late regulations for the feasts, differing materially from the P regulations in Lev. xxiii. The reasons which lead critics to assign the treatment of vows in ch. xxx., the itinerary in xxxiii. 1 *et seq.*, and other parts of this material to P^s are the elaborate and repetitious style, and various modifications of earlier priestly material. For details the reader is referred to such works as those mentioned in the bibliography below.

It is clear from a careful examination of the material, when it is grouped as in the above analysis, that the Book of Numbers is a part of the same literary process which produced the Pentateuch. A trace of D (R^d) appears in ch. xiv. 18; so that all four strata of the Pentateuch are present.

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E. C. G. A. B.

NUMBERS RABBAH. See BEMIDBAR RABBAH.

ILLUMINATED PAGE OF THE BOOK OF NUMBERS.

(From a manuscript formerly in the possession of the Duke of [illegible])

NUMBERS AND NUMERALS: The letters of the alphabet were used as numerical symbols as early as the Maccabean period (comp. Numismatics). Whether such a usage was known in earlier times also, whether there existed in Israel, as among kindred nations, special signs for figures, or whether numerical notation was entirely unknown, can not be decided by direct proof. That there were no numerical signs at all is hardly possible. The necessities of daily life require such signs, and the example of surrounding nations could not but have suggested their introduction. For an assumption that there were special signs there is no basis. It must, therefore, be assumed that the numerical value of the alphabet was known in earlier times. The fact that figures are not found in the Bible nor in the Siloam inscription, nor on the Moabite Stone, would not militate against such an assumption. In monumental inscriptions the use of figures might have been avoided for various reasons, while the earlier use of figures in the Bible is rather probable, since the discrepancies in numbers which now exist can thus be best explained. Other considerations strengthen such a hypothesis (comp. Gematria).

Numerical Notation.

The use of alphabetical signs was doubtlessly practically the same as in the Talmud, where numbers higher than 400 are formed by composition, as ת ק (for 500), תת ק (for 900), etc. Such a way of forming higher numbers could not in the end be found other than clumsy, and, therefore, the Masorites introduced the use of the final letters for indicating 500, 600, 700, 800, and 900 respectively; to indicate the thousands the letters representing the corresponding number of units was used. In writing any numerical combination, since the thousands were written before and the units were written after the hundreds and tens (the latter letters of the alphabet), they were easily distinguishable. About 800 C.E. the Jewish scholar Mashallah introduced into the Mohammedan world the use of the so-called Arabic figures (see Harkavy's note to the Hebrew transl. of Grätz's "Gesch." iii. 213), which since then have occasionally been used in Hebrew literature also (Oppenheim, in "Monatsschrift," xiii. 231, 462; xv. 254, 376).

The Hebrew system of counting is, like that of all the Semites and like the Egyptian hieroglyphic system, the decimal, which is a later development of a more original quintal system based on the fingers of one hand (L. Reinisch, "Das Zalwort Vier und Neun in den Chamitischen-Semitischen Sprachen"). The blending of the Semitic decimal system with the Sumerian sexagesimal is found in earliest Babylonian times. But in course of time the decimal system prevailed. A trace of the sexagesimal system may still be found in the use of the number sixty (see below). The use of the fingers for numbering occurs in traditional literature (see Yoma 22a, b). In Talmud and Midrash numbers are sometimes formed by subtraction, as in Latin, French, etc.—for example $100 - 2 = 98$ (Lam. R. iii. 12), $50 - 1 = 49$ (Levias, "Aramaic Grammar," § 111)—the reason for which is not clear.

System of Numbers.

At an early time in the history of man certain numbers were regarded as having a sacred significance or were used with symbolical force, the origin of their symbolism lying in their connection with primitive ideas about nature and God. Such a use of numbers is found also in the Bible, although the Biblical authors were hardly conscious of their origin. In later Jewish literature, however, with Pythagorean doctrines was introduced the use of numbers as symbols, based on their mathematical qualities. The most prominent exponent of the latter custom is R. Abraham ibn Ezra. In cabalistic literature both systems are used. The rhetorical or stylistic use of numbers is largely due to an obsolete symbolism. Even numbers were thought to be unlucky (Pes. 110a). Attempts to find in Biblical numbers references to ideas were made by Aristobulus and Philo, and since their time by many allegorists. Nevertheless, a distinct connection between any given number and a certain idea can not be proved. Among the "thirty-two rules" of the son of R. Jose the Galilean, two refer to numbers—one to gematria, the other, the twenty-seventh, to the symbolism of numbers (see Bacher, "Tannaitische Terminologie," *s.v.* ננד). According to this hermeneutic canon, any number may be explained as corresponding to (כנגד. *i.e.*, "symbolizing") another equal number or sum of numbers. Thus, the "40 days" in Num. xiii. 25 correspond to the "40 years" in *ib.* xiv. 34; and the number 36 in II Chron. xvi. 1 corresponds to three things in connection with which the same number of years is mentioned (Bacher, *l.c.*).

Symbolism of Numbers.

The following numbers occur in Hebrew literature either as symbols or as round numbers:

Two: Used in the sense of "a few" in Num. ix. 22; I Sam. xi. 11; Hos. vi. 2; Ned. 66b (comp. the Talmudic rule, מעוט רבים שנים).

Three: The sacredness of this number is probably due to the fact that primitive man divided the universe into three regions—heaven, earth, and water, respectively represented in Babylonian mythology by the divinities Anu, Bel, and Ea. Its sacred or symbolical use may be illustrated by such passages as I Kings xvii. 21; I Chron. xxi. 12; Dan. vi. 10. Its rhetorical use for a small total is illustrated in Gen. xxx. 36; xl. 10, 12; xlii. 17; Ex. ii. 2, iii. 18, and in Pes. 62b and Yer. Ta'an. iv. 8. Multiples of three are similarly used: **nine,** in Yer. Ta'an. iv. 8; **twenty-one,** in Ethiopic Enoch, lxix. 2; **thirty,** in Slavonic Enoch, xxxvi. 1; **thirty-six,** in Ethiopic Enoch, xc. 1; **three hundred,** in Soṭah 34a; Pes. 62b; Ḥul. 59b, 90b; Yer. Sanh. vii. 19; Yer. Ta'an. iv. 8; **nine hundred,** in Yer. Sanh. vii. 19.

Three and one-half: Represents, according to Gunkel ("Schöpfung und Chaos," pp. 309 *et seq.*), the three and one-half months from the middle of Kislew to the end of Adar—from the winter solstice to the festival of Marduk, the period of the supremacy of Tiamat. The number occurs in Dan. vii. 25, ix. 27, and xii. 7 (Hebr.). In traditional literature three and one-half as a half of seven is frequently used as a round number; see Midrash to Proverbs (ed. Buber, p. 48, note ה ק).

Four: Sacred as the number of the four cardinal points of the compass; denotes completeness and sufficiency. In cabalistic literature its sacredness is

enhanced by the fact that the Tetragrammaton contains four letters. The number is found in Gen. ii. 10; Judges xi. 40; Jer. xv. 3; Ezek. xiv. 21; Zech. i. 18; Neh. vi. 4; etc. The multiples of four used are **twenty-eight** (in the measurement of the curtains of the Tabernacle) and **forty** and its multiples.

Seven: The most sacred number. The origin of its sacredness is found by some in its factors three and four; by others, in its correspondence to the number of the planets; while others assert that it arose from a sacred six by the addition of one. In Judaism its sacredness was enhanced by the institution of the Sabbath. The number occurs in the seven days of Creation, the institution of the seventh year of release, the forty-nine years between the jubilees, the seven altars, the seven lamps, the sprinkling of the blood seven times, etc. (Gen. vii. 2 *et seq.*, xxi. 28-30; I Kings xviii. 43; Deut. xvi. 9; Ezek. xl. 22, xli. 3; *et al.*). Quite frequently it is met with in Apocryphal literature (Ethiopic Enoch, xxi. 3-6, lxxiii. 5-8; Slavonic Enoch, iii.-xx., xxvii. 3, xli. 1; *et al.*); in Talmud and Midrash (Pes. 54a; Soṭah 10b; *et al.*; comp. Lampronti, "Paḥad Yiẓḥaḳ," *s.v.* שבעה). The multiple **fourteen** occurs in Proverbs Rabbah (ed. Buber, p. 92).

Ten: Had a symbolical character in part because it is the basis of the decimal system, and in part because it is the sum of three and seven. Its simplest use is as a round number (Gen. xxiv. 10, 22; Josh. xxii. 14; Judges xvii. 10; *et al.*; comp. Lampronti, *l.c. s.v.* עשרה). A more sacred use is found in the ritual (Ex. xxvi. 1, 16; Num. vii., xxviii., xxix.; I Kings vi., vii.; Ezek. xlv.; II Chron. iv.). Because of this sacred character "ten" is used in apocalyptic symbolism (Dan. vii. 7, 20, 24).

Multiples of ten are used as round numbers: **one hundred** and **two hundred**, in Pes. 64b; *et al.*; **one thousand**, in Ḥul. 97b; Ned. 50b; Yer. Ta'an. iv. 8; **ten thousand** and **two hundred thousand**, in Yer. Ta'an. iv. 8; **one million**, in Yoma 33b.

Twelve: Derived its sacred character from the fact that it is the product of three and four and is the number of the months of the year. There are twelve tribes of Israel and the same number of tribes of Ishmael (Gen. xvii. 20, xxv. 16). The number of many representative men and things was made twelve to accord with the number of the tribes (Ex. xxiv. 4; Num. xvii. 2, 6; Josh. iv.; *et al.*). The number twelve for these reasons entered into Hebrew ritual (comp. Ex. xv. 27; Num. xxxiii. 9; Lev. xxiv. 5; Jer. lii. 20 *et seq.*; Ezek. xliii. 16). As a round number twelve occurs both in Biblical (II Sam. ii. 15; I Kings x. 20) and in post-Biblical literature (see the list of references given by Zunz, "Literaturgesch." p. 601; comp. also Yoma 75b, 77b; Ta'an. 25a; M. Ḳ. 24a; Ḥul. 95).

The multiple **twenty-four** occurs in Lam. R. i. 2; **twenty-four millions**, in Ned. 50b.

Twenty-two: Used as a round number in later literature (Gen. R. lxxiii.; Midr. Shemuel xx.), deriving its significance from the fact that it is the number of the letters in the alphabet (comp. Bacher, "Ag. Pal. Amor." ii. 297).

Forty: Stands in the Bible for a generation (*e.g.*, the forty years of wandering in the desert), hence for any period of time the exact duration of which is unknown (comp. Gen. vii. 4, 12, 17, [illegible] Ex. xxiv. 18, xxxiv. 28; Deut. ix. 9 [illegible] I Sam. xvii. 16; I Kings xix. 8; [illegible]). In later literature forty is [illegible] used as a round number (comp. [illegible] Yer. Ta'an. iv. 8, *et al.*). The multiple **eighty** is found in Yer. Ta'an. iv. 8; **four hundred**, in [illegible] and Bek. 31a; **four hundred and eighty**, in I Kings vi. 1 and Yer. Meg. [illegible]; **eighty thousand**, in Yer. Ta'an. iv. 8.

Sixty: The larger unit of the [illegible] system; used to express an [illegible] (comp. Cant. iii. 7, vi. 8). In [illegible] frequently used as a round number (comp. [illegible] Pes. 94a; B. K. 92a; B. M. [illegible] Ned. 39b; Midr. Teh. [illegible] R. [illegible]). In the Halakah a thing [illegible] mixed with something sixty times [illegible].

Seventy: Has a sacred or symbolical [illegible] because it is made up of the factors seven and ten (comp. Ex. xv. 27, xxiv. 1, 9; Num. xi. [illegible]; Gen. xlvi. 27; Ex. i. 1; Deut. x. 22; [illegible] Dan. ix. 24 *et seq.*). For later Jewish usage compare S. Krauss in Stade's "Zeitschrift," [illegible] 38-43, and Steinschneider in "Z. D. M. G." [illegible] 170; lvii. 474-507, where he deals also with the number **seventy-two**.

Sixty Myriads: Used in later literature to express a very large but indefinite number. It derives its significance from the number of Israelites that went out from Egypt (comp. Lam. R. [illegible] Deut. R. i. 17; etc.). The multiple **one hundred and twenty myriads** occurs in Lam. R. [illegible].

The tendency to indicate [illegible] an undetermined number [illegible] to the use of two definite numbers instead of one indefinite expression. The smaller numbers are paired in this way in the following passages: **one or two**: Deut. xxxii. 30; [illegible] Job xxxiii. 14, xl. 5. **two or three**: II Kings ix. 32; Isa. xvii. 6; Amos iv. 8; Job xxxiii. [illegible] (Sirach) xxiii. 16, xxvi. 19, l. 25. **three or four**: Jer. xxxvi. 23; Amos i. [illegible] Prov. xxx. 15, 18, 21, 29; [illegible] xxvi. 5. **four or five**: [illegible] **five or six**: II Kings [illegible] **six or seven**: Prov. vi. 16; [illegible] **seven or eight**: Micah v. 5; Eccl. xi. 2. In all [illegible] stances the use of a second number [illegible] tion to the fact that the first number [illegible] proximate; hence such an arrangement of numbers is employed in the so-called [illegible] dle (Prov. vi. 16-19, xxx. 15 *et seq.*; [illegible] xxiii. 16; xxv.; xxvi. 5 *et seq.* [illegible]).

Ascending Enumeration.

As an aid to the memory the [illegible] grouped themes of [illegible] cording to numbers [illegible] where various subjects in which the number ten is [illegible] together. Such groupings [illegible] quently in Talmud and Midrash. The entire contents of [illegible] in numerical groups [illegible] ha-Kadosh," and [illegible] det de-R. Nathan," [illegible]

Numerical Grouping.

money generally (Ex. xxi. 11). It was told by weight; therefore, the use of the balance and stone weights was inevitable in all important transactions. Under what shape the precious metal circulated—whether in bars or ingots as in Babylonia, or in rings as in Egypt—is a matter of doubt. The system of weights, if not the weights themselves, was at any rate of Babylonian origin. It was the sexagesimal system, which the pre-Hebraic Canaanites had borrowed from Babylon along with the Babylonic script. The three units of this system were the "kikkar" or talent, the "maneh" or mina, and the shekel or "siclus." A talent was worth 60 minas; a mina, 60 shekels; therefore the talent equaled 3,600 shekels. It is to be noted that "mina" occurs rarely, if ever, in the pre-exilic writings, the only passage in which it appears being I Kings x. 17, which mentions (under Solomon) gold shields of 3 minas apiece. On the other hand, sums expressed in shekels, especially in multiples of 10 shekels (20, 50, 600, etc.), are extremely common; and even the word "shekel" is often omitted; that is to say, it must be understood from the context. The inference is that there circulated large quantities of ingots or rings of silver, weighing either 1 shekel, or a round number of shekels, or a fraction of a shekel (I Sam. ix. 8); but it is to be feared that in several passages of this kind the original reading has been tampered with in a period when the coin which was known as the shekel was in common use.

As to the exact weight of the shekel, mina, and talent in pre-exilic times, and whether or not different standards were used for gold and for silver—these and similar questions are dealt with in the article Weights and Measures. Here it seems sufficient to note that the heaviest stone weights found in Nineveh point to a trade or heavy kikkar of about 60 kilograms, and, hence, a mina of 1 kilogram and a shekel of about 16.80 grams (260 grains). There was also a series of weights having exactly half the value of these, the existence of which can be traced up to the time of King Gudea (about 2500 B.C.). But the Phenician standard, known from later coins, coincided with neither of these, giving a shekel of 224 grains, or 14.51 grams; and it is an open question whether the Hebrew system of weights before the Exile conformed to the Babylonian or to the Phenician scale.

Weight of Shekel.

After the Babylonian captivity the scale of weights was slightly modified in accordance with a new system, which perhaps had originated in Babylonia, but at any rate was in common use among various nations (Greeks, Persians, Phenicians). This system is a combination of the older purely sexagesimal (Babylonian) and the purely decimal (Egyptian) systems. It is prescribed in Ezek. xlv. 12 (Greek text), and implied by Ex. xxxviii. 25-26, that the talent shall be reckoned as formerly at 60 minas, but the mina at 50 shekels only; therefore, 3,000 shekels, not 3,600, equaled a talent. The shekel itself was divided into halves ("beka'"; Gen. xxiv. 22; Ex. xxxviii. 26), quarters, and twentieths (Ezek. *l.c.*), called "gerahs" or grains ("obols" as the Greek version renders the word);

this last division was seemingly a new one. In order to insure uniformity throughout the community, a set of standard weights was deposited in the Temple at Jerusalem, a practise of frequent occurrence in classical times. This is the so-called "holy shekel," which is repeatedly mentioned in the Priestly Code, and was used for weighing not only gold and silver, but also copper and spices (Ex. xxx. 23).

What the weight of the post-exilic shekel was before Greek times is uncertain. The division of the shekel into three parts presupposed by the law of Neh. x. 32 (each citizen to pay yearly one-third of a shekel to the Temple) is not only unusual in monetary systems for silver (elsewhere it is only found at Corinth), but is strangely at variance with the division of the holy shekel into halves, fourths, and twentieths enacted by the Priestly Code. It may be, therefore, that Nehemiah did not know of the holy shekel, and that he reckoned by the Babylonian shekel of 16.80 grams, for which a division into three parts is not out of the question.

One-Third Shekels.

By the time of Ezra and Nehemiah the use of coined money, now widely spread in western Asia, was no longer quite unknown in Judea. To be sure, the Jewish community was neither rich nor independent enough to be allowed by the Persian government to have a coinage of its own; but foreign coins began to circulate in the country, and to supersede little by little the older and more troublesome system of weighing gold and silver. The foreign money consisted in royal Persian and autonomous Phenician coins.

The chief Persian coin was the golden stater or daric (*δαρεικὸς στατήρ*), first struck by King Darius I., Hystaspes (522–485 B.C.). See plate, Fig. 1. It was $\frac{1}{3000}$ of a light talent of rather more than 25 kilograms, its normal weight being 8.40 grams (130 grains), or precisely the half of a Babylonian shekel.

Persian Coins.

The Persian government issued also a silver coin, called by the Greeks *σίγλος μηδικός*, although its weight (5.60 grams, or 87 grains, *i.e.*, $\frac{1}{3000}$ of a talent of 33.60 kilograms) shows it to have been rather a half-shekel than a shekel. Under the then prevailing ratio of 13½ to 1 between gold and silver, 20 *σίγλοι* were worth exactly 1 gold daric, as 20 shillings are worth a sovereign. See plate, Fig. 2. The silver coins issued from about 440 B.C. by the large trading cities of the Phenician and Philistine coast (Tyre, Aradus, Gaza) were staters or shekels based on a heavy talent of about 13 kilograms. Their average weight was 14.40 grams, or 222 grains (about 3 shillings).

The Persian government seems also to have struck in this district, for the pay of the sailors, double shekels of Phenician standard: these are the large silver coins commonly, but without sufficient proof, attributed to the mint of Sidon. See plate, Fig. 3.

Of the three species of coins mentioned above, gold darics are certainly mentioned in the Jewish writings of the time, under the name "adarkonim" (Ezra viii. 27; comp. I Chron. xxix. 7) or "darkemonim" (Ezra ii. 69 = Neh. vii. 70 *et seq.*), in connection with royal gifts or with contributions of the nobles to the Temple treasury. The names seem to be synonymous, although this has been disputed, as well as the identity of either with the *δαρεικός*. However, two similar forms occur together in a Phenician inscription of the beginning of the first century B.C. (Lidzbarski, "Handbuch der Nordsemitischen Epigraphik," p. 425), where the context seems to prove they are synonymous (for a contrary view see E. Meyer, "Entstehung des Judenthums," p. 196). That one or both of these forms should represent the Greek *δραχμη* (half-stater = 100th part of a mina) seems incredible.

A more difficult problem is whether the silver coins used by the Jews in the fifth (latter part) and fourth centuries B.C., especially the shekel in which payment of the Temple tax was to be made, were the Phenician shekel or the Persian *σίγλος*. In favor of the first opinion it has been alleged that, according to the Talmud (Bek. viii. 7; Tosef., Ket. xii.), all sacred taxes were to be paid in Tyrian currency; but there is no evidence as to the age of this decision, and it may as well date from the second as from the fourth century B.C. On the other hand, some time after Nehemiah and before the redaction of Chronicles a text was introduced in the Law (Ex. xxx. 13; a passage alluded to in II Chron. xxiv. 9), calling for a Temple tax of a half shekel per head instead of the third of a shekel decreed by Nehemiah. If this half-shekel be regarded as the Persian *σίγλος* of 5.60 grams, this weight is precisely equivalent to the third of a Babylonian shekel of 16.80 grams, which there is some reason to believe was the rate of the tax levied under Nehemiah. On this hypothesis, the new text would have contained simply a new expression of the terms of the old tax, and therefore would have been unobjectionable. On the contrary, if the shekel intended in Exodus is a Phenician stater (14.40 grams), the new tax (7.20 grams) would have been notably heavier than the Nehemian one (5.60 grams). The possibility of such an increase of taxation might be accepted for the time after Alexander, when the Jews grew richer and silver became more abundant, but not for the precarious condition of the Jewish community about 400 or 350 B.C. However, "sub judice lis est."

Be this as it may, some time or other before the second century B.C. it is certain that the Phenician money standard prevailed among the Jews. This is proved, not so much by the loose equivalents of Josephus, who variously identifies the half shekel with a didrachm ("Ant." xviii. 9, § 1; "B. J." vii. 6, § 6), the shekel with 4 Attic drachmas ("Ant." iii. 8, § 10), and the mina with 24 Roman libræ (*c.* 817 grams; *ib.* xiv. 7, § 1), as by the Gospel text (Matt. xvii. 24) in which two persons pay the tax with "a stater," by the above mentioned passages of the Talmud, and last but not least by the extant specimens of Jewish silver coins. The Temple tax had therefore certainly been raised by this time to the amount of a Phenician half-shekel. The Septuagint, however, almost constantly (for some unknown reason) wrongly translates the Hebrew shekel by *δίδραχμον* instead of by *τετράδραχμον*, which occurs only in Job xlii. 11.

In 332 B.C. the Persian empire collapsed, and

small Jewish priest-state. The Hasmoneans, who had kept the field as freebooters, ably took advantage of the strife among Demetrius I., Alexander Balas, and Demetrius II. to traffic with their military cooperation: in this way Jonathan obtained first the high-priesthood of Jerusalem (153), then the governorship of Judea with the title of *στρατηγὸς καὶ μεριδάρχης* (150), and, lastly (145), three districts of Samaria, and exemption from annual tribute (though not from the "crown" tax). This was equivalent to semiautonomy, the only remains of Seleucid suzerainty being the presence of a Syrian garrison in the Acra at Jerusalem, the obligation of military assistance in case of war, and, lastly, the prohibition of a separate coinage.

The Hasmoneans.

To convert this semiautonomy into complete independence very little was needed. This was the task of Simon, Jonathan's brother and his successor to the high-priesthood (143 or 142). He first obtained of Demetrius II. the total abolition of all taxes levied by the Seleucidæ, including even the crown tax—a grant of such importance that the Jews (at least according to I Macc. xiii. 42) considered it as the definitive shaking off of the infidel yoke—and deeds were henceforth dated from the year of the high-priesthood of Simon. However, the document xiv. 27 *et seq.* shows that concurrently with the year of this high-priesthood the Jews continued to mention the Seleucid year. There is no question of a new "era."

Afterward came the withdrawal of the Syrian garrison (May, 142), then the vote of the people conferring on Simon a hereditary title (Sept., 141), and lastly, in 139–138, the final step—the grant of an autonomous coinage. This came about as follows: Antiochus Sidetes, during the captivity of his brother Demetrius II. (a prisoner of the Parthians), decided to take arms against the usurper Tryphon. Even before setting out on the conquest of Syria, Antiochus, then residing in Rhodes, sent a letter to make friends with Simon. In this letter, the text (or summary) of which has been preserved in I Macc. xv. 1–9, the Seleucid prince (1) confirmed all privileges granted to the Jews, and (2) expressly added the authorization of coinage with their own stamps. The memorable words are: *νὶν οὶν ἱστημί* [I confirm] *σοι πάντα τὰ ἀφαιρέματα* [exemptions from taxes] *ἃ ἀφῆκάν σοι οἱ πρὸ ἐμοῦ βασιλεῖς, καὶ ὁσα ἄλλα δόματα ἀφῆκάν σοι* [crown tax], *καὶ ἐπέτρεψά σοι ποιῆσαι κόμμα ἰδιον νόμισμα τῇ χώρᾳ σου, Ιερουσαλὴμ δὲ καὶ τὰ ἁγια* [the holy precinct, the Temple] *εἰναι ἐλεύθερα.*

First Grant of Coinage Rights.

It is reasonable to suppose that this important concession was not quite spontaneous and had long been petitioned for by the Jews. Nor is it difficult to guess why. Independently of the political prestige which a national coinage would confer on their community, it was a practical necessity for the Jews to have at their disposal silver coins of a half- (Phenician) shekel and one shekel for the easy payment of the Temple poll-tax, fixed "ne varietur" at that rate. Such coins, after the Seleucid occupation of southern Syria, were no longer struck anywhere; the older coins of that value were becoming rapidly

obsolete, and the new Seleucid stater of that weight was yet to come. A further inference is that, so soon as granted, the authorization was acted upon. Therefore there need be no hesitation in attributing to this period (with the majority of numismatists since Eckhel) the famous Jewish silver shekels and half-shekels, many specimens of which have come down, chiefly from two hoards, one at Jerusalem, the other at Jericho. The description of the shekel is as follows:

Obverse: שקל ישראל, in Old Hebrew (vulgo, "Samaritan") characters. A jeweled chalice (vulgo, a pot of manna). See plate, Fig. 5. Above the cup the date, expressed for year 1 by the simple letter א; from year 2 to 5 by the legend יש (*i.e.*, ישנה) ב (or ג, ד, ה), year 2 (3, 4, 5). Of year 4 specimens are rare; and of year 5 only one or two are known. *Reverse:* ירושלים הקדושה ("Yerushalem ha-Ḳedoshah" = "Jerusalem the Holy"); on shekels of the year 1 the legend is simply "Yerushalem Ḳedoshah"); a flowering lily (vulgo, Aaron's rod). The weight was that of the Phenician shekel. The half-shekel differs from the shekel only in the legend of the obverse, which reads, חצי השקל (ḥaẓi ha-sheḳel = "the half-shekel"). Weight: about 7.20 grams. There are no half-shekels of the year 5. A few shekels of the years 3 and 4 are in bronze, but most likely these have been plated. The fabric is rather thick and archaic, in contradistinction to the flattened regal coins of the age; the workmanship is heavy but not rude. See plate, Fig. 6.

These remarkable coins have been variously attributed to the time of Ezra, of Alexander the Great (by De Saulcy), of Gabinius (by Unger), and of the first revolt against the Romans (66–70 C.E.). This last opinion, first advocated by Ewald ("Gött. Nachrichten," 1855, p. 109) and Schürer, was revived in 1887 by T. Reinach, and thereupon adopted by several numismatists (Imhoof, Babelon, Kennedy). But the arguments in favor of this late date, although specious, are not convincing, and the theory fails in the chronology; for the revolt lasted scarcely four years, and there are shekels of the year 5. Therefore the older and more probable ascription must be retained.

As to the precise date of the shekels, *i.e.*, to which year B.C. their "year א" corresponds, and as to the exact meaning of the inscribed dates—whether years of Simon's priesthood or years counted from an era—much doubt is entertained. For the identification of "year 1" three dates have been proposed: (1) 143–142 B.C., the year of Simon's accession, when this manner of dating was inaugurated, according to I Macc. xiii. 42; (2) 141–140, when his power was declared hereditary (Merzbacher's view); (3) 139–138, when the grant of coinage was made by Antiochus Sidetes. The first of these opinions is indefensible, as it involves an absurdity, namely, that Simon not only began coining while he was still forbidden to do so, but left off as soon as the privilege to coin was granted him. Of the two other views preference must be given to the latter. That the concession of coinage suggested a new era is not improbable, and it satisfactorily explains the interruption of the coinage after the year 5 (135–134), when John Hyrcanus was besieged in Jerusalem.

Date of Coins.

Before leaving the subject of shekels a warning must here be issued against forged specimens of this coin. These are very numerous, and have been so since the Renaissance. Most of them are, however, easy to detect, by the clumsiness of the design (which transforms the chalice into a censer), by the absence of date, and by the use of square Hebrew characters, quite unknown not in that period alone, but in the whole range of Jewish numismatics. The counterfeits are also of a larger module than the real ones, and are cast, not struck. Specimens of false shekels were known to Villal-

Counterfeit Shekels.

Counterfeit Shekel.
(From an old print.)

pandus (1604) and perhaps even to Melanchthon (1552) (see G. Hill in the "Reliquary and Illustrated Archæologist," Oct., 1902).

After Antiochus Sidetes had recovered his father's realm he quarreled with the Jews, who refused to pay tribute for the districts they had seized beyond the limits of Judea proper. He did not attack them seriously before the death of Simon (Feb., 135 B.C.), who was succeeded by his son John Hyrcanus. The war which then ensued terminated with the capitulation of Jerusalem, most likely in 134 or 133. Already before the siege, Antiochus had annulled all his concessions to the Jews (I Macc. xv. 27); therefore, inter alia, the right of coining silver. Of course, this decree was not revoked after the surrender of Hyrcanus; and so there was an end of Jewish silver coinage. That the Jews did not resume it under Alexander Jannæus, when the Seleucid suzerainty had practically disappeared, can be accounted for by the fact that the Seleucidæ now struck for their Syrian possessions coins of Phenician weights, and, moreover, that from 126 onward the city of Tyre, having obtained its autonomy from one of the contending Seleucidæ, began to coin a new series of staters (see plate, Fig. 8) of the same Phenician weights, well suited for the use of the sanctuary. See plate, Fig. 7. These are undoubtedly the "Tyrian coins" recommended by the Talmud for the payment of the sacred tax. However, if the Jewish high priests (who soon assumed the title of kings) were no longer allowed to coin silver, they received the much less significant right to coin brass—a right which they availed themselves of until the end of the Hasmonean dynasty.

These Hasmonean brass coins are usually of small size, of types borrowed from the contemporaneous coinages of Syria or Egypt; but they strictly conform to the Jewish law (*i.e.*, they exclude all animal representations). They were issued in the name of the reigning prince and sometimes also of the Jewish community ("ḥeber"). Others interpret this word as denoting the senate or the people. The legends are at first purely He-

Brass Coins of Hasmoneans.

lowed (as some other petty kings of his time) to strike silver coins, but, like the Hasmoneans, had to be content with a copper currency. His brass coins are of variable size and bear uniformly the Greek legend ΒΑΣΙΛΕΩΣ ΗΡΩΔΟΥ. Some of them have a regnal date (ΛΓ, that is, "year 3"; see plate, Fig. 15) and a monogram ⅁ expressing their value, *τρίχαλκον* (whether the *χαλκοῦς* was, as elsewhere, the eighth part of an obol is doubtful). The types conform to the Jewish law: palm, wreath, cornucopiæ as under the preceding dynasty; further, tripod, helmet, acrostolion, caduceus. The opinion that small bronze coins bearing the type of an eagle and a much-defaced legend belong to Herod is open to doubt.

Coins of the Herodians.

After the death of Herod his dominion was divided between his sons. Judea proper fell to the lot of Herod Archelaus, who was content with the title of ethnarch. His brass coins are as varied as those of his father, and the types are similar. The legend reads: ΗΡΩΔΟΥ ΕΘΝΑΡΧΟΥ. See plate, Fig. 16. In the year 6 C.E. he was deposed and exiled to Vienne in Gaul, Judea being thenceforth governed directly by Roman procurators, under the supervision of the legate of Syria. To this régime there was, however, a short exception, from 40 or 41 to 44 C.E., when the emperor Claudius conferred Judea upon Herod Agrippa I., a grandson of the great Herod. This Agrippa had already been invested by Caligula with the two tetrarchies (capitals: Tiberias and Panias) which had been respectively assigned after Herod's death to his other two living sons (Antipas and Philip), and which were now vacant. He therefore united once more under his scepter almost all the dominions of his grandfather, and was allowed to assume the title of king. His Jewish coins—brass, of course—bear the types of an umbrella (a royal emblem in the East) and three ears of corn; their style is ΒΑCΙΛΕΩC ΑΓΡΙΠΠΑ; and the date, year 6, is reckoned from 37 C.E. See plate, Fig. 17. Of the many varieties of bronze coins struck by Agrippa for his non-Jewish possessions, of the coins of his uncles Antipas and Philip, and of those struck later (till about the year 95) by his son Agrippa II., who inherited their tetrarchies, detailed mention need not be made here. It will suffice to present a specimen of this series and to observe that a great many of these provincial coins do not conform to the Jewish prohibition against representations of living creatures, but present portraits of the prince himself or of the reigning emperor. See plate, Fig. 18.

From 6 to 40 C.E. and again from 40 to 66 Judea, as has been seen, was governed by Roman procurators. During this period — which witnessed the birth of Christianity—the silver currency in Palestine consisted chiefly in (1) Tyrian staters (shekel or sela), which ceased, however, to be struck in 56; (2) debased Attic tetradrachms (about 220 grains) with Greek legends, struck by the Roman government at Antioch for the use of the Syrian Greek-speaking provinces; (3) similar debased drachmas struck at Cæsarea in Cappadocia; (4) Roman denarii, considered as equivalent to the (debased) At-

Roman Coinage.

tic drachmas (about 20 cents). Of gold coins, only the Roman aureus is of importance. Its legal value was 25 denarii, and its intrinsic value almost exactly a sovereign (five dollars).

For local use the procurators issued small bronze coins, similar in style to those of the Hasmonean and Idumean dynasties. In fact, it seems that in Judea, as in Egypt, the emperors wished to be considered simply as successors of the former kings, and therefore continued the local coinage as a matter of course, avoiding anything which could give offense to the national feeling and to the religious prejudices of Jewish workmen. The brass coins in question have the name of the reigning emperor (sometimes of another member of the imperial family) and a regnal year; but they have neither an imperial effigy nor figures of living creatures. The usual symbols are found: ear of corn, palm-tree or branch, cornucopiæ, "diota," covered vase, "lituus" (curved trumpet), wreath, etc. The coin of which an illustration is given on plate (see Fig. 19) was struck under the authority of Pontius Pilate in the eighteenth year of Tiberius (35 C.E.). These coins were probably reckoned as quadrantes ($\frac{1}{4}$ of a Roman as; consequently $\frac{1}{64}$ of a denarius). Other denominations of copper coins in use at this period were: (1) the "lepton," worth half a quadrans (Mark xii. 42) and therefore identical with the "peruṭah" of the Mishnah (Ḳid. i. 1 *et seq.*); (2) the "assarion" ("issar"), which, according to the Mishnah, was worth $\frac{1}{32}$ of a denarius (or drachma), and therefore identical with the old "dichaleus," but different from the Roman as ("issar iṭalḳi"), which was worth $\frac{1}{16}$ of a denarius.

Coins of the Revolt.

In Sept., 66, the Jews, exasperated by the misgovernment of the Roman procurators, took up arms. The great rebellion lasted, as is well known, four years; it was crushed under the ruins of the Temple of Jerusalem in Aug., 70. Has it left any numismatical records? No coins struck during the first Jewish insurrection are mentioned either in heathen or in Talmudic texts, and, as has been shown, there is good reason for abandoning the view which assigns to that period the silver "shekels" (and half-shekels) "of Israel." Of brass coins, however, the following may with some likelihood be attributed to the Zealots, during the protracted siege of Jerusalem:

(1) Numerous small coins with Jewish types. *Obverse:* Vine- or fig-leaf. *Reverse:* A two-handled vase. Legend: חרות ציון ("Herut Ziyyon" = "liberty of Zion"). שנת [ושלוש] [or שתים] ("Shenat [or "Shalosh"] Shetayim," "year 2" [or 3]). Year 1 is not represented. The new era most likely began Oct., 66. See plate, Fig. 20.

(2) Larger coins with types referring to the Feast of Tabernacles or Booths: *Obverse:* Etrog (lemon) between two lulabs (bundles of twigs). *Reverse:* Palm-tree or cup between two baskets (or on some specimens a cup). Legend: לי-גאלת ציון ("Li-Ge'ullat Ziyyon" = "deliverance of Zion"). שנת ארבע ("Shenat Arba" = "year 4"). The cup variety has no further inscription; but on the palm-tree specimens is found a mark of value, חצי ("Ḥaẓi" = "half") on the larger size, רביע ("Rebi'a" = "quarter") on the smaller. The word to be understood is most likely "shekel." These coins were therefore meant to stand for halves, quarters (and perhaps sixths or eighths?) of shekels. They were tokens or siege money issued during the last convulsions of besieged Jerusalem.

Of these two categories the first has been assigned to the Vespasianic period by De Saulcy; the second, to the same period by Garrucci. This opinion, although not unanimously accepted by numismatists (especially as concerns the second class), seems to prevail more and more; and the present writer sees no reason for dissenting from it.

Roman Commemorative Coins.

The triumph of Rome over the Jews was commemorated in Roman numismatics by numerous coins of Vespasian, Titus, and Domitian, of which the commonest types show a female captive (Judea) seated or standing at the foot of a palm-tree or trophy (see plate, Fig. 21). In another series Victory inscribes the name of the emperor on a shield, which she supports against a palm-tree. The legend is "Judæa Capta" or "Devicta." Another coin deserving notice is the large brass one of Nerva with the inscription "Fisci Iudaici Calumnia Sublata" (see plate, Fig. 22); it shows that after the destruction of the Temple the Jewish poll-tax (didrachma) was claimed for the treasury of Jupiter Capitolinus in Rome. This vexatious imposition was accompanied with many investigations and calumnies, the suppression of which (though not of the tax itself) is here commemorated. Lastly, there is the brass coin of Hadrian (struck in 130) to celebrate his visit to Judea: "Adventui Aug[usti] Iudææ." See plate, Fig. 23.

Coins of Bar Kokba.

In 133 the Jews of Palestine made a supreme effort to regain their independence, or at any rate their right to the free exercise of their religion. This second and last revolt lasted three years, and was quenched with great difficulty in floods of blood, the fortress of Bethar being the last to yield (135). The chief of the insurgents, Bar Kokba, is called in heathen documents "Barco Chebas" (= "son of the star"); in Jewish, "Bar Kozeba." Both give only the patronymic of this bold adventurer, leaving one to guess his proper name. In contradiction to the first revolt, the second revolt is expressly stated by the Talmud to have left monetary records. Say the Rabbis: "The second tithe can not be paid in a coinage which is not current, like the coins of Kozeba or of Jerusalem [the old shekels ?] or that of the former kings [the Seleucidæ ?]" (Tosef., Ma'as. Sheni, i. 5; comp. Yer. Ma'as. Sheni i. 2; B. Ḳ. 97b). Coins of Bar Kokba are still extant in large quantities; a large number of them was discovered near Hebron. They may be divided into the following classes:

(1) *Silver coins* (twenty-four varieties, according to Hamburger). These are invariably restruck on Roman denarii, Græco-Roman drachmas of Cæsarea (Cappadocia), or Attic tetradrachms of Antioch. The original types and inscriptions are still sometimes discernible under the new orthodox dies; the original coins bore the figures of emperors from Galba to Hadrian. On the smaller coins (denarii, drachmas) the types are of the usual sort (see plate, Fig. 24). *Obverse:* Wreath, bunch of grapes. *Reverse:* Flagon, palm-branch, lyre, pair of trumpets. The legend on the obverse reads: "Simon" (usually spelled שמעון); on the reverse, שנ לחרות ישראל ("Shenat Shetayim le-Herut Yisrael" = "year 2 of the liberty of Israel") or simply "Le-Ḥerut Yerushalayim" (= "liberty of Jerusalem"). A single coin of this class (belonging to the Marquis de Vogüé) bears the date "year 1" ("Shenat Aḥat li-Ge'ullat Yisrael"; On the obverse the name here is not "Simon," but "Eleazar ha-Kohen" (= "Eleazar the priest").

There are also a few hybrid specimens, combining by mistake a die of Simon with one of Eleazar. There can be no reasonable doubt that Simon is the proper name of Bar Kokba or Kozeba, who (at least from the second year of the revolt) was the undisputed chief of the Jews, with almost kingly powers. Indeed, he

Coins of Restitution

To sum up: Omitting the distinction of types, and counting by Æ 4 small silver coins, and by Æ 8 large silver, the following list shows the authorities in whose names the coins of the second revolt were issued:

Year 1	Eleazar	Æ 4, Æ.
	Jerusalem	Æ 8.
	Simon Nasi	Æ.
Year 2 and 3	Simon	Æ 4, Æ 8, Æ.
3 current.	Jerusalem	Æ 8, Æ.

With these coins Jewish numismatics comes to an end. The Roman colonial coins of Ælia Capitolina, the pagan town built on the site of Jerusalem, do not belong to the subject, nor do medals with Hebrew legends struck on divers occasions after the Restoration.

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T. R.

NUN: Fourteenth letter of the Hebrew alphabet. The name signifies "fish," and perhaps indicates the original shape of the letter (see ALPHABET). The "nun" has two forms, one (נ) for the beginning or middle of a word and one (ן) for the end. It is a liquid lingual letter, but its pronunciation is greatly helped by the nose, and therefore in certain cases it is now pronounced with the nasal sound of the French "n." It interchanges with the other liquids ל and ר. It is one of the servile letters, being used as a prefix to form the first person plural of the imperfect in all conjugations, and to form the "nif'al." When followed by "shewa" it is, if initial and radical, regularly dropped (so in the imperative and infinitive of many verbs); if at the end of a syllable, it is generally assimilated to the following consonant. Its numerical value is fifty. On the "inverted" nuns see JEW. ENCYC. viii. 368.

T. M. SEL.

NUNES, HENRIQUE (ENRIQUE): Judæo-Portuguese convert to Christianity; born in Borba, Portugal; died July, 1524. After being baptized in Castile, he entered the service of the inquisitor Lucero. His hatred toward his former co-religionists was so well known that King John III. of Portugal called him from the Canary Islands in order that his advice might be had in connection with the introduction of the Inquisition. At Santarem the king ordered him to insinuate himself among Neo-Christian families as a Jew in order that he might gather evidence as to their religious convictions. After having acted as spy among the unsuspecting Neo-Christians at Lisbon, Santarem, and other places, he reported to the king, advised him as to the most effective way to combat Judaism among the Maranos, and supplied him with a list of those who, under the seal of secrecy, had admitted their attachment to Judaism. He denounced even his own brother, and told the king that he had called the latter to Castile in order that he might be educated as a good Catholic, but that the young man had returned to Lisbon to live there as a Jew.

As soon as the Maranos discovered that Nunes was a spy they plotted to get rid of him. At Valverde, near Badajoz (or, according to other sources, on his return from Spain, whither he had been sent by the king on a mission to Charles V.), he was stabbed by two Maranos disguised as monks—Diogo Vas of Olivença and Andreas Dias of Viana. These two were tortured in order to extract information from them as to their accomplices, and were then executed. Nunes, who had received the appellation of "Firme Fé," was revered as a saint, and people ascribed marvelous healing powers to his tomb.

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D. M. K.

NUNES, ROBERT: Jamaican magistrate; born in Montego Bay, Jamaica, Dec. 12, 1820; died at Falmouth, Jamaica, Jan. 31, 1889. Originally destined for the medical profession, he studied under Doctors Spence and Gordon for three years. He then spent some time in England completing his education, and finally, on returning to his native

island, embarked on a commercial career. Nunes entered vigorously into the political life of Jamaica, and took a very active part in the cause of retrenchment. In 1850 he started a paper called the "Political Eagle," which subsequently became known as the "County Union." Soon afterward Nunes left Montego Bay for Falmouth, where he became partner in the firm of D. N. Wetzlar & Co., agents of the Colonial Bank. In 1863 he was elected representative of the parish of Trelawny in the House of Assembly, and in 1864 was appointed custos of the parish. In 1876 he resigned the custosship, and in 1885, having declined reappointment to that office, became senior resident magistrate of the parishes of Trelawny and Hanover, which position he retained till his death.

Nunes filled several other appointments in his parish, *e.g.*, those of consular agent of the United States, vice-consul for Spain, and vice-consul for Norway and Sweden.

Bibliography: *Jew. Chron.* Feb., 1889.

J. G. L.

NUNES DA ALMEYDA, MANUELA: Spanish poetess; born in London; mother of Mordecai Nunes Almeyda, the patron of the Spanish poet Daniel Israel Lopez Laguna. Together with her two gifted daughters, Benvenida Cohen Belmonte and Sara de Fonseca Pina y Pimentel, wife of Manuel Fonseca Pina, she wrote Spanish verses on Laguna's work.

J. M. K.

NUÑES-TORRES, DAVID: Ḥakam and editor; born probably at Amsterdam; died in 1728 at The Hague. He was preacher of the societies Abi Yetomim and Keter Shem-Ṭob of Amsterdam until called to The Hague as ḥakam of the Spanish-Portuguese community there. He is lauded as Talmudist and preacher. He had a large library, which was sold at public auction Aug., 1728, soon after his death, and the catalogue of which, frequently cited by Wolf in his "Bibliotheca Hebræa," was printed at The Hague in the same year. He published six sermons in Portuguese ("Sermoẽs," Amsterdam, 1690); the Hebrew Bible, with and without commentary (*ib.* 1700); and, with Solomon Judah Leon, new editions of the Shulḥan 'Aruk (1697–98) and the Yad ha-Ḥazaḳah (1702).

Bibliography: De Barrios, *Abi Yetomim*, p. 42; idem, *Keter Shem-Ṭob*, p. 156; *Thesaurus Epist. Lacrozian*, ii. 230, Leipsic, 1743; Wolf, *Bibl. Hebr.* iv. 809; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 106; *idem*, in *Monatsschrift*, xiii. 317 *et seq.*

S. M. K.

NUÑEZ: Marano family, of which the following members are known:

Beatriz Nuñez: Burned, at the age of sixty, at the auto da fé held in Madrid July 4, 1632.

Clara Nuñez: Martyred at Seville together with Francisco Lopez, son of the physician Joseph Lopez, who was himself burned a few years later. Daniel Levi de Barrios wrote an elegy in memory of her.

Isabel Alvarez Nuñez. See Alvarez, Isabel Nuñez.

Violante Nuñez and **Helena Nuñez** (of Gradis): Sentenced by the Inquisition to imprisonment and the galleys for life on July 4, 1632, at Madrid.

Bibliography: *Auto de la Fé Celebrado en Madrid 1632*, pp. 14 *et seq.*, Madrid, 1632; Barrios, *Govierno Popular Judayco*, p. 45; Kayserling, *Sephardim*, pp. 262 *et seq.*, 264.

J. M. K.

NUÑEZ, MARIA: Daughter of the Portuguese Marano Gaspar Lopez Homem and Mayor Rodriguez; lived in the sixteenth and seventeenth centuries. In order to escape the Inquisition, Maria, with her brother Manuel Lopez and her uncle Miguel Lopez, determined to emigrate (about 1590–1593). They accordingly sailed for Holland, but their vessel was captured by an English ship, the captain of which, an Englishnobleman, was so enamored of Maria's beauty that he proposed marriage.

In London the comment upon her unusual beauty excited the curiosity even of Queen Elizabeth, who summoned Maria to her presence and drove with her through the streets of the capital.

Maria persistently rejected all proposals of marriage, even from persons of rank, and asked only that she and her companions be allowed to continue their journey to Holland. Finally she arrived safely in Amsterdam, where she was soon joined by her mother, and by her brother and sister, Antonio and Justa. Maria and her sister married their cousins Manuel Lopez Homem and Francisco Nuñez Pereyra; the latter (d. Feb. 14, 1625, in Amsterdam) afterward adopted the name of David Abendana. Their mother, Mayor Rodriguez, otherwise known as Sara Abendana, died Sept. 16, 1624.

Bibliography: Barrios, *Casa d. Jacob*, p. 5; Koenen, *Geschiedenis der Joden en Nederland*, p. 142; De Castro, *Keur van Grafsteenen op de Nederlandsch-Portugeesch-Israel. Begraafplaats te Ouderkerk aan den Amstel*, pp. 50 *et seq.*; Kayserling, *Sephardim*, p. 107; Grätz, *Gesch.* ix. 479.

D. M. K.

NUÑEZ (RIBIERO), SAMUEL: Marano physician of the eighteenth century; born in Lisbon. He belonged to a distinguished family in that city, and was a physician of great eminence. Although a court physician he was ultimately denounced to the Inquisition; and he and his family were arrested as heretics and thrown into prison. Subsequently, his medical services being needed, the prisoners were liberated on the condition that two of the officers of the Inquisition should reside with the family, to guard against their relapsing into Judaism. The physician had a very elegant mansion on the banks of the Tagus; and he constantly entertained some of the first families in Lisbon. Under romantic circumstances, while one day giving a dinner to invited guests, he arranged with the captain of an English brigantine for himself and family to be conveyed to England. The plan was successful. The party arrived in London, and soon afterward Nuñez and his family set sail for Georgia, a place much talked of about that time. He proceeded with others to Savannah, arriving there one month after the settlement of the place, in 1733 (see Georgia). The arrival of this Jewish colony was not viewed with favor by the trustees; and although Oglethorpe, the governor, invited their attention to the valuable offices of Nuñez, they, while directing the governor to offer the physician a gratuity for his professional services, insisted that all grants of land should be withheld from the Israelites. Nuñez had brought

[illegible] funds were [illegible] to the colony; and [illegible] of the Gerkeh [illegible] by the trustees [illegible] Savannah. His absence must, [illegible] have been of short duration, for his name [illegible] appears in the records of the trustees, [illegible] that six farms were al- [illegible]

[illegible] the [illegible] of Mordecai Manuel [illegible] of New York.

[illegible]

G. L.

NUÑEZ VAES, ISAAC JOSEPH: Rabbi at [illegible] Italy, died before 1788. A follower of [illegible] he was highly respected by his contemporaries for his knowledge and his piety. He published "Sefer Yizhak" (Leghorn, 1766), novellæ to the treatise Yoma, with comments and emendations to the "Tosefot Yeshanim" to Yoma. The second [illegible] containing novellæ to the treatise [illegible] together with a treatise on the prayers, especially on the "Shemoneh 'Esreh," was taken from [illegible] work "Bet Yizhak," which discussed a portion of the legal code "Orah Ḥayyim," and was [illegible] by his son Jacob, with the [illegible] under the title "Ḥedwat Ya'aḳob" [illegible]

[illegible] *Shem ha-Gedolim*, ii. 16, 140; Nepi- [illegible] *Yisrael*, p. 132; Zedner, *Cat.* [illegible] Fürst, *Bibl. Jud.* iii. 41 *et* [illegible]

M. K.

NUÑEZ-VAES, JACOB: Editor and rabbi of Leghorn, Italy; died there about 1815; son of Isaac Joseph Nuñez-Vaes, and pupil of Isaac Nuñez [illegible]. David b. Raphael Meldola wrote an elegy in his memory (Leghorn, 1815). Nuñez Vaes, besides publishing the second part of his father's "Sefer Yizhak," edited a double commentary on the Pentateuch by the tosafists and by Judah b. Eliezer, under the title "Da'at Zekenim" (*ib.* 1783; reprinted at Ofen, 1831, by Aaron Kutna, rabbi of Tolna, Hungary), as well as the "Sefer ha-Makria'" of Isaiah di Trani the Elder (*ib.* 1779) and various other works.

[illegible] *Toledot Gedole Yisrael*, p. [illegible] *Cat. Bodl.* No. 3449, 5596, add. lxxxii.; [illegible] *Cat. Rosenthal. Bibl.* p. 910.

M. K.

NUREMBERG: Most important commercial city of Bavaria. According to Wagenseil ("De Civitate Norimbergica," p. 71), Jews were living in Nuremberg as early as the beginning of the twelfth century. A tombstone bearing the name of Elijah b. [illegible] dated Oct. 12, 1129, is said to be still in existence (comp. Zunz, "Z. G." p. 405, and note 10). The most earliest tombstones still existing bear the dates 1273 and 1298. Legend declares that the Jews [illegible] Nuremberg to Henry V. in 1106, but the historical fact is that he merely took the castle (comp. Arnulus, "Regesten," p. 97). They are said to have purchased the favor of Emperor Lothar by the payment of large sums of money and to have sought refuge from persecution in the imperial castle in 1136.

At the end of the twelfth century the Jews were accused of having desecrated the host. The local memor-book refers to the persecutions under Rindfleisch. Moses ben Eleazar ha-Kohen calls the tragedy of Aug. 1, 1298, when 698 Jews were slain, the final act of the fifth millennium ("Maḥzor Saloniki," kinah 48, reprinted in Salfeld, "Martyrologium," pp. 343-345). Entire families perished, including R. Jehiel b. Menahem ha-Kohen with his wife Hannah and three children. It is recorded that a certain Jeremiah b. Isaac survived thirteen relatives, slain there, for twenty years. In the same year the emperor Albert issued an edict permitting the Jews to place themselves under imperial protection by payment of a certain tax.

Emperor Henry VII. issued an edict in 1310, forbidding the Jews, on pain of expulsion from the city, to sell meat to Christians in the Christian slaughter-houses. Jews and Christians were not allowed to bathe together. Jews were not permitted to purchase eggs or live animals before nine o'clock in the morning; they were not permitted to engage in any trade, and their commerce was greatly restricted. In Nuremberg, as elsewhere, the Jews were driven to engage in usury, but they were not permitted to take more than two heller in the pound a week from citizens, or three heller from strangers.

Restrictions by Emperor Henry VII.

Worse befell them under Ludwig the Bavarian. The citizens wished to enlarge the city, but were prevented from doing so by the ghetto; they therefore petitioned the emperor, who decreed, in 1315, that any Jewish houses that were an obstacle to the extension of the city might be forthwith demolished. The ground on which the houses stood was taken from the Jews without compensation. In 1322 their taxes were pledged to the burgrave Frederick IV., who protected them to some extent. About 2,000 Jews, including 212 Jewish citizens, were at that time living in the city. They had come from forty-five different places in Germany, but chiefly from Neustadt, Ansbach, Freystadt, and Baireuth. A foreign Jew was not allowed to remain in the city longer than from one to four weeks (with the exception of a student), under penalty of a fine of one gulden per day. A Jew living in the city and desiring to become a citizen was required to take an oath of loyalty to the justice and the council of Nuremberg. Quarrels among Jewish citizens were adjudged according to Christian and municipal laws. Purely Jewish affairs were adjudicated before the "Judenmeister" and the council appointed by him. A Jewish citizen who wished to surrender his citizenship was forbidden to go outside the limits of the city on pain of a fine of 1,000 gulden, was required to pay the tax for the following year, and was not permitted to take any more pledges in the city; if he still retained a pledge or owned real estate he had to transfer it to a reputable Jew. In 1347 Charles IV. imposed a tax of 200 pounds heller upon the Jews of Nuremberg, payable in the city, to be devoted to furnishing wood for the castle in case of the emperor's presence there.

Legal Status.

In the same year an edict was issued ordering the demolition of the synagogue and of some Jewish houses to make room for the Marienkirche. The Jewish citizens of Nuremberg had to pay 1,600 gulden to the burgrave, to the Bishop of Bamberg, and to Arnold of Seckendorf, receiving in return a plot outside the city that had been the scene of a conflagration. Images of saints were affixed to the houses erected on the site of the Synagogue and Jewish homes in order to wipe out all memories connected with the Jews. On the outbreak of the war between Charles IV. and Günther of Schwarzburg, in 1349, the Jews sided with the patricians, and, on Charles IV. proving victorious, were punished by being expelled from the city (though their expulsion lasted only for three years, 1349–52); a number perished at the stake (Dec. 5, 1349; a list of them is given in Salfeld, "Martyrologium," pp. 219–230).

The Synagogue Demolished.

On May 2, 1352, Vischlein the son of Masten, Semelin the son of Nathan of Grefenberg, and Jacob the son-in-law of Liebetraut appeared before the council requesting to be received again as citizens, declaring that, in return, they would remit all debts the citizens owed them and would sell all houses held in pawn; they agreed to settle only where the citizens permitted, and asked merely to be protected against the nobility. The council being satisfied with these conditions, an imperial edict was received, on May 26, 1352, permitting the Jews to settle in the city, while the emperor agreed henceforth not to pledge the taxes and imports of the Jews. But after a short time he pledged the Jews' tax to Berthold Haller for 1,500 gulden, to Paulus von Pensenstein for 2,000 gulden, and to Peter von Wartenberg for 300 gulden. Eight years later one-third of the Jews' tax was pledged to the city, which agreed in return to protect the Jews for fifteen years. In 1371 this agreement was extended for twenty years, the entire Jewish tax being pledged to the city, which in return was to pay 400 gulden a year into the imperial treasury.

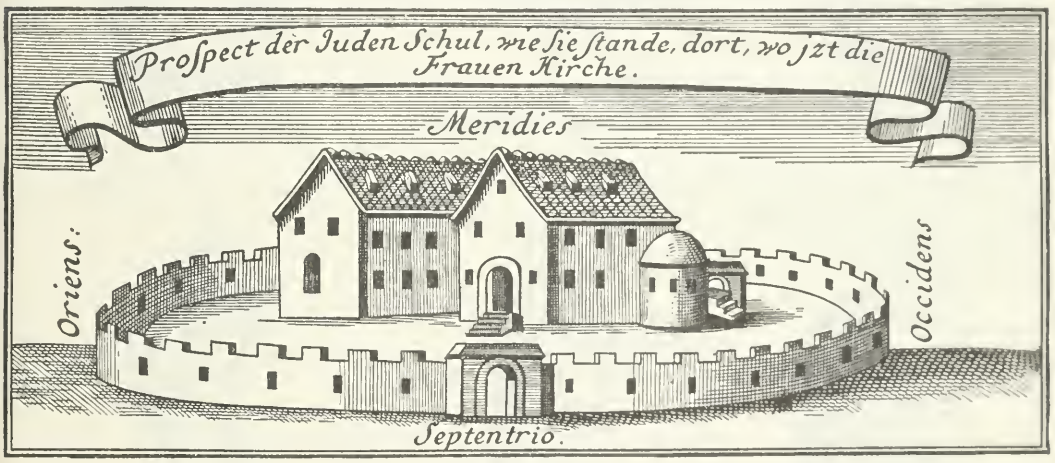
In the Fourteenth Century.

The Jews fared much worse under the short, oppressive reign of Wenzel. In 1385 all of them were imprisoned without cause, and were released only on paying a ransom of 80,986 gulden. The emperor then took the Jews' tax away from the city, giving it to Berthold Pfinzing for 3,000 florins. Jews were forbidden to sell their property in any manner, and on the death of a Jewish citizen one-half of his estate went to the imperial treasury and the other half to the city.

In 1451 a synod convened at Bamberg, in the presence of the papal legate Cardinal Nicholas, and decided, among other things, that the Jews of Nuremberg should no longer be allowed to engage in commerce, but might take up trades again on condition of wearing a yellow ring fastened to their outer garment, and a red peaked hat, which could be exchanged for a red cap, while the women were obliged to face their veils with blue material. A foreign Jew staying temporarily in the city had to wear the "gugel," a hood with ends that hung down his back. This time, apparently, the council sided with the Jews, for it sent two embassies to speak for them, one to the pope and one to the burgrave Frederick VI. The envoys explained to the pope that usury would be taken up by the Christians; to the burgrave that the Jews were entirely impoverished, and were unfitted by hunger and illness to engage in any trade. The burgrave promised to intercede, and when he went to Rome, a little later, he succeeded in inducing the pope to recall some of the decrees issued against the Jews of Nuremberg. They were then permitted to engage again in the money-brokerage business, but only for a certain time.

Papal Decree of 1451.

Apart from the sums which were taken from them without cause, the Jews were obliged to pay every tenth pfennig of their income into the imperial treasury, one-half on Walpurgis day and the other half at Michaelmas. Each Jew, also, had to pay a coro-



OLD NUREMBERG SYNAGOGUE.
(From Andreas Würfel, "Historische Nachrichten von der Judengemeinde zu Nürnberg," 1775.)

homage tax on the day of coronation of a new ruler. Every Jew [illegible], furthermore, had to pay the

Taxation.

Opferpfennig—one gulden a year per head for Nuremberg amounting to [illegible] gulden a year—and the so-called "[illegible]" ([illegible] shilling) on the "[illegible]" day and on Michaelmas which every Jew paid into the imperial treasury in token of complete subjection. Apart from the wood-tax, mentioned above, the Jews also furnished straw mattresses,

COSTUMES OF NUREMBERG JEWS.

(From Andreas Würfel, "Historische Nachrichten von der Judengemeinde zu Nürnberg," 1775.)

feather-beds, bolsters, covers, cloths, and dishes when the emperor was present at the castle.

The synagogue, which was torn down to make room for the Marienkirche consisted of two one-story buildings surrounded by a wall—one structure serving as a dwelling for the rabbi; when this wall was torn down corridors and buildings are said to have been found under it, which formerly were filled with goods. The second synagogue is said to have been at Wunderburggasse, No. 6. A Talmud Torah and a so-called "gymnasium" were connected with it. An office was in the court; in a cabinet in this building there was a board with a Hebrew inscription stating that a Jew

The Old Synagogue.

was once beheaded there. Below this office was the tomb of a rabbi who was said to have been killed by a steer.

When the congregation had outgrown this synagogue the community sought permission, in 1406, to build another, but was forbidden, though even foreign Jews were permitted to erect within the city limits tabernacles for the festival days. The rabbi officiated as principal of the school, and even scholars passing through the city were permitted to teach; Jacob Weil received such permission, as did also Jacob Levi (MaHaRIL; responsum No. 151); a certain R. Israel and R. Koppelmann taught side by side. But controversies frequently broke out among the teachers, as in 1383, between the rabbis of Nuremberg and R. Mende of

Rothenburg, the former even going so far as to forbid children to study under R. Mende, on pain of a fine of 100 gulden for every child and loss of citizenship. Another quarrel may be mentioned—between R. Simelin of Ulm and the rabbis Seligmann, Lasen, and Gershom, which was decided by Jacob Weil. When it was planned to introduce the ritual of Nuremberg into the synagogue of Ulm, R. Simelin signed the agreement, but he refused to carry it out afterward, whereupon Jacob Weil sentenced him to entreat the public pardon from the almemar at morning prayer, first at Nuremberg and then at Constance. When a quarrel broke out between the rabbis of Nuremberg, Weil refused to listen to the suit, and the council was obliged to appoint Gottschall Ganz and two assistants to hear it.

Disputes of Rabbis.

The following rabbis of Nuremberg are mentioned: Jehiel ben Menahem ha-Kohen (d. 1298); Abraham ha-Kohen of Frankfort (d. 1298); Mordecai ben Hillel (d. 1298); Meïr b. Uri (d. 1345); Süssmann and Gershom (at the time of the Black Death); Jacob Levi, teacher of Jacob Weil (1425–56); R. Israel, R. Koppelmann, David Sprintz (15th cent.); Jacob Pollak (from 1470). The following are mentioned as "Lehrmeister": Haimann (son of Kaufmann of Bamberg), who was allowed only twelve pupils (1381); Jacob Meister Meïr of Frankfort (1383; also cantor); Isaac of Salzen (1395); Isaac of Wörth (1435; teacher of children).

Rabbis and Teachers.

The following cantors are mentioned, in addition to Jacob Meister: Michael von Weye (1396–1402); Wolfel Vorsinger (1425); Moses Sangmeister (1461).

The rabbi presided at the communal council, which was elected every year after Whitsuntide. This council consisted of five members, who pledged themselves, on entering upon their office, not to reveal any of the matters discussed. The council fixed the tax-rate, which, however, could not exceed ten gulden a year. The meetings were held in the office of the council, and the documents were signed by the rabbi and two "parnassim," while the remaining two members acted as treasurers. The council had general jurisdiction over the internal affairs of the community, including questions of marriage and inheritance; it kept account of the prescribed 100 cakes of salt which every Jew was required to have in his possession, on pain of a fine of ten pfennig for each cake lacking. Money matters were adjudged before the district court. In criminal cases the Jews were under the general laws of the state. Several of these cases are mentioned, together with the punishment inflicted. In 1363 a certain Joseph was hanged, but to the outside of the gallows, to indicate that the criminal was not a Christian. Similar sentences are mentioned—in 1420, 1430, 1436, and 1440. In 1436 several Jews were hanged for procuring and lechery. In 1440 the "Schulklopfer" was accused of being a dangerous alchemist, and sentenced to imprisonment and branding on the forehead. In 1467 eighteen Jews were burned on the Judenbühl, on the charge of having murdered four Christian children.

Internal Organization.

In especially difficult cases an oath was required. This ceremony always took place in the synagogue; the person taking the oath stood with his face toward the east and his right hand up to the wrist in the roll of the Pentateuch; then God was invoked, and the curse of fire, with all the other curses in the Bible, were called down upon his head if the oath were a false one. This oath, which was generally taken in a suit with a Christian, was composed in 1478 and printed for the first time in 1484 (quoted verbatim in Barbeck, "Gesch. der Juden in Nürnberg," pp. 24–26). See Oath.

The slaughter-house was regarded as the property of the community; after the return of the Jews to Nuremberg in 1352 it was situated in the present Judengasse formerly South, No. 1107, S. The communal bath was used by Christians as well as Jews. In the beginning of the fourteenth century the cemetery was situated outside the city, but the enlargement of the latter between 1350 and 1427 brought the cemetery within the corporate limits. It covered so much ground (a consequence of the diseases which ravaged the city in the years 1367, 1407, and 1437) that it blocked the way of the Christians to their gardens.

Communal Buildings.

In the second half of the fifteenth century an increasing number of attempts were made to convert the Jews. John of Capistrano preached at Nuremberg, and the Jews were compelled to attend his sermons. They were forced also to listen to the Dominican friar Schwarz, who undertook to convince them by proofs from their own writings. In consequence the relations between the citizens and the Jews of Nuremberg grew more strained. The wealthy citizen Antonius Koburger had the anti-Jewish work "Fortalitium Fidei" (Nuremberg, 1494) printed at his own expense in order to arouse hatred among the educated against the Jews. The council, which numbered among its members at that time the famous humanist Willibald Pirkheimer, decided to send a petition to the emperor requesting permission to expel the Jews. Emperor Maximilian, who was at that time at Freiburg, issued a decree (June 21, 1498) permitting the citizens of Nuremberg to expel the Jews, because (1) their numbers had greatly increased through immigration, (2) they had engaged in much usury, (3) they had entered the dwellings of other people, and (4) had aided suspicious persons, leading to thieving and crime. In the same decree the emperor transferred the property of the Jews to the city, or rather to the imperial bailiff Wolfgang von Parsberg. The houses of the Jews were sold to the city for 8,000 gulden, and the synagogue and the dance-hall for 350 gulden. The buildings in the cemetery were either burned or torn down; a street was laid out across the cemetery, and most of the tombstones were used as foundation for a road 65 feet wide by 279 feet long. The day of the exodus was first set for Nov. 6, 1498, then for Candlemas, Feb. 2, 1499, and finally for Lætare Sunday, 1499. The exiles were accompanied by an armed escort on account of the insecurity of the roads. Most of them settled at Neustadt, the residence of the widowed Margra-

The Preaching Friars.

Expulsion, 1499.

New Synagogue at Nuremberg.

Jews during their stay in the city were issued in the years 1721, 1723, 1732, 1774, 1777, 1780, 1787, and 1791. The desire is apparent in all these to admit the Jews to the city, although under the most severe conditions; for evident reasons, since the "lebendiges Geleite" system alone brought in an average revenue of 3,589 gulden a year.

The first Jew permitted to settle in Nuremberg after the expulsion in 1499 was the lottery agent Simon Wolfkehle, at the beginning of the nineteenth century. In 1824 a Jewish girl named Caroline Levi was permitted to stay in the city to learn fancy-work. In 1839 Joseph Wassermann, who was a veteran soldier and was employed in the postal service as driver, was permitted to live in the city. The year 1852 saw the first divine services, held on the occasion of the great festivals, permission having been given only on the condition of their being observed without noise. In 1857 the Jews of Nuremberg formed themselves into an independent community of six members. The first rabbi was elected fifteen years later, when M. Levin of Zurich was called to Nuremberg as the first preacher; he organized the community and its school affairs. The temple was dedicated on Sept. 8, 1874, in the presence of the burgomaster Stromer, one of whose ancestors had persecuted the Jews while burgomaster of Nuremberg in the fourteenth century.

Resettlement.

The community at present (1904) numbers 6,500 members in a total population of 261,083; its rabbi (since 1882) is Dr. B. Ziemlich. Among its institutions may be mentioned the Unterstützungs- und Armenverein, the Israelitische Männer-Wohltätigkeitsverein, the Lazarus und Bertha Schwarzsche Altersversorgungsanstalt, etc.

Bibliography: Naphtali Herz Treves, in *Dikduke Tefillah*, Thingen, 1560; Taussig, *Gesch. der Juden in Bayern*, 1874; Würfel, *Historische Nachrichten von der Judengemeinde zu Nürnberg*, 1754; H. Barbeck, *Gesch. der Juden in Nürnberg und Fürth*, 1878; Aronius, *Regesten*, pp. 97–98, 213; Ziemlich, *Die Israelitische Gemeinde in Nürnberg*, 1900; Salfeld, *Martyrologium*, pp. 32–36, 61–65, 170–180, 341–343; Neubauer, in *R. E. J.* iv. 15 *et seq.*; Liebe, *Das Judenthum in der Deutschen Vergangenheit*, Leipsic, 1903; Kohut, *Gesch. der Deutschen Juden*, pp. 167, 195, 274–275; Grätz, *Gesch.* vii. 315; viii. 3; ix. 51, 57, 194; O. Stobbe, *Die Juden in Deutschland*, pp. 49 *et seq.*, 135–141, 211, Brunswick, 1866.

J. S. O.

NUSBAUM, HILARIUS: Polish historian and communal worker; born in Warsaw 1820; died there 1895. He was educated in the Warsaw rabbinical seminary, and began social work early. For some time he was in charge of a school for Jewish boys, founded by himself. Active in the affairs of the Warsaw community, Nusbaum was instrumental in the building of a synagogue about 1850. Assuming the management of the home for children, built by the philanthropist Mathias Rosen, he devoted his energies to the instruction of the inmates both in the usual subjects and in handicratts. In 1867 Nusbaum was appointed a member of the committee of charities for the kingdom of Poland. For a number of years he was also an active member of the society of Lomede Torah and a help and inspiration to young men who were devoting themselves to Jewish learning.

Outside of his native city Nusbaum was better known for his literary labors. His writings include

the following: "Z Teki Weteram Warszawskiej Gminy Starozakonnych," 1880; "Szkice Historyczne z Życia Żydów w Warszawie, od Pierwszych Śladów Pobytu Ich w Tem Miescie do Chwili Obecnej," 1881; "Leon and Lob, a Social-Religious Study," 1883; "Jacob Israelevich, a Sketch from Jewish Life," 1886; "A Guide for Judaism: A Course in Literature and Religion"; "Historja Żydów od Samego Ich Początku do Obecnej Epoki," 5 vols., 1888–90, the most important of his literary productions; and "Przewodnik Judaistyczny, Obejmujący Kurs Literatury i Religji," Warsaw, 1893. The last volume of this work, treating of the history of the Jews in Poland, is particularly valuable. He also left in manuscript a treatise on education entitled "Our Emil," and for many years he was a contributor to the Warsaw "Izraelita."

Nusbaum's books are valuable as material for future historians of the Jews of Poland.

Bibliography: *Encyklopedja Powszechna*, x. 599.

H. R. J. G. L.

NUSSBAUM, MYER: American lawyer; born in Albany, N. Y.; son of Simon and Clara Nussbaum, who went to America from Neustadt-on-the-Saale, Bavaria. He received his early education in the public schools of his native city, and afterward entered the law-offices of Newcomb & Bailey. In 1884 he was appointed police justice of Albany; in 1893 he was elected a member of the state assembly to represent that city; and in 1895 he was elected to the state senate as the representative of the county of Albany. He is a member of the State and Albany County Bar associations and of the Republican Club of New York, in which latter city his practise largely lies.

Nussbaum has always taken great interest in all Jewish charitable societies, having been for fifteen years a trustee of the Jewish Home in Albany.

A. G. H. C.

NUT: The rendering in the English versions of the two Hebrew words "egoz" and "boṭnim."

1. "Egoz." This is mentioned once only, in Cant. vi. 11, where a nut-grove is referred to. According to the common tradition, the word designates the walnut (*Juglans regia*), both the designation and the fruit having been brought into Palestine from Persia. The Greeks and Romans also considered that country as the home of the fruit, which they called "Persian nut" (Κάρυον Περσικόν). Josephus speaks of the numerous nut-trees in the plain around the Sea of Gennesaret, and says ("Vita," § 3) that Jewish prisoners at Rome lived on figs and nuts exclusively, so as not to become unclean by eating heathen food. This indicates that nuts and figs were common food. In the Talmud and Mishnah (B. M. iv. 12; Ket. xvii. 15) nuts are considered a delicacy. Oil was prepared from the green nuts (Shab. ii. 2; Löw, "Aramäische Pflanzennamen," pp. 3, 84). Many nut-trees are to be found in Gilead, in the Lebanon, especially around Damascus, and in Judea, where they have been planted. They grow even on the mountains at altitudes too cold for the olive.

2. "Boṭnim." This word, the plural of "boṭen," is commonly taken to mean pistachio-nuts, the fruit of *Pistacia vera*, which is native in Palestine and Syria as far as Mesopotamia. These nuts are mentioned in one passage only, Gen. xliii. 11, among the special products of Canaan that Israel proposed should be sent as gifts to Joseph in Egypt (Löw, "Aramäische Pflanzennamen," p. 68). The pistachio is now seldom cultivated in Palestine, but may frequently be found in Syria around Beirut and Damascus. The fruit is eaten raw or roasted and is considered a delicacy throughout the East.

E. G. H. I. Br.

——**In Jewish Life and Lore**: In Talmudic times nuts were used for making oil by means of a press similar to that used for olives; but the Rabbis disagreed as to whether nut-oil might be used on the Sabbath eve (Shab. ii. 2 [24b]). Nutshells yielded a kind of dye, and therefore they were considered of value and subject to the law of the Sabbatical year (Sheb. vii. 3). Nuts were much liked by little children, who were easily lured by means of them (B. K. 30a). The Rabbis held that nuts caused discharges from the nose and expectoration, and they therefore recommended abstention from them on Rosh ha-Shanah in order to prevent interruption of the prayers (Isserles, quoting Möllu, in Shulḥan 'Aruk, Oraḥ Ḥayyim, 583, 2).

Symbolic Applications.

The nut is often used by the Rabbis symbolically. It is the symbol of the scholar and the Torah, for, just as the kernel remains clean even when the nut is dropped in the dirt, so when the scholar sins the Torah, which he has studied, is not soiled. The nut is the symbol of the Jews for various reasons: it has four sections in which the kernel is hidden; so the Israelites in the wilderness were divided into four sections, each under its banner, with the Shekinah in the midst of them. There are three kinds of nuts, hard, medium, and soft; and so there are three classes of Israelites: (1) those who perform charitable acts voluntarily; (2) those who must be urged to do good deeds; (3) those who, in spite of earnest solicitations, decline to aid the needy. The roots of the nut-tree, unlike those of other trees, will revive after exposure, even though they may have begun to wither, and so the Jews, unlike the heathen, are forgiven if they confess their sins (Pesiḳ. R. 11 [ed. Friedmann, p. 42]; Ḥag. 15b; Cant. R. vi. 11). It seems that the symbolic application of the nut was current in the Alexandrian school; for Philo (Περὶ Βίου Μωσέως, iii., § 22, ed. Mangey, ii. 162), explaining at some length the symbol of the nuts (κάρυα) which Aaron's rod yielded (Num. xvii. 23 [A. V. xvii. 8]), says: "The nut differs from all the other fruit in that its eatable part and seed are the same; therefore it is the symbol of perfect virtue. For just as in a nut the beginning (seed) and the end (fruit) are the same, so is every virtue at the same time both beginning and end. Besides, the eatable part of the nut is enclosed in a twofold case, the outer part of which is bitter and the inner part is very hard; the same is the case with the soul, which must undergo bitter trials before it attains perfection."

The nut occupies an important place in cabalistic symbolism; for besides the fact that its shell ("kelifah") has been adopted to designate dross, the nut as a whole symbolizes the adherence of the fourth

"gulgalta" called "egozah" to the brain (Ḥayyim Vital, "Eẓ Ḥayyim," hekal 41, gate 9, ch. ii.). For other symbolic applications of the nut by the cabalists see Emanuel of Worms, "Sha'are ha-Sod weha-Yiḥud weha-Emunah" ("Sha'ar ha-Kabod").

In Cabalistic Symbolism.

The Romans considered nuts as an emblem of fertility in both man and beast, and therefore they used to strew nuts before the bridegroom and bride. This custom was adopted by the Jews in the time of the Talmudists (Ber. 50b), and in Polish towns it continues up to the present time. On the Sabbath which precedes the wedding, when the bridegroom is called up to read a part of the weekly lesson in the synagogue the women from their gallery throw down nuts which are picked up by the children. It was also the custom to distribute nuts among the children on the eve of the Feast of the Passover, in order that they might not fall asleep and to arouse in them a desire to question (Pes. 109a). This custom has developed into the general one of playing games with nuts, even among grown persons, during the whole feast. As the nut symbolizes the children of Israel it is one of the ingredients of the "ḥaroset" (Isserles, in Shulḥan 'Aruk, Oraḥ Ḥayyim, 473, 5).

Bibliography: I. Löw, *Zur Botanik des Talmud*, p. 23; Levy, *Neuhebr. Wörterb.* s.v. אגוז; S. Rubin, *Segullot ha-Zemaḥim we-Ḥaytam*, p. 48, Cracow, 1898.

A. M. Sel.

NYÁRI, ALEXANDER: Hungarian art critic; born Aug. 28, 1861, at Zala-Egerszeg; educated at Vienna under Hansen, receiving his diploma as architect in 1884. In the following year he went to Paris and thence to Berlin, where he studied philosophy and the history of art. He received his degree of Ph.D. from the University of Leipsic in 1891.

In 1890 Nyári was commissioned by his government to travel through Hungary in search of specimens of the art of the Italian Renaissance dating from the time of King Matthias. Two years later he was appointed assistant in the archeological division of the National Museum and docent in the history of art at the School of Technology at Budapest. Commissioned by Count Csáky, minister of public worship and instruction, to search for monuments of art relating to Hungary, he traveled through Poland and Saxony (1892), Germany (1893), Italy and France (1894), and England, Holland, Servia, and Rumania (1895). In the course of these investigations he discovered a number of unknown works of the famous Hungarian painter Karl Brocky, who had been court painter to Queen Victoria. In 1894 Nyári was appointed custodian of the National Gallery of Paintings.

Nyári's two chief works, aside from numerous smaller contributions to the history of art, are: "Der Portraitmaler Johann Kupetzky, Sein Leben und Seine Werke" (Leipsic, 1889) and "A Kassai Székesegyház" (Budapest, 1896; in German also), on the Cathedral of Kaschau. Nyári is a convert to Christianity.

Bibliography: *Pallas Lex.*

s. L. V.

NYONS: Town in the ancient province of Dauphiné, France. A Jewish community must have existed there before the fourteenth century; for a document in Latin of the year 1322 speaks of the "old Jews" and of "the newly arrived Hebrews." The last-mentioned were Jews who had sought refuge in Nyons when expelled from the Comtat-Venaissin by Pope John XXII. Two of them, David de Hyères and David de Moras, had great influence with the dauphin Humbert II. in 1338 and 1346 (Prudhomme, "Les Juifs en Dauphiné," pp. 18, 25).

Between 1270 and 1343 there lived in Nyons R. Isaac ben Mordecai, called "Maestro Petit," author of the "Azharot," enumerations in verse of the six hundred and thirteen Mosaic laws, which are recited in the congregations of the Comtat at the Feast of Weeks (Shabu'ot). Isaac wrote also commentaries on the Talmud, and corresponded with the most celebrated rabbis of the south of France (Gross, "Gallia Judaica," p. 387). Together with Petit is mentioned another scholar of Nyons, R. Ḥayyim of Vienne, a rabbinical authority (Gross, *l.c.* p. 194).

Bibliography: Gross and Prudhomme as above.

G. S. K.

O

OAK AND TEREBINTH: The Hebrew terms calling for consideration here are: "elah" (Gen. xxxv. 4; Judges vi. 11, 19, and elsewhere); "el" (only in the plural form "elim"; Isa. i. 29, lvii. 5, A. V. "idols," R. V. "oaks"; lxi. 3, A. V. "trees"); "elon" (Gen. xii. 6, A. V. "plain," R. V. "oak"; xiii. 18); "allah" (Josh. xxiv. 26, E. V. "oak"); and "allon" (Gen. xxxv. 8; Isa. ii. 13, xliv. 14, and often; E. V. "oak"). All these terms may have originally denoted large, strong trees in general (comp. the Latin "robur," comprising both the oak and the terebinth, which are similar in outward appearance. But "elah" (used in Isa. vi. 13 and Hos. iv. 13) is distinguished from "allon" and its cognates "elon" and "elim" are assumed to mean the terebinth, while "allon" (which is repeatedly connected with Bashan [Isa. ii. 13; Ezek. xxvii. 6; Zech. xi. 2], a district famous for its oaks) and "allah" are assumed to denote the oak.

Both the oak and the terebinth offered favorite resorts for religious practises (Isa. i. 29, lvii. 5; Ezek. vi. 13; Hos. iv. 13), and were associated with theophanies (Judges vi. 11; comp. Gen. xii. 6; Judges ix. 37). By reason of their striking appearance and their longevity they served also as topographical landmarks (Gen. xxxv. 8; Judges iv. 11, vi. 11, ix. 6; I Sam. x. 3, xvii. 2). The custom of burial beneath these trees is mentioned (Gen. xxxv.

8; I Chron. x. 12). Oak timber was used for the manufacture of idols (Isa. xliv. 14) and for shipbuilding (Ezek. xxvii. 6). The oak and the terebinth are employed as emblems of strength and durability (Amos ii. 9; Isa. lxi. 3).

According to Tristram, the following three species of oak are at present common in Palestine: (1) the prickly evergreen oak (*Quercus pseudo-coccifera*), abundant in Gilead; the most famous exemplar of this species is the so-called "Abraham's oak" near Hebron, measuring 23 feet in girth with a diameter of foliage of about 90 feet (see Abraham's Oak); (2) the Valona oak (*Q. Ægilops*), common in the north and supposed to represent the "oaks of Bashan"; (3) the Oriental gall-oak (*Q. infectoria*), on Carmel.

The terebinth (*Pistacia Terebinthus*) is abundant in the south and southeast. See Forest.

Bibliography: Kotschy, *Die Eichen Europas und des Orients*, Olmütz, 1862; Tristram, *Nat. Hist.* p. 367, London, 1867; Wagler, *Die Eiche in Alter und Neuer Zeit: Mythologisch-Kulturgeschichtliche Studie*, Berlin, 1891.

E. G. H. I. M. C.

OATH: The Hebrew terms for "oath," "alah" and "shebu'ah," are used interchangeably in the Old Testament (comp. Gen. xxiv. 8 and 41; see also Shebu. 36a). According to the ancient Jewish principle of jurisprudence the judicial oath was employed in civil cases only, never in criminal cases, and only in litigations concerning private property, never in those over sacerdotal property; and over movable but not over immovable property. Later rabbinical law, however, imposes the oath even in the case of sacerdotal and immovable property (Shebu. 42b; Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 95, 1). Moreover, the oath was administered only in case no evidence, or only insufficient evidence, was forthcoming on either side (Shebu. 45a, 48b). But if there was ample evidence, documentary or oral, *i.e.*, that of witnesses (Weiss, "Dor," i. 202), in support of the statements of the litigants, or if claim and disclaimer were not positive, no oath could be imposed, according to Biblical law. The character of the oath was, then, in the nature of a rebuttal of the claim of the plaintiff and was imposed upon the defendant as a purgative measure; or God was called upon as a witness, there being no other. Adelung, indeed (in Saalschütz, "Archäologie," p. 277), derives the German "eid" (oath) from the Hebrew "'ed" (="witness"); see also Delitzsch (on Gen. xxi. 30), Trumbull ("Blood Covenant," p. 266), Tyler ("Oaths," p. 87), and Paley ("Principles of Moral and Political Philosophy," book iii., ch. 16, p. 1).

Function of Oath.

Though the oath was not considered as full legal evidence (Frankel, "Der Gerichtliche Beweis," p. 305), it was accepted in lieu of something better. However, the oath was not meant to be an ordeal, a means of frightening the contestant into telling the truth, except in the case of the oath of purgation administered to a woman suspected of adultery (Num. v. 21; Michaelis, "Das Mosaische Recht," section 301, p. 311). The perjurer, however, was not liable to the court but to God Himself (see Perjury); furthermore, to such as were suspected of a disposition not to speak the truth the oath was not administered (Shebu. vii. 1). The Biblical oath was imposed only upon the defendant (Shebu. vii. 1; Ḥoshen Mishpaṭ, 89, 1; "Yad," To'en, i. 2). The reason for this is in the dictum, "Possession is nine-tenths of the law"; or, as the Talmud (B. K. 46a) states it, "Whosoever would oust a possessor must bring evidence to establish his claim; his positive assertion alone is not sufficient, for the possessor may take the oath in support of his equally positive denial of plaintiff's claim."

Taken Always by Defendant.

The codifiers classify the Biblical oaths under the following three divisions: (1) "Oaths of keepers or custodians": A leaves certain objects in the care of B; B admits having received them, but claims that they have been stolen or lost; he takes the oath in support of his assertion and is acquitted from responsibility (Shebu. viii. 1; B. M. 93a; B. K. 107b; "Yad," She'elah, iv. 1, vi. 3; Ḥoshen Mishpaṭ, 87, 7). (2) "Part admittance": A claims to have lent B 100 shekels; B admits the claim as regards only 50, and after taking the oath is acquitted; but if B repudiates the claim in its entirety he is acquitted without oath. (3) But if A has one witness in proof of his claim, B must take the oath in either case (Shebu. vi. 1; B. M. 3a; Ḥoshen Mishpaṭ, *l.c.*). The admissions of B in cases 1 and 2, and the statement of the one witness in case 3, are considered as half-evidence (Frankel, *l.c.*) in support of A, but not as sufficient to warrant a judgment in his favor. B, therefore, takes the oath, which is equal to half-evidence, and thereby invalidates the claim of A.

Biblical Oaths.

Though Biblical legislation imposed the oath only upon the defendant, changed times and conditions rendered it necessary for the teachers of Mishnah to impose the oath at times even upon the plaintiff, in cases where the defendant is not competent to take the oath, or where the claim of plaintiff has evidently a greater probability of truth than the disclaimer of defendant. These oaths are known as "mishnaic" oaths; and while the Biblical oaths are of a purgative nature, the mishnaic oaths are "oaths of satisfaction" ("nishba'in we-notelin"—"they swear, and their claim is satisfied"; Shebu. vii. 1). The following cases fall within this category: (1) The defendant should take the Biblical oath, but he is suspected of a disposition to swear falsely; the court can not, therefore, administer the oath to him, and imposes the mishnaic oath upon the plaintiff instead. (2) It is imposed further in the case of a laborer claiming wages; (3) of a storekeeper claiming settlement for goods ordered; (4) of one who claims compensation for robbery; and (5) of one who claims compensation for battery, certain indications supporting the claim. In all these cases, the claims being based upon positive charges, while the disclaimer is not quite positive, the plaintiff takes the oath and secures judgment (Shebu. vii. 1; Ḥoshen Mishpaṭ, 89, 1; 90, 1; 91, 1; 92, 1). In some cases the mishnaic oath is imposed when the claim is not positive, as in the cases of partners, renters (paying part of the crop for rent), guardians (appointed by the court), and stewards. All these must take the mishnaic oath

Mishnaic Oaths of Satisfaction.

of purgation, if accused of unscrupulous conduct even though the claim be based only on a vague suspicion (Shebu. 43a, 48b; "Yad," Shutan, ix. 1; Ḥoshen Mishpaṭ, 93, 1).

Later Talmudical practise has imposed the oath in cases where according to Biblical and mishnaic law no oath was imposed, as for instance, where a claim be repudiated in its entirety. The originator of this form of oath known as the "imposed oath" (שבועת הוכח; see Rashi to B. M. 5a), was the Babylonian Nahman ben Jacob (235–324 B.C.; Shebu. 43b; B. M. 5a; Ḥoshen Mishpaṭ, 87, 7).

Rabbinical Oath.

There is still another form of oath—the "oath of adherence" ("gilgul shebu'ah"; see Frankel, *l.c.*; Mendelssohn, however ("Jahrb. für Preussische Gesetzgebung," cxvi. 414), calls it "Neben-eid"). If one of the litigants is compelled to take the oath and his opponent seizes the opportunity to confront him with a second claim, upon which, had it been made separately, no oath would have been taken, the second claim is "adhered" to the first claim, and the defendant must take the oath in connection with both claims (Kid. 28a; Shebu. 48b). The only exception to this rule is made in favor of the laborer claiming his wages. To his oath no other claim can be attached; "it should rather be made as easy as possible for him" (Ḥoshen Mishpaṭ, 89, 6). In any other case there is no difference; whatever the oath, a second claim may always be "adhered" to it (Shebu. 48b; Ḥoshen Mishpaṭ, 94, 1). In other respects, however, there are far-reaching differences among the Biblical, the mishnaic, and the rabbinical oaths, both in practise and in principle.

(1) If the Biblical oath is required and the defendant will not take it, judgment is rendered against him and his property is levied upon; if the mishnaic oath is required and the defendant will not take it, judgment is rendered against him, but his property can not be attached, and only a thirty days' ban is issued against him; or, if this be of no avail, slight corporal punishment is inflicted upon him by the court; but if it is the rabbinical oath that he refuses to take, not even judgment can be rendered against him; instead he is acquitted (Shebu. 41a; Ḥoshen Mishpaṭ, 87, 9; B. B. 33a).

Biblical, Mishnaic, and Rabbinical Oaths.

(2) If the Biblical oath is required but it can not be administered to the defendant on account of his immoral character or because it is suspected that he would swear falsely, the plaintiff takes the oath and secures judgment; if the mishnaic oath is required but the defendant is not admitted thereto for the reasons stated, he is acquitted without oath ("Yad," Tovin, iii. 4; Ḥoshen Mishpaṭ, 87, 13). He must, however, according to later rabbinical practise, take the rabbinical oath (B. B. 33a; Ḥoshen Mishpaṭ, 92, 9), if the claim against him is based upon a positive statement; but if it is the rabbinical oath that is required and he is not permitted to take it for the reasons given, the defendant is acquitted without any oath (Ḥoshen Mishpaṭ, 92, 10).

(3) The Biblical or mishnaic oath, whether of satisfaction or of purgation, when required of the defendant can not be imposed instead upon the plaintiff if he is not willing to take it; but the rabbinical oath may be so imposed (Shebu. 41a; Ḥoshen Mishpaṭ, 87, 11).

(4) The Biblical oath is imposed only if claim and disclaimer are positive; the mishnaic or the rabbinical oath, even if they be vague and uncertain (Shebu. vii. 1).

(5) The Biblical oath is imposed only when the object in litigation is private and movable property, and not if it is sacerdotal or immovable property; the rabbinical oath is imposed even in cases involving sacerdotal or immovable property (Shebu. vii. 1; Ḥoshen Mishpaṭ, 95, 1).

(6) If the Biblical or the mishnaic oath is imposed, the juror must swear by the name of Yhwh and must hold a Bible or a sacred object in his hands, and the judge must admonish the juror and impress upon him the sacredness and the importance of the oath. The judge must also warn him against any mental reservation or ambiguity; but if he takes the rabbinical oath he may not mention the name of Yhwh: he says merely, "I swear——." He need not hold in his hands a sacred object, and it is not necessary for the judge to admonish or warn him (Shebu. 36a; Ḥoshen Mishpaṭ, 87, 13, 20, 21; see Frankel, "Die Eidesleistung," p. 31; Mendelssohn, in "Jahrb. für Preussische Gesetzgebung," cxvi. 414, in reference to gradation of oath).

The Geonim have extended the oath even to cases where the Talmud does not impose it, as when minors are concerned, if the oath is in their favor (Ḥoshen Mishpaṭ, 89, 2); and sometimes they have put even witnesses under oath, though legally the latter are not called upon to swear (Ḥoshen Mishpaṭ, 28, 2; Frankel, *l.c.* p. 212). The Bible, however, mentions only the following cases in which a judicial oath was required: a keeper suspected of careless watching or of taking a piece of property entrusted to him for safe-keeping (Ex. xxii. 7–10), and a woman suspected by her husband of adultery (Num. v. 22); and enlarged and amplified as was the scope of the oath in post-Biblical times, it was still restricted to civil courts. In criminal cases no oath was employed, as, according to Jewish principles of jurisprudence, no one charged with a criminal act could be believed even upon oath. Assault and battery and embezzlement were considered only from their civil side, in regard to liability for damages. Nor was a witness, even in civil matters, put under oath, for "if we can not believe him without an oath we can not believe him at all" (Tos. Ḳid. 43b). The adjuration of a witness mentioned in Lev. v. 1 refers to a private adjuration for one to appear and testify as to what he knows about the case, but not to judicial adjuration (see commentaries of Keil and Delitzsch *ad loc.*; comp. Shebu. 35a). The court may adjure the witness if it sees fit, and such, indeed, was the practise in geonic times, but it is not obliged to do so (Frankel, *l.c.* p. 212), as the character of the witness is assumed to be one of probity and above suspicion or reproach (B. Ḳ. 72b; Sanh. 25a; Ḥoshen Mishpaṭ, 34, 1; Josephus, "Ant." iv. 8, § 15). In short, the oath was not the only means by which

No Oaths in Criminal Cases.

No Oaths for Witnesses.

a statement could be supported; on the contrary, it was employed only for want of better evidence. But if there were witnesses, their statements were accepted as full legal evidence, and they were not subjected to an oath; for to swear falsely is not more sinful than to utter an ordinary lie. It is one's duty to speak the truth whether without or with an oath.

Neither were there any oaths for rulers or for subjects or citizens as such. The "oath of fidelity" that Herod required from the people ("Ant." xv. 10, § 4) was adopted from Roman custom. Nor were there priestly oaths. Yoma i. 5 refers not to an oath taken upon entering office, but to the oath of service, introduced as a check upon Sadduceeism. There were no official oaths of any kind, for officials were supposed to do their duty without the oath. "The multiplication of oaths," says Michaelis (*l.c.* section 301, p. 342), "tends rather to the corruption of morals." Paley (*l.c.* p. 144) also deplores the fact that "a pound of tea can not travel regularly from the ship to the consumer without costing at the least a half-dozen of oaths." The Jewish law, then, knew only judicial oaths.

Extra-judicial Oaths.

But while legally recognized oaths were limited to judicial proceedings, extrajudicial oaths were employed freely in private life. The nature of the oaths mentioned in Num. xxx. 2 places them in the category of vows; they were employed merely "as props to a weak will," and "were taken in order the better to uphold the Law" (Ḥag. 10a). These extrajudicial oaths were: oaths of agreement—*e.g.*, between Abraham and Abimelech (Gen. xxi. 23), Isaac and Abimelech (*ib.* xxvi. 31), Jacob and Esau (*ib.* xxv. 33), Jacob and Laban (*ib.* xxxi. 53), Joshua and the Gibeonites (Josh. ix. 16), Zedekiah and Nebuchadnezzar (II Kings xxiv. 20; II Chron. xxxvi. 13); oaths of promise—*e.g.*, between Abraham and Melchizedek (Gen. xiv. 22), Abraham and Eliezer (*ib.* xxiv. 3), Jacob and Joseph (*ib.* xlvii. 31), Joseph and his brothers (*ib.* l. 25), Rahab and the spies (Josh. ii. 12), David and Jonathan (I Sam. xx. 3, 13), Saul and the woman of Endor (*ib.* xxviii. 10), David and Shimei (II Sam. xix. 23); oaths of adjuration—*e.g.*, those of Deut. xxvii. 15, Josh. vi. 26, and I Sam. xiv. 24. Though strictly speaking these were not oaths in a judicial sense, they were, nevertheless, recognized as morally binding and as necessary to national security (II Sam. v. 3; Esth. x. 5; Josephus, "Ant." xv. 10, § 4), and even to international security (II Chron. xxxvi. 13; II Kings xxiv. 20; see Ned. 65a and Manasseh ben Israel in Mendelssohn's "Werke," iii. 248). Even if fraudulently obtained (Josh. ix. 16) or erroneously made (I Sam. xiv. 24; Judges xi. 35; Josephus, "Vita," § 53) the oath was considered inviolable. Even the silent determination of the heart was considered as the spoken word which must not be changed (Mak. 24a; B. M. 44a). The general principle was, "Let thy 'yea' be 'yea' and thy 'nay,' 'nay'" (B. M. 49a; comp. Matt. v. 37; James v. 12). The Law had already placed a careful restriction upon the practise of oath-taking in the case of a member of a family other than the head (Num. xxx.), and in post-exilic times people seem indeed to have been more careful in regard to taking oaths (Eccl. ix. 2); the prophet Zephaniah conceived the possibility of avoiding the oath altogether (iii. 13). The Essenes also avoided swearing, which they esteemed worse than perjury; "he that can not be believed without an oath is already condemned" (Josephus, "B. J." ii. 8, § 6). Philo says, "The bare word of a virtuous man should be like an oath, steadfast, inviolable, and true. Should necessity absolutely require an oath let a man swear by his father and mother . . . instead of by the name of the highest and first Essence." Even in judicial oaths, swearing by the name of YHWH was abolished altogether during the age of the Geonim (Rashi to Shebu. 38b; Ḥoshen Mishpaṭ, 87, 19). See Covenant; Evidence; Perjury; Vows.

Bibliography: Maimonides, *Yad ha-Ḥazakah*, chapters *To'en* and *She'elah*; *Shulḥan 'Aruk*, 28, 75, 87 86; Frankel, *Der Gerichtliche Beweis nach Mosaisch-Talmudischem Rechte*; Idem, *Die Eidesleistung der Juden*; J. E. Tyler, *Oaths*; Blumenstein, *Die Verschiedenen Eidesarten nach Mosaisch-Talmudischem Rechte*, Frankfort-on-the-Main, 1883; Hamburger, *R. B. T.*; Michaelis, *Das Mosaische Recht*; Keil, *Archäologie*; Cheyne and Black, *Encyc. Bibl.*; Hastings, *Dict. Bible*; Schaff-Herzog, *Encyc.*

E. C. J. Ra.

OATH MORE JUDAICO: Special form of oath, accompanied by certain ceremonies, which Jews were required to take in courts of law.

Historical Development.

The disability of a Jew in a contention with a Christian dates back to the Byzantine emperor Justinian, who declared that neither Jews nor heretics should be admitted as witnesses against Christians ("Corpus Juris," c. 21, C. 1, 5; Novellæ, 45, c. 1; Grätz, "Gesch." 2d ed., vi. 18; Stobbe, "Die Juden in Deutschland," pp. 148 *et seq.*). Secular courts, however, did not recognize it. Thus in the safe-conducts issued by the Carlovingian kings in the ninth century (Jew. Encyc. v. 446, *s.v.* France; vii. 669, *s.v.* Leibzoll) Jews and Christians are treated as equals, and consequently the testimony of the former, whether given under oath or not, is equal in value to that of the latter (Stobbe, *l.c.* p. 151). This is distinctly stated in the charter granted by Henry IV. to the Jews of Speyer in 1090. The law of Duke Frederick II. of Austria (1244), which has served as a model for much other legislation on the Jews (see Jew. Encyc. ii. 322, *s.v.* Austria), merely requires that a Jew shall swear "super Rodal" (by the Torah; Scherer, "Die Rechtsverhältnisse der Juden," p. 182). Similar laws existed in England, Portugal, and Hungary; in the last named country in a trivial case a Jew was not required even to swear by the Torah (Scherer, *l.c.* pp. 295-298).

There are, however, some older laws which prescribe certain practises intended to humiliate the Jew. A Byzantine law, dating from the tenth century and somewhat modified by Constantine V., demands that a Jew when swearing shall have a girdle of thorns around his loins, stand in water, and swear by "Barase Baraa" (Bereshit Bara), so that if he speaks untruth the earth may swallow him as it did Dathan and Abiram (Frankel, "Eidesleistung," p. 69). A law of Arles demands (*c.* 1150) that a wreath of thorns shall encircle the swearer's neck, that others shall be around his knees, and that a thorn-branch five ells in length shall be pulled "between his loins" while he is swearing and calling

[illegible] all the curses of the Torah [illegible] Frankel, [illegible] pp. 70–72; [illegible] The "Schwabenspiegel" (p. 263), a [illegible] from the thirteenth century, [illegible] the Jew shall [illegible] bare [illegible] the [illegible] three [illegible] and lose [illegible] In Dortmund he was [illegible] the oath. In [illegible] he was required to stand [illegible] turned to the [illegible] (Depping, "Les Juifs dans le Moyen Age," p. [illegible]; Frankel, [illegible] pp. 70–72; [illegible] p. [illegible]). A law of [illegible] that a Jew should stand barefooted when swearing and [illegible] the parts of Yawn ("Iconomia Dodaica," p. [illegible]).

A decided change took place when, in [illegible] the German federal court [illegible] (Reichshammergerichtsordnung) prescribed a form of oath which, with some alterations, served as a model for subsequent legislation (Frankel, [illegible] pp. 76 et seq.). Horrible were the terms in which the swearer called down upon himself all the curses of Leviticus and Deuteronomy, the plagues of Egypt, the leprosy of Naaman and Gehazi, the fate of Dathan and Abiram, etc. As to the changes introduced in the procedure by the Prussian government, acting upon the advice of Moses Mendelssohn, see the latter's "Gesammelte Schriften" and M. Kayserling's "Moses Mendelssohn" (p. 281). The [illegible] states gradually surrendered the most objectionable features of the oath: Hesse-Cassel, in 1828; Oldenburg, 1829; Würtemberg, 1832; Saxony, 1839 (on which occasion Zecharias FRANKEL published his famous "Die Eidesleistung"); Schaumburg-Lippe, and Anhalt-Bernburg, 1842; Hesse-Homburg, 1865. Prussia retained the obnoxious formula until March 15, 1869; Holland modified the oath in 1818, Russia in 1838 and 1860. Isaac Adolphe Crémieux became celebrated by effecting the abolition of the oath through a case brought before the court of Nimes in 1827. Lazard ISIDOR, as rabbi of Pfalzburg, refused (1839) to open the synagogue for such an oath; prosecuted for contempt of court, he was defended by Crémieux and acquitted. The French supreme court finally declared the oath unconstitutional (March 3, 1846).

The Oath as a Jewish Disability.

In Rumania the courts have rendered conflicting decisions. The court of Jassy yielded to the protest of Rabbi Nacht against the oath ("Jew. Chron." June 6, 1902); while the court of Botuschany decided that the formula promulgated in 1844 was still valid (Nov. 1, 1902; see the "Bulletin Mensuel de l'Alliance Israélite Universelle," 1903, pp. 8 *et seq.*, 263 *et seq.*).

Jew of Breslau Taking the Oath More Judaico.
(From a seventeenth-century print.)

The question with regard to the trustworthiness of the Jewish oath was intimately connected with the exact meaning of the "Kol Nidre" prayer, and it is accordingly intimately bound up with the discussion of that prayer (see KOL NIDRE). The whole of the legislation regarding the oath was characteristic of the attitude of medieval states toward their Jewish subjects. The identification of Church and State seemed to render it necessary to have a different formula for those outside the state church.

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D.

OBADIAH (עבדיה, עבדיהו): The name of thirteen different persons mentioned in the Bible. As vocalized in the Masoretic text, it means "worshiper of Yhwh." **1.** Head steward to King Ahab of Israel. At the time of the persecution of the prophets of Yhwh by Jezebel, Obadiah succeeded in concealing one hundred of them in caves (I Kings xviii. 4-6). During the great famine he was sent by Ahab to search for food. He met the prophet Elijah, and brought Ahab the message that the famine was at an end (*ib.* 6 *et seq.*). **2.** A descendant of Jeduthun (I Chron. ix. 16). **3.** One of the grandchildren of the last king, Jeconiah (*ib.* iii. 21). **4.** A descendant of the tribe of Issachar, and one of David's heroes (*ib.* vii. 3). **5.** A descendant of Saul (*ib.* viii. 38, ix. 44). **6.** A Gadite, the second in the list of David's heroes who joined him in the desert before the capture of Ziklag (*ib.* xii. 9). **7.** Father of Ishmaiah, who was appointed representative of the tribe of Zebulun, under David (*ib.* xxvii. 19). **8.** One of the officers sent by Jehoshaphat to teach in the different towns of Judea (II Chron. xvii. 7). **9.** A Levite, who, during the reign of Josiah, was placed over the workmen repairing the Temple (*ib.* xxxiv. 12). **10.** Son of Jehiel; chief of 218 men who returned with Ezra to Palestine (Ezra viii. 9). **11.** One of those who signed, with Nehemiah, the covenant to live according to the doctrines of the law of Moses (Neh. x. 6). **12.** One of the porters of the gates in the porticoes of the new Temple (*ib.* xii. 25). **13.** A prophet who lived probably about 587 B.C. (Ob. 1).

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——**In Rabbinical Literature:** Obadiah was a proselyte of Edomite origin (Sanh. 39b), and is said to have been a descendant of Eliphaz, the friend of Job (Yalḳ. ii. 549). He is identified with the Obadiah who prophesied against Edom (Ob. 1). It is said that he was chosen to prophesy against Edom because he was himself an Edomite. Moreover, having lived with two such godless persons as Ahab and Jezebel without learning to act as they did, he seemed the most suitable person to prophesy against Esau (Edom), who, having been brought up by two pious persons, Isaac and Rebekah, had not learned to imitate their good deeds.

Obadiah is supposed to have received the gift of prophecy for having hidden the hundred prophets from the persecution of Jezebel. He hid the prophets in two caves, so that if those in one cave should be discovered those in the other might yet escape (Sanh. *l.c.*).

Obadiah was very rich, but all his wealth was expended in feeding the poor prophets, until, in order to be able to continue to support them, finally he had to borrow money at interest from Ahab's son Jehoram (Ex. R. xxxi. 3). Obadiah's fear of God was one degree higher than that of Abraham; and if the house of Ahab had been capable of being blessed, it would have been blessed for Obadiah's sake (Sanh. *l.c.*).

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OBADIAH, BOOK OF.—Biblical Data: This book, which bears the title "The Vision of Obadiah," consists of but twenty-one verses, which are devoted to a prophecy against Edom. The prophecy is usually divided into two parts: verses 1-9 and 10-21. In the first section Edom is pictured as sore pressed by foes. She has become "small among the nations," and Yhwh is to bring her down from "the clefts of the rock" where she dwells. Edom is further said to be overrun with thieves; and her own allies are destroying her.

In the second part it is declared that because of violence done by Edom to his brother Jacob, and especially because of the part taken by Edom on the day when "foreigners entered into his gates, and cast lots upon Jerusalem" (verse 11), "the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall burn among [A. V. "kindle in"] them, and devour them" (verse 18). The prophecy concludes with the declaration that Israelitish captives shall return from Sepharad and possess the cities of the South (Negeb), that saviors shall return to Mount Zion to judge Esau, and the kingdom shall be Yhwh's.

It should be noted that verses 1 to 6 closely resemble a number of verses in Jeremiah (xlix. 7-22), which also consist of a prophecy against Edom.

——**Critical View:** The resemblance to Jeremiah, referred to above, may mean that Jeremiah borrowed from Obadiah, or that the latter borrowed from the former, or that both borrowed from a still earlier prophet.

Arguments of much force have been presented for the priority of Obadiah. In Obadiah the opening of the prophecy seems to be in a more fitting place, the language is terser and more forcible than in Jeremiah; and parallels to the language of these passages appear in other parts of Obadiah, while they do not appear in Jeremiah. For these reasons most scholars, except Hitzig and Vatke, believe that the passage appears in Obadiah in its more original form. As the passage in Jeremiah dates from the fourth year of the reign of Jehoiakim (604 B.C.), and as Ob. 11-14 seems clearly to refer to the destruction of Jerusalem by Nebuchadnezzar (586 B.C.), it is evident that the Book of Obadiah did not lie before Jeremiah in its present form. This appears also from the fact that in Ob. 10-21 there is much material which Jeremiah does not quote, and which, had he known it, would have suited his purpose admirably. It is true that Wellhausen finds no difficulty in the date, believing with Stade, Smend, and Schwally that Jer. xlvi.-li. is not the work of Jeremiah. Nowack holds with Giesebrecht that these chapters of Jeremiah contain many interpolations, one of which is xlix. 7-22. These scholars are, therefore, able to hold that the Jeremiah passage is dependent upon Obadiah, and also to hold that Obadiah is post-exilic. On the whole the view of Ewald, G. A. Smith, and Selbie, that both Jeremiah and the present Obadiah have quoted an older oracle, and that Obadiah has quoted it with least change, seems the most probable.

Relation to Jeremiah.

As verse 7 is not quoted in Jeremiah, and as it seems difficult to refer it to any time prior to the Exile, G. A. Smith with much probability makes the post-exilic portion begin with verse 7.

Most critics hold that verses 11-14 refer to the

Three Parts to the Prophecy.

Sepharad.

that Hebrews were being sold to Greeks, it does not seem improbable that the late writer who added the appendix to Obadiah predicted the return of these captives and foretold the Israelitish conquest of Idumea which John Hyrcanus (*c.* 130 B.C.) accomplished. Cheyne's view that "Sepharad" is dittography for צרפת, another name of Jerahmeel, is hardly convincing.

BIBLIOGRAPHY: In addition to the introductions of Driver, Cornill, König, Strack, and others, compare Wellhausen, *Die Kleinen Propheten*, 1893; Nowack, *Die Kleinen Propheten*, 1897; G. A. Smith, *Book of the Twelve Prophets*, 1898, ii.; and Marti, *Dodekapropheton*, 1903, i.

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OBADIAH ("HERALD OF THE MESSIAH"). See ISAIAḲ BEN YA'ḲUB OBADIAH.

OBADIAH DI BERTINORO. See BERTINORO, OBADIAH BEN ABRAHAM.

OBADIAH BEN DAVID B. OBADIAH: Commentator; born in 1325, according to Azulai ("Shem ha-Gedolim," i. 76); in 1341, according to Steinschneider ("Cat. Bodl." col. 2075, No. 6687). He wrote a commentary on Maimonides' "Yad," Ḳiddush ha-Ḥodesh, in which he gives a detailed treatise on the Jewish calendar and on astronomy. This commentary was published for the first time in the Amsterdam, 1702, edition of the "Yad."

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D. S. O.

OBADIAH BEN JACOB SFORNO. See SFORNO, OBADIAH BEN JACOB.

OBED (עובד): 1. Son of Boaz by Ruth, the daughter of Naomi. He was named, curiously enough, by Naomi's neighbors, and not after his own kindred. Obed was the father of Jesse and the grandfather of David (Ruth iv. 17, 21, 22; I Chron. ii. 12). 2. Son of Ephlal and descendant of Sheshan, who had married his daughter to an Egyptian slave named Jarha (I Chron. ii. 37). 3. One of the thirty captains of David (*ib.* xi. 47). 4. One of the sons of Shemaiah and grandsons of Obed-edom, of the Korahites, whom, on account of their exceptional bravery, David appointed to guard the Temple (*ib.* xxvi. 7). 5. Father of Azariah; a captain whom the high priest Jehoiada induced to conspire to kill Queen Athaliah so that Joash, though still a minor, might ascend the throne of David (II Chron. xxiii. 1).

E. C. S. O.

OBED-EDOM (עבד אדום).—1. Biblical Data: A Gittite to whose house the Ark was taken when removed from that of Abinadab in Gibeah. It remained with Obed-edom three months before it was carried to the City of David; and God "blessed Obed-edom and all his household" (II Sam. vi. 10–11).

—In Rabbinical Literature: From I Chron. xxvi. 4–8, where Obed-edom is mentioned together with the Levites, it is concluded that he was himself a Levite. His name is interpreted thus: "Obed" = "the servant who honors God in the right way"; "Edom" (lit. "red") = "one who causes to blush." He made David blush for shame because the latter was at first afraid to receive the Ark, whereas Obed-edom took it into his house without hesitation (Num. R. iv. 21). During the time that the Ark was with him Obed-edom used to light a candle be-

fore it twice daily, early in the morning and again at evening (*ib.*).

The blessing with which God blessed Obed-edom consisted in children. His wife and eight daughters-in-law bore children twice every month during the three months that the Ark remained with him (*ib.*). According to another version, each of them bore six children at once (Ber. 63b). J. Z. L.

2. Korahite; one of the guards appointed to march before the Ark of the Covenant when it was taken from the house of Obed-edom the Gittite to Jerusalem. He was commissioned also, with five of his companions, to play on the harp of eight strings (I Chron. xv. 18, 21, 24). During the regency of Solomon, in David's old age, Obed-edom belonged to the second division of the guard in the provisional Temple; and the sixty-two male members of his family, including his eight sons, were all detailed for duty at the Temple and kept guard on its southern side (I Chron. xxvi. 4, 8, 15).

3. Son of Jeduthun, and, like Hosah, a porter at the Temple in the reign of David (I Chron. xvi. 38).

4. Temple guard; flourished during the reign of Amaziah, King of Judah; under his care were all the gold, silver, and vessels which were carried off by Jehoash to Samaria.

E. C. S. O.

OBORNIK (OBERNIK), MEÏR: Biurist and one of the Me'assefim; born in 1764; died at Vienna Nov. 6, 1805. Obornik contributed to the "Meassef" a great number of fables and was one of the most active of the Biurists. He translated into German the Books of Joshua and Judges, adding a short commentary ("bi'ur"), and (with Samuel Detmold) the Book of Samuel. The translation of the whole Bible, with the bi'ur, was edited by Obornik under the title of "Minḥah Ḥadashah" (Vienna, 1792–1806).

Meïr Obornik.
(In the Jewish Museum at Vienna.)

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E. C. M. Sel.

OCAÑA: Town of Castile which had a Jewish community at an early date. When the Jews, who had previously enjoyed full privileges, began to be oppressed and curtailed in their liberties by the Christian population of the city, D. Fernando IV. ordered the municipal council of Ocaña to leave them undisturbed in the enjoyment of the rights granted them by the preceding kings. Here, as in other places, the Jews were accused of ritual murder. A Christian killed the three-year-old son of a woman with whom he was at enmity, and, to divert suspicion from himself to the Jews, threw the body into the house of a Jewish neighbor; his stratagem, however, miscarried. During the great persecution of 1391 many Jews were killed at Ocaña, while others were forcibly baptized. Abraham Naḥmias b. Joseph, the translator of Thomas Aquinas' "Commentarii in Metaphysicam," was living at Ocaña shortly before the general expulsion of the Jews from Spain.

Bibliography: Ríos, *Hist.* ii. 65 *et seq.*; Ibn Verga, *Shebet Yehudah*, pp. 34, 88; *Shalshelet ha-Kabbalah*, p. 94; Steinschneider, *Hebr. Uebers.* p. 485.

J. M. K.

OCCIDENT AND AMERICAN JEWISH ADVOCATE, THE: Periodical published in Philadelphia by Isaac Leeser. It appeared first in April, 1843, and was continued as a monthly until March, 1859, inclusive, making sixteen volumes in that form. In April, 1859, it appeared as a weekly, continuing as such until March, 1861. In April, 1861, it returned to the monthly form; it continued so until 1869, when it ceased to exist. Twenty-six volumes in all were published. Isaac Leeser died Feb. 1, 1868; and the last volume appeared under the editorship of Mayer Sulzberger. In its day it was the leading Jewish publication in the United States with world-wide standing. Much of Leeser's work was first printed in "The Occident."

Among the noteworthy publications which first appeared in "The Occident" were the translation of De Rossi's "Dictionary of Hebrew Authors," by Mayer Sulzberger, and a series of twenty-eight letters, on the "Evidences of Christianity," by Benjamin Dias Fernandes, later published under the title of "The Dias Letters." "The Occident" also gave some attention to American Jewish history, publishing a notable series of articles on the Jews of Georgia and Ohio. Among its contributors were: Mordecai M. Noah, S. M. Isaacs, Jacob de la Motta, D. W. Marks (of London, England), Abraham Rice (of Baltimore), Max Lilienthal, Morris J. Raphall, J. K. Gutheim, Isaac M. Wise, Warder Cresson, Henry S. Jacobs, H. Hochheimer, Sabato Morais, Dr. B. Illowy, Isidore Busch, I. Kalisch, David Einhorn, Liebman Adler, Henry Vidaver, A. B. Arnold, Moses A. Dropsie, Grace Aguilar, Mrs. Rebecca Hyneman, and Cecelia and Marion Moss. Throughout its existence "The Occident" stood firmly for historical and traditional Judaism, and protested energetically against any but the most minor changes in the ritual and liturgy.

A. D. Su.

OCCUPATIONS: The ancient Hebrews were farmers, fishermen, artisans, etc., very seldom merchants. Solomon's endeavors to stimulate commerce among them bore no lasting fruit. Outside of their country they were not always allowed to acquire real estate and had to give way to the native inhabitants in working the soil, and they were thus gradually alienated from agriculture, although Jewish farmers are met with in all colonies, except perhaps in Alexandria, down to the twelfth century, especially in Persia, Asia Minor, Syria, and the East generally. In Germany, until the Crusades and the rise of the Italian republics and the German bourgeoisie, the Jew was the merchant par excellence; and special privileges were granted him by the emperors. Rich Jewish merchants were to be found in Ratisbon, whither Oriental merchandise was carried up the Danube from Constantinople, and whence the goods were distributed. In eastern Germany

always assiduously followed by the Jews (comp. Ned. 49b; B. K. 47b), were monopolized by them to such an extent in Sicily that when the Jews were expelled from the dominions of Spain in 1492, the Sicilian state officials themselves interceded in their behalf with Ferdinand.

Strictly speaking, there were no Jewish scholars by profession. Rabbis received no salary until the fourteenth century, and even until the end of the eighteenth they had other occupations. "Better a coin earned by the work of one's hands than the wealth of the resh galuta, who lives by the gifts of others," it was said. They were at the same time physicians (*e.g.*, Maimonides, and among the members of the Paris Sanhedrin in 1806 Graziado Nepi), merchants, writers, artists, financiers, statesmen, and marriage-brokers.

Professions.

The Jews took part in the discoveries of the Portuguese as financiers, nautical theorists, pilots (a Jewish pilot was the first European to see America), and sailors; they are otherwise mentioned as seamen, pirates, and makers of nautical instruments. Jews aided Columbus, Vasco da Gama, and Albuquerque. In 1601 a Jew was the right-hand man of Capt. James Lancaster on the first expedition of the East India Company. Like Julius Cæsar, Oliver Cromwell employed Jews as despatch messengers. Jews fought in Spain under the Cross as well as under the Crescent, and served at the courts of kings as lion-tamers. In Germany they made gunpowder and were employed as foragers, and in the Danish army acted as sutlers, their knowledge of the country sometimes making them useful spies (see Intelligencers).

The Jewish physicians were especially important. Although they also, like the people in general, occasionally employed amulets instead of remedies, as in northern France and Germany, and had merely the surgical skill of barbers, yet their medical knowledge was above the average of the time. This was due to their acquaintance with the Arabic sources and to their observations at circumcisions and slaughterings, the Jewish physicians often acting also as "shoḥeṭim" (Ulrich, "Juden in der Schweiz," p. 118). In Spain and Italy their only competitors were the Moors. Jews taught in Salerno and Montpellier. The medical faculty of Paris prescribed in 1270 a course of study for the Jew Isaac. Jewish women physicians, especially oculists, practised at an early date in Germany. In Spain and Portugal the Jewish physicians to the kings not seldom rose to the rank of minister. The majority of princes, ecclesiastics, and even some of the popes (*e.g.*, Clement XIII.) had Jewish physicians. From the seventeenth century they were graduated from the universities, first in Italy and Holland. In 1786 a certain Euchel of Königsberg in Prussia applied, though unsuccessfully, for permission to lecture. In 1517 a Jew drew attention to a medicinal spring at Baarburg near Zug in Switzerland (*ib.* p. 182). The physicians were frequently retained when the other Jews were expelled from a place (*ib.* p. 118); they were exempted from wearing the badge, and were given certain privileges, as

Physicians.

Jewish Tailors.

In Sicily.

in Hamburg. Neither the "Jus Canonicum," ch. xiii., "Christiani a Judæis non possunt recipere medicinam," nor the "Statuta Synodalia Basiliensia," nor even the decrees of Gregory (1581) and Paul IV. that Christians who were treated by Jews should receive neither sacrament nor burial, were heeded (see MEDICINE).

Usury.

Usury, which became to the Jews of the Middle Ages at once their salvation and their bane, was not original with them. The Talmud (B. B. 90; B. K. 84) classes the usurer with the murderer, neither of them being able to atone for his crime. It even forbids the acceptance of interest (Weiss, "Gesch. der Jüdischen Tradition," iii. 314), and in the Middle Ages even the small interest of the pawn-shops was considered as usury. Not only were the Jews forced to take interest because they were excluded from all other businesses, but they were even compelled to do so by the authorities, inasmuch as the Christians were forbidden by the Church up to the sixteenth century to engage in money-lending (see USURY).

Slave-Dealers.

The Church up to the thirteenth century considered slavery legal, while the Jewish law not only forbade entirely the keeping of slaves, but also enjoined the redemption of Jewish prisoners in order to keep them from slavery, which injunction entailed a heavy burden upon the communities. The employment of Christian slaves or servants was difficult for the Jews because their ritual forbade them to accept many services, such as the handing of wine, etc. It must be noted the Church in forbidding the Jews to keep slaves referred to Christian slaves only. Gregory the Great says: "Quid enim sunt Christiani omnes nisi membra Christi? atque ideo petimus quod fideles illius ab inimicis eius absolvitis." Gelasius permitted the Jews to import pagan slaves from Gaul, as did also Charlemagne. Especially in Bohemia the Jews conducted the sale of Slavonic slaves for body-guards to the califs of Andalusia.

BIBLIOGRAPHY: I. Abrahams, *Jewish Life in the Middle Ages*, xi. 211-229.

J. M. GR.

The means by which Jews earn their livelihoods are still largely determined by the restrictions which until very recently were placed upon them. Owing to the monopoly of the handicrafts by the gilds, the normal number of artisans was not found among medieval Jews, while the restrictions as to the holding of land limited the number of agriculturists among them. As regards the callings themselves, the adoption of certain handicrafts by Jews is often determined by religious considerations; thus, butchers are required for kasher meat, and printers for prayer-books. Generally speaking, those trades are most favored by Jews which afford them opportunity to arrange their own hours of work, thus leaving them free for their religious duties. The tobacco and fruit trades fulfil these requirements. Piece work rather than time-work, domestic industries rather than factory labor, are for the same reason especially favored.

In Eastern countries there is not very much variety of occupation among Jews, as can be seen from the following list compiled from Andree, "Volkskunde der Juden," pp. 191, 192:

Algeria	Money-changers, jewelers, linen-drapers, pawnbrokers, speculative builders.
Arabia	Armorers, silversmiths, masons, butchers.
Asia Minor	Servants, porters, merchants.
Bagdad	Merchants, shopkeepers, money-changers, goldsmiths, pedlers, weavers, bootmakers.
Bosnia	Handicraftsmen, pedlers, usurers, interpreters, cashiers.
Bulgaria	Corn-dealers, hide- and silk-merchants.
Caucasus	Leathermakers, dealers, tobacco- and wine-merchants.
Constantinople	Merchants, hawkers, gold-changers, physicians, apothecaries, dentists.
Damascus	Bankers, merchants, shopkeepers, pedlers, bakers, painters, butchers.
Egypt	Money-changers, bankers, jewelers, merchants, hawkers.
Hungary	Merchants, hawkers, physicians, journalists, pedlers, innkeepers, photographers, musicians, packers, handicraftsmen.
India	Agriculturists, oil-manufacturers, soldiers (Beni-Israel).
Kurdistan	Petty traders, shepherds.
Morocco	Dealers, brokers, laborers, interpreters, carpenters, tinsmiths, tailors, bootmakers.
Persia	Silk-spinners, glass-grinders, goldsmiths, jewelers, hawkers, clothesmen.
Russia	Butchers, carriers, capmakers, shoemakers, tailors, a few smiths, locksmiths, glaziers, carpenters, musicians, agents.
Turkestan	Silk-merchants, painters, brandy-distillers, commissionnaires.

Of European countries the fullest account of occupations has been made for Prussia, the statistical office of which has devoted special attention to this class of statistics. The following table gives the numbers and percentages of able-bodied Jewish workers engaged in the various occupations for the years 1849 and 1861:

Nature of Occupation.	1849.		1861.	
	No.	Per cent.	No.	Per cent.
Commerce:				
Bankers and Money-Changers	314	.01	550	.01
Wholesale Merchants	1,002	.02	2,785	.04
Retail Merchants	6,528	.11	9,736	.14
Agents, Pawnbrokers	1,444	.02	2,035	.03
Victualers and Hucksters	2,887	.05	3,003	.04
Pedlers	1,054	.02	1,249	.02
Dealers	5,233	.09	4,814	.07
Wandering Dealers	3,004	.06	4,699	.07
Assistants	5,582	.09	9,852	.14
Cattle-Traders	805	.01	938	.01
Total Commerce	28,513	.48	39,621	.57
Physicians and Teachers	1,610	.02	2,086	.03
Mechanics and Handicraftsmen	12,054	.20	11,445	.07
Farmers	582	.01	643	.01
Gardeners, etc.	35	.00	28	.00
Brewers	323	.01	303	.00
Lower Communal Officials	536	.01	949	.01
Hired Laborers	2,588	.04	2,106	.03
Servants	6,000	.10	4,814	.07
Living on Income	1,677	.03	2,902	.04
Paupers	5,763	.10	4,921	.07
Grand total	59,681	1.00	69,906	1.00

It may perhaps be worth while to mention that the total number of adult Jews and Jewesses treated in the foregoing table was 129,587.

More recent investigations have not dealt with the subject on exactly the same plan; but the fol-

[illegible] table for the year 1895, contained in "Statistik des Deutschen Reichs," 1895, iii. 173, gives, under the headings of the three chief religions, the proportion to 1,000 of those engaged in various branches of industry, etc.:

[illegible]	Protestants.	Catholics.	Jews.
[illegible]	425.6	431.7	0.4
[illegible]	664.2	334.5	0.5
[illegible]	446.7	550.5	0.3
[illegible]	648.2	384.1	1.2
[illegible]	686.4	306.6	2.0
[illegible]	717.9	273.7	3.8
[illegible]	630.5	351.0	9.3
[illegible]	589.5	392.0	8.4
[illegible]	692.9	300.4	2.7
[illegible]	701.4	288.2	6.9
[illegible]	684.8	302.9	8.1
[illegible]	692.3	331.2	2.3
[illegible]	652.3	330.7	14.8
[illegible]	654.6	329.8	11.9
[illegible]	643.3	353.1	1.3
[illegible]	745.1	248.9	9.4
[illegible]	689.1	294.2	8.9
[illegible]	571.4	420.5	5.4
[illegible]	640.8	249.5	105.5
[illegible]	776.7	185.0	31.4
[illegible]	691.5	305.6	1.3
[illegible]	651.5	337.5	9.7
[illegible]	612.6	374.8	9.7

This last may be compared with a somewhat shorter list for 1861, giving the percentage of adult workers among the Jews of Prussia according to their different means of livelihood:

[illegible]	Jews.	Others.	Occupation.	Jews.	Others.
[illegible]	3.55	61.70	Professions..	3.55	2.15
[illegible]	9.37	20.47	Independent.	4.18	2.30
[illegible]	47.90	5.17	Paupers.....	6.46	4.19
[illegible]	8.79	4.25			

A similar list is given for Italy by Servi ("Gli Israeliti d'Europa, 1872," p. 304):

[illegible]	Percentage of Workers, etc.		Percentage of Adult Workers Alone.	
	Jews.	Others.	Jews.	Others.
[illegible]	0.1	35.6	0.3	58.0
[illegible]	4.0	14.0	12.5	22.3
[illegible]	17.7	2.8	55.3	4.8
[illegible]	1.6	2.7	5.0	4.5
[illegible]	2.8	2.4	8.7	3.7
[illegible]	5.6	2.7	17.3	4.5
[illegible]	0.3	1.4	0.9	2.2
[illegible]	1.4	1.1	....	....
[illegible]	0.3	0.7	....	....
[illegible]	1.2	0.6	....	....
[illegible]	65.0	35.0	....	....

Besides these lists for whole countries certain details are given for Berlin in 1871 by Schwabe, "Die Hauptstadt Berlin 1871," and for Vienna in 1869 by Jellinek, "Die Cultusgemeinde der Israeliten zu Wien":

Occupation.	Berlin, 1871.		Vienna, 1869.	
	Jews.	All.	Jews.	All.
Agriculture	0.2	0.8	....	....
Industry	21.4	57.2	16.27	41.23
Commerce	61.4	15.4	33.11	11.46
Service	0.2	6.4	5.11	16.13
Health	2.9	0.8	1.31	0.73
Education	1.2	1.0	1.45	0.86
Art and Literature	1.8	2.0	1.02	0.86
Religion	0.5	0.2	....	....
Justice	1.6	4.1	0.59	0.33
Army	0.7	7.4	....	....
Independent	8.1	4.7	6.64	6.64
Officials	....	....	0.71	2.54
Students	....	....	7.39	2.54
Private Schools	....	....	6.30	1.48

With this may be compared the statistics of occupation of 21,071 adult Jews in Budapest in 1870 (Körösi, "Die Königliche Freistadt Pest im Jahre 1871"):

Occupation.	Percentage of Jews.	Occupation.	Percentage of Jews.
Agriculture	0.6	Education	0.6
Industry	22.9	Art and Literature	0.5
Commerce	22.3	Independent	1.0
Service	9.3	Paupers	21.2
Officials	0.7	Scholars	11.0
Medicine	0.7		

The details for Budapest are not sufficiently well arranged to admit of easy comparison with other creeds, but the general result shows that while every fourth Jew is engaged in commerce, only one twenty-fifth of the general population is engaged in business, and service attracts one-twelfth of Jews as compared with one-eighth of the remaining creeds. One-thirteenth of the Jews are tailors; one-eighteenth, day-laborers. Jews have a higher proportion than those of other creeds in commerce of all kinds, and among goldsmiths, tailors, upholsterers, accountants, insurance agents, medical men, students, and beggars (*ib.* p. 120).

From a comparison of all these tables it will be seen that Jews as a rule are engaged in commerce to a degree much above that of their neighbors, though this is due in large measure to their residence in towns; but even here there are from three to four times as many among Jews devoting themselves to trade as among the rest of the population (see Commerce). Judging from the Prussian returns of 1895, insurance seems to have engaged their attention very largely; and next to this come the food and clothing trades. In the chemical industries, fancy ware, and leather trades they appear to have their due proportion; but in almost all other occupations they number below the normal. It is especially in agriculture that they show to the least advantage, both in the towns and generally. On the other hand, in art and literature they at any rate hold their own with the rest of the population of the towns; and in the professions generally they are above the average in number. In recent years there has been an increased tendency toward handicrafts (see Artisans).

Bibliography: Rost, *Zur Berufsthätigkeit der Juden*, Alzey, 1875; Jacobs, *Studies in Jewish Statistics*, pp. 22–30.

J

OCEDA, SAMUEL. See Uceda, Samuel.

OCHLAH WE-OCHLAH. See Oklah we-Oklah.

OCHS, ADOLPH SIMON: American journalist and newspaper publisher and proprietor; born March 12, 1858, at Cincinnati; educated at the common schools of Knoxville, Tenn. From 1869 to 1873 he was employed as carrier-boy and "devil" in the office of the Knoxville "Daily Chronicle"; he then became a practical printer, and in 1875 removed to Louisville, Ky., where he obtained employment in the job-office of the "Courier-Journal." Here he remained for a year, and then returned to Knoxville, where he entered the composing-room of the "Daily Tribune." In 1877 he removed to Chattanooga, where he accepted a position on the then newly established "Daily Dispatch." In that city he laid the foundation of his success by publishing a city directory, and in July, 1878, arranged to purchase a half-interest in the Chattanooga "Daily Times," which, when it passed into his control, was practically valueless. Two years later he acquired the second half. In 1879 he founded "The Tradesman," a trade publication of which he is still chief owner.

Ochs was the principal factor in the formation of the Southern Associated Press; and was an organizer and incorporator of the Associated Press, becoming its treasurer and a member of its first board of directors.

In 1896 Ochs acquired the principal ownership and controlling interest of "The New York Times," and became its publisher; in 1901 he purchased "The Philadelphia Times"; in July, 1902, he became the proprietor and publisher of "The Philadelphia Public Ledger," and in the following month he consolidated those two Philadelphia newspapers.

Ochs was for a time a member of the school committee of Temple Emanu-El, New York. To perpetuate the memory of his father, who was for many years the voluntary minister of the Jewish congregation in Chattanooga, there is now (1904) being erected a temple in that town.

Bibliography: *Die Deborah*, Oct., 1902; *Business World*, Aug., 1902; *National Dictionary of Biography*, i. 427.

A. F. H. V.

OCHS, GEORGE WASHINGTON: American journalist; born in Cincinnati Oct. 20, 1861; brother of Adolph S. Ochs; educated at the University of Tennessee. Ochs began his journalistic career as a reporter on the Chattanooga "Daily Times," of which he became general manager in 1896. In 1900, when "The New York Times" decided to issue a daily edition at the Paris Exposition, Ochs was placed in charge of the enterprise; and his work met with such favor that he was decorated by the President of the French Republic with the cross of the Legion of Honor. In 1901, when "The Philadelphia Times" was acquired by his brother, Ochs became vice-president and general manager of the new company, and conducted the paper until its amalgamation with "The Philadelphia Public Ledger," when he became general manager of the consolidated publications.

Ochs has been prominent in the public life of Tennessee. Elected delegate, he attended the National Democratic Convention held in Chicago in 1892, seconding on behalf of his state the nomination of Grover Cleveland; and in 1896 he was appointed delegate-at-large from Tennessee to the Palmer-Buckner Gold Democratic Convention held at Indianapolis in that year. In 1894 Ochs was elected mayor of Chattanooga, was reelected in 1896, and received a unanimous renomination in 1898, but declined it. He was elected vice-president and member of the executive board of the National Municipal League; for six years he held the presidency of the Chattanooga Library Association; for two years that of the Southern Associated Press; for three years that of the Chattanooga Board of Education; and for one year that of the Chattanooga Chamber of Commerce.

A. F. H. V.

OCHS, SIEGFRIED: German conductor and composer; born at Frankfort-on-the-Main April 19, 1858. He first studied medicine and chemistry at the Polytechnikum of Darmstadt and at Heidelberg University, but later devoted himself entirely to music, studying at the Königliche Hochschule für Musik, Berlin, under Schultze and Rudorff, and later privately under Kiel and Urban. Ochs is the founder and leader of the Philharmonic Choral Society of Berlin. At first an obscure organization, it became prominent through numerous performances given by Von Bülow, an intimate friend of Ochs. It is now (1904) the greatest choral society in Berlin, and is distinguished for its helpful patronage of young musicians, whose compositions are here frequently performed for the first time. Ochs is a talented composer, with a marked turn for humorous compositions. He wrote both the libretto and music of the three-act comic opera "Im Namen des Gesetzes" (Hamburg, 1888); two operettas; duets for soprano and alto; male choruses; vocal canons; and several books of songs.

Bibliography: Baker, *Biographical Dictionary of Musicians*; Riemann, *Musik-Lexikon*, 1900.

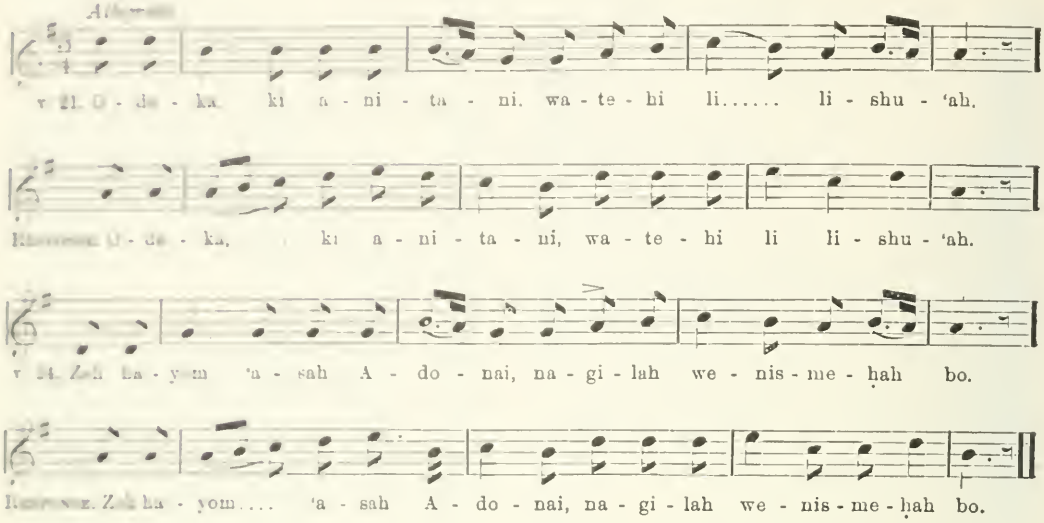
S. J. So.

ODEKA (אודך): Initial word of Ps. cxviii. 21 (see Hallel), marking the point where the antiphony of alternate verses between two choirs comes to a conclusion (comp. Grätz, "Kritischer Commentar zu den Psalmen," pp. 74, 608, Breslau, 1882; Suk. 38a and Rashi *ad loc.*), and accordingly, since at least the third century (Suk. 39a), marking the point from which the remaining verses of the psalm are twice repeated. The manner in which this is done varies (comp. Shulḥan 'Aruk, Oraḥ Ḥayyim, 422, 3). In the Polish rite every worshiper himself doubles the verses, so that each hemistich of verse 25 ("Anna") is actually repeated four times. The traditional melodies for this verse are given in the articles Hakkafot and Hallel.

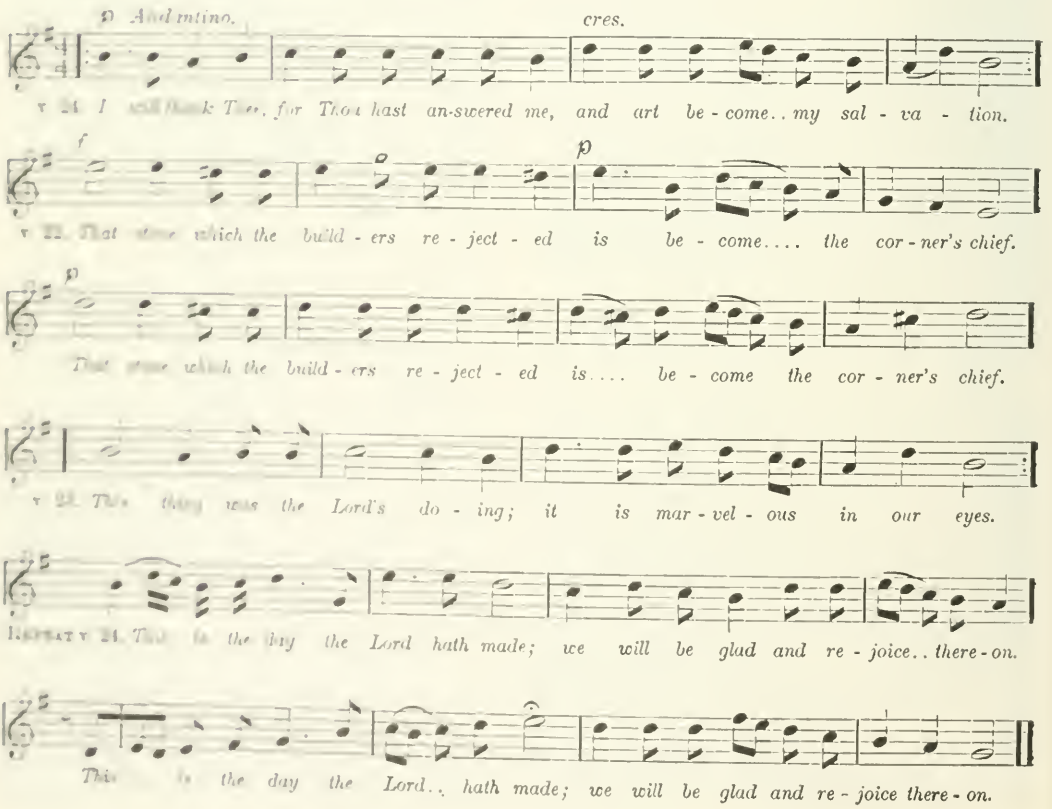
The importance laid upon the initial verses as well as the concluding passage of the psalm has attracted the traditional melodies to them rather than to the remaining verses; so that even such chants as have come down from the past are not so generally known as might be expected. The Sephardic chant, first transcribed by Naumbourg, is reminiscent of the ancient melody for the Song of Moses (Ashi-

ODEKA

I. SEPHARDIC CHANT



II. ASHKENAZIC CHANT



RAH), and its employment may be similar to the frequent use, noticeable among the Spanish and Portuguese Jews, of the better-known traditional airs for other passages than their original texts. In the Ashkenazic tradition there exists a melody, of German origin, first recorded in its modern form by Mombach for the London Great Synagogue, and bearing traces of elements of as great antiquity as any other of the "Hallel" melodies. The chants peculiar to both rites are given herewith.

A. F. L. C.

ODENATHUS. See ZENOBIA.

ODESSA: City on the northwestern shore of the Black Sea, forming with the adjoining region a separate district. It has been an important factor in the cultural life of the Jews of Russia. It is believed that when the Russians took possession in 1789 of the Turkish fortress of Khadzhi-Bei—named Odessa in 1794—Jews were already living in the place. From a certain gravestone, there is reason to suppose that Jews lived there in the middle of the eighteenth century; but no authentic information on this point occurs earlier than 1793, the date of the founding of the old Jewish cemetery according to the inscription on its oldest tombstone. According to official data, five Jews established themselves in Odessa soon after the Russians took possession of it; and in 1795 the Jewish population had increased to 240 persons of both sexes. Most of them came from Volhynia, Podolia, and Lithuania. Later on Jews arrived from Galicia and Germany. These Jews, who in their native countries had adopted the European culture of the Mendelssohnian era, soon organized charitable and other useful institutions. The PINKES, which is still preserved and which dates back to 1795, contains the by-laws of the Society of True Philanthropy, whose object was the care of the sick and the burial of the dead. The Talmud Torah was probably founded in the same year. A KAHAL was formed in 1798; and two years later a Jewish hospital with six beds was established.

Beginnings of the Community.

The Galician and German Jews were styled "Broder" Jews, after the city of Brody. They established important commercial houses and took a prominent part in the trade in breadstuffs. As early as 1826 the Brody Jews built in Odessa the first Russo-Jewish school—a departure so radical at that time as to arouse almost the entire Orthodox Russian Jewry. The broad curriculum of the school was of a character hitherto unknown in the Jewish schools; and this new feature produced favorable results for Jewish education throughout Russia. The name Odessa became synonymous with religious freedom, which term the Orthodox Jews regarded as having the same import as "dissipation." The school, which brought culture to the pioneers in southern Russia, was especially prosperous under the directorship of B. Stern. It always received the support of the local authorities, and even gained the favorable notice of Emperor Nicholas I.

In 1835 the first Jewish school for girls was established. In 1852 there existed 59 Jewish schools, 11 private boarding-schools, and 4 day-schools. Furthermore, the Jews of Odessa showed a strong tendency to enter the general educational institutions, contributing a greater proportion of students than did the communities of other creeds. Thus in 1835 there were 8 Jews in the Richelieu Lyceum, and in 1853 there were 52 Jews in the second gymnasium. In the gymnasia of other towns there were

Cover of the Takkanot (Rules) of the Hebra Kaddisha of Odessa, 1795.

about the same time considerably smaller numbers of Jews; even in the gymnasium of the cultured city of Mitau there were only 24. In 1863 the number of Jews in the Odessa gymnasium was 128. Odessa acquired a particular educational importance for all the Jews of Russia with the publication there of the earliest Jewish journals in Russian, "Razsvyet" (1860–61), "Zion" (1861–62), and "Den" (1869–71), and the first Hebrew paper, "Ha-Meliz" (1860).

In 1840 the first Russian synagogue with a choir was established in Odessa. It was called "Broder Shool"; and N. Blumenthal, noted for his musical ability, was appointed cantor. Though this innovation was regarded with marked hostility by the Orthodox Jewish population, the number of worshipers continued to increase to such an extent that in 1847 the congregation removed to a larger building. This occasion was utilized by the well-known Jewish writer Osip Rabinovich to defend synagogal choirs; and he published an article on the

The "Broder Shool."

PUPILS OF THE JEWISH TECHNICAL SCHOOL, ODESSA.
(From a photograph.)

always taken an active part in the municipal administration, and its members being elected to commercial courts, etc. When in 1861 a commission was formed to frame a new city charter for Odessa, Osip Rabinovich, the author, was appointed a member of it. This attitude of the city toward the Jews of Odessa was reflected not only in the career of the latter, but also in the fortunes of the Russian Jews generally; for local authorities elsewhere repeatedly appealed to the government to augment the rights of the Jews and to improve their civic conditions.

Favorable Attitude of Local Authorities.

At the present time the influence of the Jewish element in Odessa is quite significant. Two of the three leading political dailies are owned by Jews. The contributors and reporters, also, with insignificant exceptions, are Jews. Among Jewish journal-

ists are to be found many who enjoy a wide popularity in southern Russia, *e.g.*, Sack, Shabotinski (the expert on economic conditions in southern Russia), Lazarovich, Lando, and Kheifetz. In science, also, Jewish names are frequently encountered. It is interesting to note that, in spite of the severe prohibitions of the Russian government, three Jews have been appointed to chairs in the University of Odessa: namely, Hochman, author of mathematical works; Bardach, the bacteriologist, a pupil of Pasteur; and Kahan, the mathematician. All the medical men of any renown in the city are Jews; and it may be said generally that in the medical profession the Jews take first rank quantitatively as well as qualitatively. Pharmacists and their assistants, who in Russia are entitled to a degree only on graduation after a special course at the university, are in the great majority of cases Jews. Notwithstanding the severe restrictions, there are many Jews in the legal profession, among them M. G. Morgulis and Blumenfeld. It was at Odessa that Passover, the luminary of the Russian bar, began his activity. He was recently retained by the British government to represent its interests in the controversy between it and Russia regarding the Red Sea captures in the course of the Russo-Japanese war.

In Literature, Science, and Art.

The Jews of Odessa have been extremely active in literature. Aside from the literary names of the past enumerated above, mention should be made of those of Ilya Orshanski, the analyst of the legal status of the Jews in Russia; of the Pinskers, father and son, the former the historian of the Karaites, and the latter the author of the epoch-making pamphlet "Auto-Emancipation," which laid the foundation of Zionism in Russia; and of A. Zederbaum, editor of "Ha-Meliẓ." In Odessa lived and labored up to 1903 the well-known Russo-Jewish historian S. Dubnow; and here, too, resides the man of letters Ben-Ami (I. M. Rabinovich). Of the younger generation are Julius Hessen and Pen, who are engaged in the study of the history of the Jews. Of writers in Hebrew Odessa has among its residents Solomon Jacob Abramowitsch ("Mendele Mocher Seforim"), who was also the "father" of Yiddish literature; "Aḥad ha-'Am" (Asher Ginzberg); the poet Bialik; the pioneer of the Zionist movement, M. L. Lilienblum; and the men of letters Ben Zion and Tschernovitch. Other Hebrew writers who worked in Odessa were the late P. Smolenskin, Gottlober, and Mandelkern; and among those of the younger generation, Berdyczewski, Brainin, Klausner, the poet Tschernachovski, and the Yiddish writer "Scholem Alechem." From the list of distinguished Jewish writers of fiction in Russian may be mentioned Juschkevitch and Khotimski, who chose for their subjects types from Jewish life.

In the field of art, also, the Jews of Odessa are not backward. At the annual exhibitions of South-Russian artists are to be seen the works of the Kishinef painters of Jewish life, Bershadsky, Goldstein, and others. Other prominent artists are: L. O. Pasternak, whose genre and plein air pictures are to be found in the museum of the Luxembourg, Paris, in the Tretyakov gallery at Moscow, and in the museum of Alexander III. at St. Petersburg; O. Brasa, a young artist who has already obtained a certain recognition, and whose career has just begun; Askenasi; Marinesi; and Hirschfeld.

Jews in Commercial Life.

In the sphere of public life the activity of the Jews of Odessa is restricted, for the right to vote in the election of municipal officers has been taken from them. Up to the year 1892 the Jews constituted the most influential element in the management of the municipal affairs of the city. The period of activity of the Jewish members of the municipal council—A. M. Brodski, Soloweichik, and P. L. Khari—marks the golden era of the local administration, which, according to the uniform admission of the press, has retrograded since the introduction of the reforms denying to the Jews the right of participation, either active or passive, in municipal elections. In the management of public affairs of purely Jewish character, the first place is occupied by M. G. Morgulis; then follow M. Rabinowitch and O. Chais. As generous contributors to charities are to be mentioned L. G. Askenasi, Wainstein, Mendelewitch, M. and J. Rabinowitz, and others.

Among the Jewesses of Odessa who have devoted themselves to acts of charity and benevolence, the recently deceased Maria Saker must be mentioned. She made her appearance as the pioneer of the emancipation of women, and worked hard to raise the intellectual standard of her fellow Jewesses. She was besides no stranger to literature.

The economic importance of the Jews for Odessa and for the whole territory of New Russia has long been acknowledged. Even the anti-Semites themselves have admitted the beneficial influence of the Jews upon the commerce and industry of that territory. As proof of the danger of Jewish predominance the former found it necessary to emphasize the fact that the Russian element in Odessa was being pushed to the rear, and that until recently the native Russians had occupied only a secondary place. The history of South-Russian commerce has to record the name of the Rabinowitsch firm, which was the first to engage in direct commercial intercourse with the Far East in general and with China in particular, and the names of the Jewish mercantile firms which were the first to find a steamship route connecting the Black Sea with the Baltic.

The export of grain, which recently became the staple trade of Odessa, contributes very largely to the employment of Jewish capital and labor. Of late this trade has suffered, owing to the competition of neighboring ports, and Odessa has had to engage in industrial pursuits. But even here the Jews of Odessa compare favorably with their neighbors. Detailed information with regard to occupations is difficult to obtain in Odessa, where, as in the Russian empire generally, the science of statistics is still in its infancy; but certain figures are available from documents of the Board of Commerce granting permission to the respective licensees, upon payment of certain fees, to engage in commerce and industry. Of 1,660 licenses granted to merchants by the Board of Commerce, 820, or nearly one-half, were issued to Jews. There are under

Jews engaged in the various branches of the city's manufactures and commerce (this number included the representatives of the large manufacturing as well as of the less important commercial concerns). Of these, 15,543 were owners or managers of the different concerns, 14,572 were workmen (assistants), and 1,758 were apprentices. There were 3,632 independent workmen.

According to the statistics of the city and gild administrations for 1898, there were 8,458 Jewish artisans, including 3,918 master-workmen, 3,053 assistants, and 1,457 apprentices. All these figures do not, however, correspond with the facts, the actual number of artisans being considerably higher for many of the classes (especially assistants and apprentices who are not registered in the gilds).

The prevailing trades among Jews are those of ladies' tailors, shoemakers, merchant tailors, locksmiths, cabinetmakers, etc. It is difficult to estimate the number of laborers, owing to the absence of registration; but from the fact that of those who applied to the committee for charitable aid for the Passover holy days 2,115 were married laborers, it may be estimated that there are not less than 6,000 Jews in Odessa who belong to this class.

Brody Synagogue, Odessa.
(From a photograph.)

There are in Odessa eight large synagogues and forty-five houses of prayer.

Synagogues.

The oldest among the synagogues is the Main Synagogue, which was founded soon after the establishment of Odessa, on a lot given to the Jewish community by the city (it was rebuilt in the fifties). Other old synagogues are the Artisans' Synagogue, the Warm Synagogue, the Newmarket Synagogue, and the synagogue on the street Balkowskaya. Later on there was founded the Brody Synagogue (on the street Pushkinskaya), transformed in the "forties," as noted above, into the Choral Synagogue. Subsequently this congregation removed to a building which it owns. In 1887 there was founded the New Synagogue (on the street Yekaterininskaya) and in 1898 the Nachlass Eliezer (on the Peresyp).

Of the houses of prayer, eighteen were in existence before 1835, as, for instance, those of the kasher-butchers, the flour-dealers, the pedlers, the porters, and the expressmen. In 1859 the clerks', and in 1865

the cabmen's, houses of prayer were established. Between 1866 and 1879 there were organized fifteen new houses of prayer—among them those of the furniture-workers and the bakers—and between 1875 and 1888 five additional, among them that of the painters.

In the last decade the commerce of Odessa passed through severe crises, which undermined the prosperity of the Jewish community. Moreover, the Jewish populations forcibly expelled from their old domiciles (as, for instance, from Moscow) became a heavy burden on the Odessa community; and there were recorded recently more than 40,000 needy Jews. Nevertheless the community is being enriched by new educational and charitable institutions, while supporting the old ones. While private charity is extensive, the community also, as a definite financial administrative unit, is bearing heavy burdens. The table on page 384 illustrates the condition of the various charitable educational institutions.

Indeed, the Jewish community of Odessa is justly famed for its charitable institutions. The hospital has grown to such dimensions that it occupies to-day four city blocks. It contains several departments: the general hospital; children's hospital; a splendid operating department, the gift of the well-known philanthropist Mrs. L. G. Askenasi, the cost of which amounts to not less than 100,000 rubles; an ambulance department; and several others. The hospital has a branch on the Liman, a health-resort whose salt-lake water is efficacious in cases of rheumatism and in children's diseases. The contingent of patients is mainly recruited from the Jewish population, but there are also many Gentiles (30 to 35 per cent). The annual expenditure amounts to 125,000 rubles, covered partly by the income from the meat-tax, and partly by donations.

The Jewish Orphan Asylum of Odessa has its own commodious building in the best section of the city, and accommodates 250 orphans of both sexes. A school, with separate departments for boys and girls, is annexed thereto, as is also a trade-school where bookbinding and shoemaking are taught. The Hebrew Agricultural School, an adjunct of the orphan asylum, is located in the suburbs of the city. Boys are trained there for agricultural pursuits, and girls in the management of dairies. As a result of the ukase prohibiting Jews from owning or leasing agricultural land, and even from residing in country towns and villages, the graduates of the school had to remove to other places where their knowledge may be applied, as Palestine or Argentina. Many of them have to abandon altogether the calling to acquire a knowledge of which they devoted the best years of their lives. The budget of the orphan asylum, including the agricultural school, amounts to 55,000 rubles annually.

Charitable Organizations.

The Home for the Aged and Infirm of Odessa shelters 250 inmates, and its annual budget amounts to 25,200 rubles. The Cheap Kitchen of Odessa distributes 250,000 meals, partly free and partly at very low prices. Its annual budget amounts to 28,000 rubles. The Day-Asylum of the Society for the Care of the Homeless, maintained by voluntary subscriptions, provides shelter for the children of laboring people, who would otherwise remain without care while their parents or guardians are at work. The children receive food and clothing, are instructed in reading and writing, and are generally cared for.

Not long ago a House of Industry was established in Odessa on a moderate scale, where poor laboring girls may always find employment at sewing. Those who can not sew may here learn the trade, receiving during their apprenticeship a small salary as partial compensation for their work.

The Jewish schools may be divided into the following classes: religious, government, public, private and public, professional, Sabbath, and evening schools. To the first group belong three Talmud Torahs, public yeshibot, and private yeshibot. The First Talmud Torah is, as stated above, the oldest Hebrew school in Odessa, its age being, in all probability, the same as that of the city itself. In the first half of the eighteenth century it was managed, like all others of its type in the Pale of Settlement, without any organized system. In 1857 it was reorganized into a model school, winning the commendation of the most distinguished pedagogues and scholars, among them Pirogov. At the present time the school is directed by S. Abramowitsch ("Mendele Mocher Seforim"). There are 400 pupils, of the poorest class, who are furnished gratuitously with text-books, clothing, and foot-wear. A committee of charitable ladies supplies the pupils with dinners. The annual budget of the school, including that of the ladies' committee, amounts to 20,000 rubles. The Second and Third Talmud Torahs were opened in the suburbs last year, the pupils in the two schools numbering 400.

Educational Institutions.

The yeshibah, existing since the year 1886, was founded with the object of giving to Jewish youth instruction in the Talmud and the Bible in conjunction with tuition in popular subjects. Unfortunately the school has retrograded in efficiency, and can now be considered as nothing more than an elementary school. About 100 pupils receive instruction, and the annual budget amounts to 6,000 rubles. On the initiative of Rabbi Tschernovitsch and A. Lubarski and through the financial aid of R. Gotz, a private yeshibah has been established, the aim of which is to furnish theological instruction to students preparing for a rabbinical career.

The government schools are such only in name. They were established on the initiative of the government, but are maintained from sources specifically Jewish, as the income from the meat- and candle-taxes. Of such schools there are three: two for boys, and one for girls. Each of the boys' schools consists of six consecutive classes covering the course of elementary schools, with the addition of instruction in foreign languages and bookkeeping. In each school about 300 pupils receive instruction; and the budget is fixed at 15,000 rubles. The girls' school consists of five "original" and five "parallel" classes, with 600 pupils; budget, 22,000 rubles. The school is located in a building which was donated for the purpose by L. A. Brodski of Kiev and the cost of which was 80,000 rubles.

professional schools for girls number five, the instruction given being mostly in sewing. The foremost of them is the school built through the liberality of A. M. Brodski. Among the professional schools may also be included the Hebrew Public School of Commerce, established in 1904. It has a handsome building of its own, the cost of which was about 100,000 rubles; and its pupils, including those of the preparatory school, number at least 200.

Of private schools there are thirty-eight. In this number are included the Hochman School of Commerce and the Iglitzki Classical College, each having a normal course corresponding to that of the American high school, and five schools for girls.

A very interesting educational phenomenon is

SYNAGOGUE IN RICHELYEVSKAYA STREET, ODESSA.
(From a photograph.)

presented in the establishment of evening-schools. The development of these is greatly hampered by the interference of the officials of the education department; but they nevertheless number fourteen, for adults of both sexes. Aside from elementary courses, lectures are given on physics and on other scientific subjects of general interest. Some of the schools are nearly similar to the "Universités Populaires" of Paris and the "People's Palaces" of England and America. The evening-schools of Odessa stand, as it were, midway between these two classes of institutions, resembling in some respects the one and in some the other. They are established and maintained by an extra educational committee of the Society for the Promotion of Culture. There is also a graduate course leading to the teacher's diploma.

There are two Sabbath-schools, accommodating 400 pupils recruited from the laboring classes, which

on work-days can not devote even an hour's time to instruction in reading and writing.

The ḥadarim of Odessa have all the shortcomings of the traditional ḥeder, including insanitary equipments and pseudo-pedagogic methods. On the initiative of the Zionistic societies, however, a movement has recently been set on foot to open model ḥadarim, in which shall be applied the correct method of teaching the ancient Hebrew language by means of that language itself. Unfortunately, there are only three of such ḥadarim. There are in all 198 officially registered ḥadarim, with a quota of 3,815 pupils, and about 200 unofficial ḥadarim, having at least an equal number in attendance.

The Ḥadarim.

According to the report of the inspector of the education department, 162 official Hebrew schools, exclusive of ḥadarim, are registered in Odessa, having 276 male and 204 female teachers, with 3,686 male and 3,190 female pupils, and a budget of 27,000 rubles; but these figures are certainly too low. It is very interesting to observe that, including the ḥadarim, the number of Jewish elementary schools providing elementary education to the children of one-third of the total population of the city far exceeds the number of schools, called "general" schools, for the children of the rest of the inhabitants. Of the former there are 360; of the latter, 152; although in the general schools, notwithstanding the restrictions imposed, not less than 3,708 children are being instructed. Nevertheless, the number of Jews who are of necessity refused admission to Hebrew and general schools is very great, so intense is the thirst of the Jews for education.

As regards the city schools (excluding the elementary), there were 781 (7.9 per cent) Jews in the Odessa public schools in 1902. In the two girls' gymnasia there were 125 Jewish pupils; and in the city Sunday-schools there were 199, in a total of 427 pupils. In the city school of Efrussi, established by the Jews of Russia, there were 328 Jews, or 65 per cent of the total. In 1897 there were in all 10,332 Jewish pupils in the different educational institutions.

The foregoing data relate to elementary education. As regards middle and higher education, the number of Jewish students is very limited, owing to the restrictions imposed by the government, as stated at the beginning of this article, the admission of only 5 and 10 per cent of Jews to the colleges being allowed, while the opening of higher educational institutions by private individuals is prohibited.

JEWISH MERCHANTS AT ODESSA.
(From Artamof, "La Russie Historique," 1862.)

The number of female teachers is not less than one-half of the whole; and it must be added that the zeal displayed by them in their work is highly valued in every school.

Since the birth of Neo-Zionism of the Herzl type in recent years a party war has made itself felt in the Russian Jewry. The Zionists and Nationalists demand the nationalization of the schools, *i.e.*, an increase in the number of Hebrew lessons, the protectorate of the model ḥeder, etc., while the radical element insists, on the contrary, upon the abolition of everything national. To the latter belong the bourgeoisie.

	On Jan. 1, 1903.	Appropriated by the City (Rubles).	Derived from		Total Expenditures by Institutions (Rubles).
			Candle-Tax (Rubles).	Basket-Tax (Rubles).	
	423 pupils			17,000	58,000
	198 "			9,000	12,300
	349 "			11,500	16,000
	83 "			3,500	6,000
	187 " (90 boys, 97 girls)			4,300	7,500
	516 pupils		4,300	6,400	22,000
	228 "			10,400	13,000
	238 "		6,900	5,500	15,000
	239 "			10,500	15,000
	200 " (150 boys, 50 girls)	3,000		29,000	50,000
				2,600	
				6,200	
	230 beds	17,000		75,600	120,500
	202 patients (95 men, 107 women)	4,000		11,400	25,000
				11,400	
				6,000	9,000
				7,500	20,500
	254,000 meals and 28,000 free meals.			3,100	28,000
		24,000	11,200	230,900	417,800

largest and most valuable collection of Judaica and Hebraica in Russia. This society has lately erected a building of its own, containing a spacious room in which the members meet for prayer. It was the first to introduce an organ and a female choir into the religious services. The choir has recently been discharged on account of the strong opposition to the innovation from certain sections of the society.

Various Associations.

The Association of Jewish Teachers of the New-Russian Territory and Bessarabia comprises the members of the teaching profession in Odessa alone, and one from each of the whole territory under its jurisdiction. Up to the present day the operations of the society have been limited to making loans and rendering financial aid on a small scale to its members, but a movement is now on foot to awaken the society to the necessity of active work in the sphere of higher education.

The Society for the Aid of Hebrew Agriculturists in Syria and Palestine, having its seat in Odessa, is a branch of the Russo-Hebrew society Chovevei Zion, the activity of which is well known throughout the world.

In all the non-sectarian societies also, from the sporting fraternities to the charitable societies of all phases, the Jewish element is everywhere noticeable.

It has recently been computed that for the purchase of the usual ham, bread, and eggs for distribution to the Greek-Orthodox Russians for their Easter, the Jews contribute more than one-half of the money required.

The annual expenditure by all the Hebrew charitable organizations in Odessa amounts to 800,000 rubles, of which the sum of 300,000 rubles is derived from the income of the meat-tax, and the remainder is provided by voluntary contributions.

The annual net increase of the Jewish population is estimated at about 5 per cent.

The condition of the rabbinate in Odessa has been deplorable for the last fifteen years. In 1888 Rabbi Schwabacher was succeeded by Rabbi Gurland. Since the death of the latter in 1890, no rabbi has been elected, but, contrary to law, the occupants of the office have been appointed by the local authorities. Eichenwald and Pomeranz, former assistants of Schwabacher, were appointed not because they enjoyed the respect of the community, but because they succeeded in gaining the favor of the inferior local authorities. Now, however, the Odessa community has protested against this procedure. Nevertheless the candidates elected by the community have not been confirmed; and the post of rabbi is occupied—although presumably only temporarily—by Dr. Kreps, who received at the election the least number of votes.

Rabbis.

According to the census of 1892, the Jews numbered about 112,000, or 32.9 per cent of the total population, which was estimated at about 341,000. In 1902 the births among the Jews were: males, 2,789; females, 2,418; total, 5,207 (5,164 in the city and 43 in the suburbs), or 34.6 per cent of the total births in the city. Illegitimate births among the Jews amounted to 0.1 per cent as compared with 11.9 per cent among the Greek Orthodox. In 1902 about 2,840 Jews died (according to the burial society, 3,224), or 30.19 per cent of the total number of births. The death-rate among the Jewish children for 1902 was 28.5 per cent; among the Greek Orthodox 34.5 per cent; while among other nationalities the percentage was less than among the Jews. In 1904 the Jews of Odessa numbered about 160,000 in a total population of 500,000. The natural increase of the Jewish population for 1902 was 14.7 per thousand; among the Greek Orthodox, 7.6 per thousand. If that increase continues on the same scale, Odessa will become the center of Jewish population in Russia. For the last fifteen years a transmigration of Jewish settlements has taken place in the direction of Odessa and toward the New-Russian territory, where the conditions of life are better than in southwestern Russia. In the latter the struggle for life has become very intense.

Vital Statistics.

H. R. *—S. Pe.

OEDENBURG (Sopron): Hungarian city, capital of the district of the same name. Its Jewish community, according to a document of 1526, dates from the tenth century and is one of the oldest in Hungary. The town was destroyed by fire in 1317. Charles Robert invited Jewish colonists into the town in 1324; they lived there in peace until 1354, when they were expelled by Louis the Great. Most of them went to Austria and settled in Wiener-Neustadt. A few years afterward they were allowed to return, and in 1379 the Jewish population in Oedenburg amounted to 80, reaching 400 toward the end of the fifteenth century. Recognizing that the Jews constituted a valuable fiscal asset, Frederick III., to whom Elizabeth had mortgaged Oedenburg, took energetic measures to protect the Jews there against the aggression of their Christian fellow citizens and prevent their expulsion (1441). In 1490 the citizens of Oedenburg seized upon the Jews and cast them into prison with the declared intention of keeping them there until they consented to cancel the obligations of their Christian debtors; John Corvinus and Beatrix, however, took them under their protection.

Beginning with the sixteenth century the lot of the Jews in Oedenburg grew constantly worse, and they were often assailed by the people in spite of the "protection" of the feeble King Louis II. In 1526, after the battle of Mohacs, they were expelled, their houses were broken into and plundered, and the so-called "Jews' account-book," in which the legally certified debts of the Christians were entered, was destroyed. Even the cemetery and the synagogue were wrecked. Some of the volumes now in the municipal archives of Oedenburg are covered with parchment that once constituted parts of books destroyed on this occasion. All these raids occurred with the consent of the mayor and the city council. The expelled Jews fled principally to Eisenstadt, Mattersdorf, and Kobersdorf, where they instituted suits for damages against the city of Oedenburg. The litigation lasted for eight years and was decided partially in their favor, though their demand to be readmitted was rejected. Ferdinand I., on Sept. 12, 1534, authorizing Oedenburg to refuse to readmit them. They were, however, allowed to visit the fairs and to peddle in the city. In 1615 peddling also was forbidden. Some time afterward it happened that they gained the favor of Prince Paul Esterhazy, who was at this time prefect of the county of Oedenburg; he brought his influence to bear upon the city council in behalf of the Jews, with the result that in 1665 they were permitted to enter the city on Tuesdays and Wednesdays on presentation of a ticket, for which they had to pay eight pfennig; but only one Jew was allowed to enter the city at a time.

Expulsion in 1526.

In 1740, at the instance of Counts Esterhazy, Battyányi, and Draskovits, the city granted permission to all Jews of the counties of Oedenburg and Eisenstadt to enter the city. By 1766 they were allowed to remain in the town from Monday to Friday continuously, and carry on business. The city of its own accord granted them permission to secure a separate lodging house and a cook-shop; but for this privilege they paid at first 270 gulden, and later 1,071 gulden (1804). They were not permitted, however, to set up permanent households. Even as late as 1813 it was the law that whoever rented a dwelling-house or a storeroom to a Jew for an extended term would be fined 100 gulden; a second offense of the same nature entailed loss of the privileges of citizenship. But in spite of such severe measures the citizens continued to rent houses to Jews; in 1818 the latter even possessed a place of prayer.

Conditional Readmission.

The number of Jews—the so-called "tolerated" Jews—there in 1830 was 37. It was only, however, after the promulgation of the law of 1840, granting Jews unrestricted entrance into the free cities, that the Jewish population of Oedenburg began to increase steadily. Most of the immigrants came from the very places to which the Jews had previously fled, as Eisenstadt, Lakenbach, Kobersdorf, Heiligen-Kreuz, and Mattersdorf. There were 180 Jews in Oedenburg in 1855; 854 in 1869; 1,152 in 1881; 1,632 in 1891; and 2,400 in 1900 out of a total population of 33,478. It is singular that, while, according to the statistics for 1891, the general population showed a proportion of 1,172 females to 1,000 males, in the case of the Jews the numbers were 843 males and 789 females.

The first Jewish cemetery was laid out in 1869, and the first to be buried there was Hermann Seidler, whose son, a convert to Christianity, was raised to the Austrian baronetcy; in 1902 the cemetery was considerably enlarged. The first synagogue (Reform) was built in 1876, the second (Orthodox) in 1891. The hebra kaddisha, which was established in 1869, is supported by the two congregations

Even the form of the dialogue bears witness to its genuine character, for this enigmatical mode of expression, which was called "speech of wisdom," was well liked in Greco-Jewish circles. The meaning is that the intercourse of R. Meïr with his teacher Elisha ben Abuyah, who was at variance with Judaism and with the scribes, did him no harm. Many pagans were familiar with the Bible; hence the popularity of Œnomaus in rabbinical circles is to be ascribed to his conduct toward Jews and Judaism, which is implied in the first quotation; for the reference to the "great" philosopher of the pagans is to his greatness not in philosophy, but in conduct. Libowitz ("Doreshe Reshumot ha-Agada," New York, 1897) and Epstein ("Magazine of Knowledge," 1894, vol. i., p. 17) believe Œnomaus was a Christian.

Bibliography: Grätz, *Gesch.* iv. 177, 435 *et seq.*; Blumenthal, *Rabbi Meïr*, pp. 113–117, 137–138, Frankfort-on-the-Main, 1888; Zeller, *Die Philosophie der Griechen*, iii. 1, 769 *et seq.*; Pauly-Wissowa, *Real-Encyc.* v. 880; Saarmann, *De Œnomao Gadareno*, Leipsic, 1887; Schürer, *Gesch.* 3d ed., ii. 41, 126.

E. C. L. B.

OESTERREICHISCHE WOCHENSCHRIFT, Central-Organ für die Gesammten Interessen des Judentums: Austrian weekly, founded by Deputy Dr. Josef S. Bloch to combat Austrian anti-Semitism; published at Vienna every Friday since Oct. 15, 1884. In its pages appeared the chief attacks upon Professor Rohling and Pastor Deckert, and it also brought about the unmasking and conviction of Aaron Brimanus (Justus) and Paulus Meyer. Engaged in continual warfare against the Austrian leaders of anti-Semitism, the paper has become a noteworthy champion of Jewish movements of the day. Among its contributors have been Chief Rabbi Güdemann of Vienna, David Kaufmann of Budapest, B. Rippner of Glogau, Marcus Landau of Vienna, and Councilor Sigmund Mayer of Vienna. Theodor Herzl published his first Zionistic articles in its columns.

Bibliography: *Oesterreichische Wochenschrift*, vols. i.-xvii., Index, together with an appendix containing the Index for 1901, Vienna, 1902.

E. C. S.

OESTERREICHISCH-ISRAELITISCHE UNION: Austrian political society for the protection of Jewish interests, founded in 1884 on account of the victory of the anti-Semites in the election of that year in Vienna and Lower Austria. Its purposes were "To promote a love for Jewish learning among the Jews of Austria and to further their interests, to oppose and dispel the wide-spread errors in regard to the Jews and the prejudice against them, and to combat the efforts instituted to increase the severity of the religious and racial opposition to them."

The realization of these aims was begun in the most active and efficacious way by the board of directors, which included Josef S. Bloch and Chief Rabbi Güdemann, besides university professors, lawyers, and prominent merchants. Effective influence was gained in all political elections as well as in those of the Jewish congregation of Vienna. Under the auspices of the society free public lectures are given every winter by leading scholars and by men distinguished in public life, for the strengthening of

the Jewish consciousness and sense of political freedom. Its propaganda for the establishment of a Jewish theological seminary in Vienna, as well as its movement for the promotion of Hebrew studies in the religious schools, was crowned with signal success.

In 1895 the Union gave the impulse to the creation of a central body for protection and defense, composed of representatives of the larger Austro-Jewish congregations. This Allgemeiner Israelitischer Gemeindebund did not receive the sanction of the government until it had changed its constitution; and it has not yet accomplished very much.

The anti-Semitic riots and the charges of ritual murder which arose in 1896 throughout Austria, especially in Bohemia, in connection with the reactionary tendency in government circles found the Union well prepared for defense. It kept the government and the press constantly informed of the state of affairs and appealed to them for help. It organized its own "Rechtschutz-Bureau," which gives gratuitous legal aid to all Jews whose rights have been infringed or who have been unjustly persecuted for their religion; it repels false accusations against the whole body of Jews, and wards off illegal attacks. In the year 1898 the Union, moved by the terrible sufferings of the Jews in Galicia, instituted a thorough investigation of the condition of their coreligionists there. One result of this action of the society, combined with that of other allied bodies, was the foundation of the Galizischer Hilfsverein, which aims at raising the moral and material standard of the Jewish population of that province.

The society has published since 1888 a monthly magazine, under the title "Mittheilungen der Oesterreichisch-Israelitischen Union," for the propagation of its ideas. Since 1892 it has published also the "Kalender für Israeliten," which ranks among the best Jewish year-books now issued, especially on account of its literary department and its exhaustive list of the Jewish congregations of Austria and their officers.

Bibliography: *Kalender für Israeliten*, passim; *Oesterreichische Woehenschrift*, passim.

D. A. Ki.

OFAN (OFANNIM): Name by which is known that part of the morning prayer in which the praise of the Lord by the heavenly host is described. This passage begins with the words "The ofannim [wheels] and the holy living creatures with great uproar raise themselves up; facing the Seraphim they say, 'Praised be the glory of the Lord from his place.'" The idea of the passage is based on Ezekiel's vision (ch. i.). The piyyuṭ inserted in this passage expatiates on the theme of the heavenly host praising the Lord.

Bibliography: Zunz, *Literaturgesch.*

D.

OFEN. See Budapest.

OFFENBACH: Town in the province of Starkenburg in the grand duchy of Hesse. When Fettmilch caused the expulsion of the Jews from Frankfort-on-the-Main on Aug. 22, 1614, they proceeded up the river with an armed escort; but, although they were met with hostile demonstrations at the various bridges, Offenbach was the only place which opened fire upon them, with what results is not known. The town appears in Jewish history for the second time at the end of the eighteenth century and at the beginning of the nineteenth in connection with the settlement there in 1786 of Jacob Frank. He succeeded in buying the castle from the reigning prince Wolfgang Ernst of Homburg-Birstein, who was overwhelmed by debt. In this palace, which was surrounded by a strong wall, Frank, assuming the title of "Baron of Offenbach," kept his court; and here he died (Dec. 10, 1791), being buried in the cemetery of Offenbach with great pomp. For sixteen years Offenbach maintained its importance for the Polish Jews; for from it Frank's children, Joseph Roch and Eve, sent the "red letters" to various communities, while Frank's palace and grave formed objects of pilgrimage for wealthy and influential Jews from the East.

After Frank's death and when the influx of money had ceased, the city itself suffered; for it was found that not only those citizens who had contributed money directly to Frank, but also the workmen who had performed the necessary services about his "court," had been obliged to profess themselves adherents of his doctrine. Only a public announcement on the part of his relatives that they would shortly pay his debts succeeded in pacifying the city. When, however, new complaints arose in 1817, Archduke Charles was obliged to announce that he would go in person to Offenbach to make a thorough investigation, whereupon Eve, Frank's daughter, either was spirited away or died suddenly. This episode brought great distress upon the city, since the Frankists had left debts behind them everywhere. In his later years Wolf Breidenbach (1751–1829) was a citizen of Offenbach. He was the first to induce the Duke of Isenburg-Birstein to abolish the Jewish "Leibzoll."

The present (1904) community of Offenbach, whose rabbi is Dr. J. Goldschmidt, contains 1,213 Jews out of a population approximating 60,000. It possesses, in addition to the synagogue, a ladies' club, a fraternity, a Jewish hospital, and a ḥebra ḳaddisha.

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J. S. O.

OFFENBACH, JACQUES: Creator of French burlesque opera; born at Cologne June 21, 1819; died at Paris Oct. 5, 1880. He was a son of Judah Offenbach, cantor of the Jewish congregation at Cologne. Offenbach went to Paris at the age of thirteen, and in Nov., 1833, entered the Conservatoire, where he studied violoncello under Vaslin; shortly afterward he became a member of the orchestra of the Opéra Comique. In 1841 he gave a series of concerts consisting mainly of his own compositions and of chansonettes to parodies of La Fontaine, written for the vaudeville stage. As a soloist, however, he was successful neither in France nor in

Germany, whither he went in 1848; so that after two years of waiting he decided to return to Paris, where he succeeded in obtaining the position of leader at the Théâtre Français.

Offenbach now began to devote himself to operatic composition, and achieved his first success with his "Ba-ta-clan" in Alfred de Musset's "Le Chandelier") in 1855. On Oct. 28, 1853, his first operetta, "Pepito," was produced at the Opéra Comique, but with slight success, and it was not until "Les Deux Aveugles" and "Le Violoneux" appeared that Offenbach's peculiar talent met with unequivocal recognition. In 1855 he opened a theater of his own, the Bouffes Parisiennes (formerly the Théâtre Comte, in the Passage Choiseul), which he conducted until 1866, and in which many of his most popular works appeared. In 1872 Offenbach undertook the management of the Théâtre de la Gaîté, which, however, he resigned in 1876, when he entered upon a somewhat unsuccessful tour through America (his tour is described in his "Notes d'un Musicien en Voyage" 2d ed., Paris, 1877).

Jacques Offenbach.

From the time of his return to Paris until his death he diligently devoted himself to composition. He was a very prolific composer, his operatic and other productions comprising over 102 independent works, many of which are in three or four acts. His best successes were "Orphée aux Enfers" (1858), an operetta, which by 1875 had had 400 performances in Paris alone; "La Belle Hélène" (1864); "Barbe-Bleu" and "La Vie Parisienne" (1866); "La Grande Duchesse de Gerolstein," which created a great sensation during the Paris Exhibition of 1867; "Madame Favart" (1879).

Bibliography: From *Biographie Universelle des Musiciens*, supplement, i. 284; *Revue et Gazette Musicale de Paris*, 1880 and 1881; Grove, *Dictionary of Music and Musicians*; Baker, *Biographical Dictionary of Musicians*.

J. So.

OFFENHAUSEN, SOLOMON ẒEBI. See Bodek, Samuel Friedrich.

OFFERING. See Sacrifice.

OG.—Biblical Data: Amorite king of Bashan, who reigned in Ashtaroth and was conquered by Moses and Israel in the battle of Edrei (Num. xxi. 33). He had fortified cities, with high walls, gates, and bars, comprising the region of Argob, being taken and given to the children of Machir, son of Manasseh (Deut. iii. 13; Josh. xiii. 31). Og was one of the giants of the remnant of the Rephaim. His iron bedstead in Rabbath, the capital of Ammon, is described as having been nine cubits in length and four cubits in breadth (Deut. iii. 11).

E. G. H. E. Schr.

—**In Rabbinical Literature:** Og was not destroyed at the time of the Flood (Niddah 61a), for, according to one legend, the waters reached only to his ankles (Midr. Peṭirat Mosheh, i. 128, in Jellinek, "B. H." ii.). Another tradition states that he fled to Palestine, where there was no flood (Rashi to Niddah, *ad loc.*); while, according to a third legend, he sat on a rung of the ladder outside the ark, and, after he had sworn to be a slave to Noah and his children, received his food each day through a hole made in the side of the ark (Pirḳe R. El. ch. xxiii.). Og was known also as "Ha-Paliṭ" (see Gen. xiv. 13).

It was Og who brought the news to Abraham of the captivity of Lot. This he did, however, with an evil motive, for he thought that Abraham would seek to release Lot and would be killed in battle with the great kings, and that he, Og, would be able to marry the beautiful Sarah (Gen. R. xlii. 12). A long lease of life was granted him as a reward for informing Abraham, but because of his sinister motive he was destined to be killed by the descendants of Abraham. Og was present at the banquet which Abraham gave on the day Isaac was weaned (comp. Gen. xxi. 8). As Og had always declared that Abraham would beget no children, the guests teasingly asked him what he had to say now that Abraham had begotten Isaac, whereupon Og answered that Isaac was no true descendant since he could kill Isaac with one finger. It was in punishment for this remark, one legend declares, that he was condemned to live to see a hundred thousand descendants of Abraham and to be killed in battle against them (Gen. R. liii. 14). When Jacob went to Pharaoh and blessed him (Gen. xlvii. 7), Og was present, and the king said to him: "The grandson of Abraham, who, according to thy words, was to have no descendants, is now here with seventy of them." As Og cast an evil eye upon the children of Israel, God foretold that he would fall into their hands (Deut. R. i. 22).

During the battle of Edrei (Num. xxi. 33) Og sat on the city wall, his legs, which were eighteen ells long, reaching down to the ground; Moses did not know what monster he had before him until God told him that it was Og. Og hurled an entire mountain against the Israelites, but Moses intercepted it (Deut. R. *l.c.*). According to another legend, Og uprooted a mountain three miles long, intending to destroy all Israel at once by hurling it upon their camp, which was also three miles in length; but while he was carrying it upon his head a swarm of locusts burrowed through it, so that it fell round his neck. When he attempted to throw off this unwieldy necklace long teeth grew from both sides of his mouth and kept the mountain in place. Thereupon Moses, who was himself ten ells tall, took an ax of equal length, jumped upward ten ells, so that he could reach Og's ankles, and thus killed him (Ber. 54b).

Death of Og.

Shabbat (151b) and 'Erubin (48a) also indicate that Og was regarded as an unusually large giant. A legend says that a grave-digger pursued a stag three miles inside of one of Og's bones without reaching the other end (Niddah 24b).

W. B. J. Z. L.

OHALOT ("Tents"): Treatise in the Mishnah and the Tosefta dealing with defilement through a dead human body, through the dead body of an animal, or through contact with one that is diseased; based on Num. xix. 14–16. In the Tosefta it is called **Ahilot** ("Tentings"), which name occurs also in the Palestinian Talmud (M. K. ii. 81b). Ohalot is the second tractate in the mishnaic order of Seder Ṭohorot and is divided into 18 chapters and 133 paragraphs.

Ch. i.: The various kinds of defilement by a dead human body (§§ 1–3); the degrees of defilement sustained by an individual and the degrees of defilement sustained by a vessel (§ 4); the defilement of person or clothing through contact with one having a discharge (§ 5); defilement by touching the dead body of either man or beast does not occur until after formal verification of death (§ 6); contact with a single member, provided it is entire, defiles, even though it is less than normal size (§ 7); enumeration of the 248 parts of the human body (§ 8).

Ch. ii.: The amount of flesh, bones, or blood, of ashes of an incinerated body, or of dust from a grave, which is capable of defiling (§§ 1–2); those parts of a corpse which defile through being touched or carried, but not by their presence in the tent; other things which defile by being merely touched or carried (§ 3); the cover of a tomb and its walls defile by being touched, but not by being carried (§ 4); cases in which the given quantity of flesh, blood, or bones is diminished or is divided, or in which the given quantity is from two or more bodies (§§ 5–7).

Ch. iii.: Various defilements comprised under the same name (§ 1); blood which has been spilled upon, or has soaked into, a garment (§ 2); cases in which the teeth, hair, or nails of a corpse defile (§§ 3–4); blood that defiles and blood that does not defile (§ 5); how large openings, as doors and windows, must be, on the one hand, to enable defilement to spread, or, on the other hand, by allowing uncleanness to escape, to protect other exits against defilement (§§ 6–7).

Ch. iv.: In regard to a tower, and the relation between a cabinet standing in the house or in the doorway and the house itself, in connection with uncleanness in either.

Ch. v.: The fireplace within and the chimney without the house (§ 1); things in a dormer-window, between the house and the roof, protect the roof from uncleanness in the house (§§ 2–5); cases in which the covering of a well or cistern gives protection against defilement (§§ 6–7).

Ch. vi.: How men and vessels may be regarded as tents in so far as they defile, but do not protect against defilement (§§ 1–2); the relation of the house or the roof to the outer wall, the partition wall, and the floor, in respect to any uncleanness in them (§§ 3–7).

Ch. vii.: Uncleanness which penetrates vertically in both directions; the slanting roof and the slanting sides of a tent (§§ 1–2); the doors of a house in which there is a corpse (§ 3); defilement in connection with a still-born child (§§ 4–5); when the unborn child may be cut up while in the womb and removed piecemeal in order to save the life of the mother, and when the child may not be injured in spite of the danger to the mother (§ 6).

Ch. viii.: Things which, being regarded as "tentings," may defile other things, but which may, on the other hand, protect from uncleanness (§§ 1–2); things which defile but which can not protect from defilement (§ 3); things which protect from defilement and which can not defile (§ 4); things which neither protect from nor cause defilement (§ 5).

Ch. ix.: The relation between a house and a basket in it (§§ 1–10), a basket or barrel in the open air, and circumstances in which uncleanness in it spreads upward or downward; defilement in connection with a tomb hewn in the rock (§§ 11–16).

Ch. x.: Openings in a house with reference to uncleanness in the house or above the openings.

Ch. xi.: The case of a fissure in the roof of a house or in a vestibule (§§ 1–2); the case of one who, leaning out of a window, places a covering over a corpse (§ 4); the case of those who, while bearing a body to burial, step over a person lying in the doorway (§ 5); concerning a dog which has eaten of the flesh of a corpse (§ 7); other details in regard to the covering of a cistern (§§ 8–9).

Ch. xii.: Further details in regard to circumstances under which defilement spreads, or does not spread, upward or downward.

Ch. xiii.: The size of windows or other openings with respect to the entrance or the removal of uncleanness (§§ 1–4); things in an opening which render it "smaller" and things which do not render it "smaller" (§§ 5–6).

Ch. xiv.: The connection of moldings with uncleanness.

Ch. xv.: Boards lying side by side or above one another with reference to uncleanness (§§ 1–3); uncleanness in a divided house, or in one filled with straw, grain, etc. (§§ 4–7); the entrance to a tomb, and the things in connection with it which may defile (§§ 8–9).

Ch. xvi.: How far movable things, as tents, may spread uncleanness (§§ 1–2); when a place in which one or more bodies have been buried must be recognized as a burial-place; how a field in which a grave has been found may be purified (§§ 3–5).

Ch. xvii.: When a field in which a grave has been plowed through becomes a burial-place ("bet ha-paras").

Ch. xviii.: Further details regarding the three kinds of "bet ha-paras," and how they may be purified (§§ 1–6); fields on the frontier between Palestine and Syria; houses and dwellings of the Gentiles, and under what circumstances they are unclean (§§ 7–10).

The Tosefta to this treatise, also divided into eighteen chapters, contains various details which serve to explain the Mishnah. For instance, Tosefta v. 11–12 explains in detail why the Bet Hillel, as Mishnah v. 4 says, revoked its original decision, and how the Bet Shammai decided. Similarly Tosefta xviii. 13 explains what is meant by "the eastern side of Cæsarea" ("mizraḥ Kisrin"; Mishnah xviii. 9). Among the sayings of R. Joshua given in the Tosefta are the following: "Whoever learns without taking pains is like him who sows without reaping,

[illegible] "Whoever [illegible] the Torah and straightway forgets it, is like unto a woman who gives birth to children who die immediately after birth" (Tosef. xvi. 8).

J. Z. L.

OHIO: One of the North-Central States of the United States of America, admitted to the Union in 1803. Jews did not settle there until 1817, when Joseph Jonas, the pioneer, came from England and made his home in CINCINNATI. He drew after him a number of English Jews, who held divine service for the first time in Ohio in 1819, and, as the community grew, organized themselves in 1824 into the first Jewish congregation of the Ohio Valley, the B'ne Israel. This English immigration was followed in the next two decades by the coming of German immigrants. A Bavarian, Simson Thorman, settled in 1837 in CLEVELAND, then a considerable town, which thus became the second place in the state where Jews settled. Thorman was soon followed by countrymen of his, who in 1839 organized themselves into a congregation—the first in Cleveland, and the second in Ohio—called the Israelitish Society. The same decade saw an influx of German Jews into Cincinnati, and these in 1841 founded the Bene Yeshurun congregation. To these two communities the Jewish history of Ohio is confined for the first half of the nineteenth century.

After the middle of the century congregations sprang up throughout the state. In 1850 it had six congregations: four in Cincinnati and two in Cleveland. In 1901 eighteen cities and towns had one or more Jewish institutions, sixteen of them having fifty regularly organized congregations (comp. "American Jewish Year Book," 5662 [1902], p. 146).

Congregations.

Outside of Cincinnati, which has twelve congregations, and Cleveland, which has fourteen, the following places have Jewish organizations:

Akron has the Akron Hebrew Congregation, organized in 1865 (rabbi, Isador Philo). It has also the Francis Joseph Society, a charitable organization, and an Orthodox congregation. **Bellaire** has three congregations: Agudath Achim founded in 1850 (rabbi, Becker), Moses Montefiore, and Sons of Israel, the last named organized in 1896. It has further a Young Men's Hebrew Association, and a Ladies' Auxiliary Society. **Canton** has a congregation and a Hebrew Ladies' Aid Society. **Chillicothe** has a Jewish Relief Society. **Circleville** has a congregation, Children of Israel.

Columbus, the capital of the state, has a Jewish population estimated at between 1,500 and 1,800. It has a Reform congregation, Benai Israel (rabbi, David Klein), and two Orthodox congregations, one of them being Agudath Achim (rabbi, Abraham Wohlgin). **Dayton** is also the seat of a considerable Jewish community. It has three congregations: Beth Yeshurun, founded in 1854 (rabbi, David Lefkowitz), and two orthodox congregations, one of which, the House of Jacob, was founded in 1886. **Fremont** has a congregation. In **Hamilton** the Congregation B'nai Israel (rabbi, L. Liebman) was founded in 1866. **Ironton** and **Mansfield** have each a congregation. **Lima** has a Jewish community of thirty-five families. **Marion** has a Jewish Aid Society and a Hebrew Sabbath-school. **Piqua's** congregation, Anshe Emeth, was founded in 1858, and about the same time that of **Portsmouth**, the Congregation Beneh Abraham (rabbi, Louis Kuppin), was organized. Portsmouth has also a Ladies' Hebrew Benevolent Society. **Springfield** has two congregations, Chesed Shel Emeth (rabbi, H. Arnofsky) and Ohev Zedakah (founded in 1866).

Toledo has one of the largest Jewish communities in Ohio. Its oldest religious institution is a hebra kaddisha, Beni Israel, founded in 1867. It has three congregations, Bnai Israel (rabbi, Joseph Levin), Bnai Jacob (rabbi, Herz Benowitz); founded in 1870), and Shomer Emonim (rabbi, Charles Freund; founded in 1870, dissolved in 1874, and reorganized in 1884). **Youngstown** has two congregations, Children of Israel (rabbi, J. Friedman) and Rodef Sholem (rabbi, J. B. Grossman; organized in 1867). Youngstown has also a Ladies' Aid Society and a Hebrew Charity Society. **Zanesville** has two congregations, Beth Abraham and K'neseth Israel. Holy day services are held in **Bowling Green**, Chillicothe, **East Liverpool**, **Findlay**, and Marion. Almost every town of importance has therefore some Jewish organization. In addition, five cities have sections of the Council of Jewish Women, four have nine Zionist societies, and eight have fifty-two lodges (comp. "American Jewish Year Book," 5662, p. 146).

In the statistics of the Jews of the United States published by the Union of American Hebrew Congregations in Sept., 1880, Ohio was credited with a Jewish population of 6,581 (comp. David Sulzberger, "Growth of Jewish Population in the United States," in "Publ. Am. Jew. Hist. Soc." No. 6, p. 144), which seems to be too low an estimate. The number of Jews in Ohio is now (1904) supposed to be about 50,000 (comp. *ib.* p. 149; "American Jewish Year Book," 5663 [1903], p. 144). This estimate makes the Jewish community of Ohio one of the largest in the country, surpassed in numerical strength only by New York, Pennsylvania, Illinois, and Massachusetts. The Jews of Ohio form a little over 1 per cent of the total population, which is 4,157,545. About two-thirds of the Jews live in Cincinnati and Cleveland, the Jewish population of the former city being estimated at 15,000, and that of the latter at between 15,000 and 25,000. These two cities are not only the most important numerically; they are the seats of all Jewish educational and charitable organizations and of the Jewish press of the state.

Statistics.

The activity of Isaac M. Wise in Cincinnati, and the location of the Hebrew Union College there, as also the fact that it is the seat of a number of Jewish national organizations—*e.g.*, the Union of American Hebrew Congregations, the Central Conference of American Rabbis, the Hebrew Sabbath-School Union, and the National Jewish Charities—have made Ohio prominent in Jewish affairs.

The Jews of Ohio have taken their part in the life of the commonwealth. In the Civil war they responded generously to the call to arms, and 1,004 Jews were enrolled for Ohio, a number exceeded only by the Jewish contingent of New York. This fact points also to the relative size of the Jewish community

of Ohio at that time (comp. Simon Wolf, "The American Jew as Patriot, Soldier, and Citizen," p. 424, Philadelphia, 1895). One of these soldiers, Marcus M. Spiegel, rose from the ranks to a colonelcy, and but for his untimely death would have become a brigadier-general, for which rank he had been recommended (*ib.* p. 320). Four others, David Orbansky, Henry Heller, Abraham Grunwalt, and Isaac Gans, received "medals of bravery" for their gallantry in action (*ib.* pp. 107, 108). In political life also the Jews have been active. Moses Alexander was elected mayor of Chillicothe in 1827, being the first Jew in the state to hold office. Joseph Jonas, Jacob Wolf, William Bloch, Daniel Wolf, Caspar Lowenstein, Harry M. Hoffheimer, Fred A. Johnson, Frederick S. Spiegel, Charles Fleischmann, James Brown, Henry Mack, Alfred M. Cohen, and Max Silverberg have served in the state legislature. Julius Freiburg was a member of the convention to change the constitution. Jews have filled also many local offices, judicial and administrative, both through election and appointment (comp. "The Jew as a Politician," in "American Jews' Annual," 1888, pp. 97 *et seq.*). Of federal office-holders may be mentioned: Nathaniel Newburgh, appointed by President Cleveland as appraiser of merchandise, and Bernhard Bettman, appointed by President McKinley as collector of internal revenue, a position which he still (1904) holds. See also CINCINNATI; CLEVELAND.

Distinguished Jews of Ohio.

BIBLIOGRAPHY: *American Jewish Year Book*, 5661 (1901), pp. 402–417; 5662 (1902), pp. 146–147, and the bibliography under CINCINNATI and CLEVELAND.

A. H. G. F.

OHOLAH and **OHOLIBAH** (A. V. **Aholah, Aholibah**): Symbolic names of two sisters mentioned in the twenty-third chapter of Ezekiel: Oholah, the taller sister, representing Samaria, as the capital of the larger kingdom, Israel; while the shorter one, Oholibah, is the representative of Jerusalem, the capital of the smaller kingdom, Judah. Both are represented as the wives of God who deceive their husband and commit adultery. Oholah applies to a powerful lover, Assur (Assyria), but at the same time does not forget her old paramour, Egypt, to whom also she has surrendered herself. Assur, however, takes advantage of her, merely to destroy her later. Oholibah is much more wanton than Oholah. She heeds not the lesson taught by the misfortune of her elder sister, and also has intercourse with Egypt and Assyria. After these have perished, she sins with Chaldea.

The symbolic meanings of the names themselves serve to complete the entire picture. "Oholah" means "tent," and is meant to signify that the tent of God is Samaria, the capital of Israel. "Oholibah" signifies "My [God's] tent is therein"; that is, the Temple which is located in the center of the territory of Judea, on Zion. It is remarkable that the prophet, contrary to Lev. xviii. 18, represents two sisters as the simultaneous wives of a single husband.

The picture of the wife who is faithless to her husband is not a new one, having been employed by Hosea, 200 years before Ezekiel (Hos. i., iii.). Further, the coquetting of Israel and Judea with their neighbor states, Assyria, Egypt, and Babylon, was likewise censured by earlier prophets (Amos v. 26; Hos. vii. 11; Isa. ii. 14; Jer. xix. 13). However, the figure of Jehovah Himself taking wives is original with Ezekiel.

In a "ḳinah" (lamentation) for the Ninth of Ab Samaria and Oholibah lament over their sins and misfortunes, in the form of a dialogue. Samaria complains that Assur destroys her and leads her sons into exile. To this Oholibah answers that Samaria's misfortune is not so great as hers, Oholah having only once fallen a victim to the enemy, whereas she (Oholibah) has twice been the victim of her offenses. The ḳinah begins with the words "Shomron ḳol titten" = "Samaria plaintively raises her voice."

E. G. H. S. O.

OHOLE SHEM ASSOCIATION: Association founded in New York city Oct. 8, 1895, to promote and foster the study of Hebrew and other Semitic languages and to encourage the study of Jewish history and literature. The association was founded by Herman Rosenthal, who was assisted in this work by Dr. A. Radin, Dr. S. Brainin, and others. Since its organization the association has inaugurated a series of lectures, in Hebrew, German, and English, on subjects relating to Jewish science. In 1895–96 it published a Hebrew monthly entitled "Ner ha-Ma'arabi," and in 1901 "Ha-Modia' le-Ḥodashim"; for 1904 it issued an annual entitled "Yalḳuṭ Ma'arabi." In 1901 it celebrated the one hundredth anniversary of the birth of Zacharias Frankel, and in 1903 the seventieth birthday of Baron Horace Günzburg. In 1904 it commemorated the twenty-fifth anniversary of the literary activity of the Hebrew poet M. Dolitzky, to whom the first volume of the "Yalḳuṭ Ma'arabi" was dedicated.

H. R. F. H. V.

OHOLIAB (A. V. **Aholiab**): Son of Ahisamach of the tribe of Dan; contemporary of Moses. He was appointed by God ("and I, behold, I have given," Ex. xxxi. 6) to work with Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah, in the construction of the Tabernacle (*ib.* xxxv. 34; xxxvi. 1, 2). Oholiab was "an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen" (*ib.* xxxviii. 23).

E. G. H. B. P.

OHOLIBAMAH (A. V. **Aholibamah**): Daughter of Anah, a descendant of Seir the Horite (Gen. xxxvi. 2, 21), and one of the three wives of Esau. In an earlier narrative she is called "Judith, daughter of Beeri, the Hittite" (*ib.* xxvi. 34). See also *ib.* xxxvi. 40–43; I Chron. i. 52.

E. G. H. B. P.

OIL: In the Bible olive-oil alone is mentioned, although it may be inferred from the expression "shemen zayit" that other oils were known. Olive-oil, like grain and wine, was one of the chief products of Palestine; and at an early period it was exported to Egypt and Phenicia, figuring also in the payments of tribute. It formed, moreover, a substitute for animal fats and butter, and was used not only for cosmetics, massage, and medicine, but also for the purposes of cooking and illumination. In early times

oil was kept in horns ("keranot"), but later in flasks and jars. It became an object of luxury, and typified wealth and fertility, while its smoothness metaphorically denoted flattery.

In the talmudic period there were many varieties of oil (Tanḥuma Be-ha'alotkha, ed. Buber, beginning), from sesame, nuts, colocynths, and the castor-oil plant (Shab. ii. 1-2; *ib.* Gemara 26a; Yer. Shab. 4d; Tosef., Shab. ii. 3-4). The best olive-oil came from Tekoa (probably the Galilean city), Gischala in Galilee, and Regeb in Peraea. Oil was adulterated with the juice of the horn-poppy (*Glaucium corniculatum* Curt.); and special caution was necessary in buying it from the women of upper Galilee, although it might be purchased from children and slaves if they did not bring it secretly. The best season for its sale was summer, although it was to be had at all times. The merchant was required to wash his measures once a week in order to insure their accuracy.

Oil was not to be used alone for food, but it is an indispensable adjunct in cooking, and is indispensable in the case of the Passover lamb. All manner of medicinal drinks are prepared with its aid, and according to a haggadah (Bacher, "Ag. Pal. Amor." i. 444), the manna tasted like oil to the children of Israel (comp. Num. xviii. 8) and like food of meal, oil, and honey to the sick.

While the various sorts of oil enumerated above were used for illuminating purposes, R. Tarfon permitted only olive-oil for the festal lights on the Sabbath. Not only was oil employed for massage, in which respect its use was regarded as a pleasure forbidden during seasons of fasting and mourning, but it was also highly valued as a hygienic agency, especially in the case of wounds and eruptions, and as a purge (Yoma viii. 1; *ib.* Gemara 76b). In ceremonial usage it found its most important application in ANOINTING, whence the MESSIAH received his title. Perfumed oil was also well known. The best was that which was mixed with balsam, while other varieties were of sesame-oil with various perfumes inferior to that of the rose. The holy oil of anointing, which could not be used for any profane purpose, was made by Moses in the desert, and was kept in the Holy of Holies, serving miraculously for the anointing of the Tabernacle and of all high priests and kings. Its place was taken in the Second Temple by perfumed oil (Ker. 5b; Tosef., Yoma, iii. 7).

The Halakah frequently mentions oil, which was forbidden to all non-Jews from the time of Daniel until the prohibition was officially abrogated by the patriarch Judah II., since the increased production and the mixed population of Galilee rendered this law a dead letter. Special regulations were connected with the blessing on taking oil, and on the oil of the heave-offering for the priest, the oil of the year of jubilee, and of the various tithes, and the oil of sacrifice.

In the Haggadah the power and the use of oil are illustrated in many ways, of which the following examples may be quoted: "Ye shall take olive-oil to light the Temple as an atonement for your souls, which are like to lamps: not for my sake" (Bacher, "Ag. Pal. Amor." ii. 466). "The yoke of Sennacherib broke because of the oil which Hezekiah had lighted in the schools" (*ib.* p. 263). "As perfumed oil yields all manner of fragrance, so the Scriptures yield all manner of interpretations" (Cant. R. iv. 10). Korah regarded himself as a "son of oil" (בן יצהר), and as such destined to attain to the highest rank ("Ag. Pal. Amor." p. 370). The "sons of oil" are generally the scholars of Palestine (*ib.* p. 223). The oil (A. V. "ointment") of Cant. i. 3 is the light of redemption; and the verse "let thy head lack no ointment" (Eccl. ix. 8) refers to the honor conferred by the study of the Law (Bacher, "Ag. Tan." ii. 516); a single sin outweighs many of the most varied deeds of righteousness as a dead fly defiles fragrant ointment (*ib.* i. 413).

E. G. H. I. LÖ.

OINTMENT. See ANOINTMENT.

OKBARA AND OKBARITES. See MESHWI AL-'UKBARI.

OKLAH WE-OKLAH: Old Masoretic work in which the notices and rules of the Masorah are collected; it consists of groups of rare words or of certain peculiarities of the text arranged either alphabetically, or in the order of the books of the Bible, or according to some other principle, and contains also brief rules and notes on various phenomena found in the original text of the Bible. This work, whose author is unknown, takes its title from the first two words of the opening passage, which is an alphabetical list of words occurring only twice in the Bible, in one passage without the prefixed waw and in the other with it, the first of these pairs of words being "oklah" (I Sam. i. 9) and "we-oklah" (Gen. xxvii. 19).

The book is first mentioned by Abu al-Walid ibn Janaḥ, not only in his lexicon (article חלך), but even in his first work (see "Opuscules," ed. Derenbourg, p. 57). Ibn Janaḥ there calls it "Masoret Oklah we-Oklah," and designates it as the most correct book on the Masorah. It is quoted, however, as early as the tenth century by the Karaite lexicographer, David b. Abraham under the (Arabic) title of "The Great Masorah" (see "Journal Asiatique," 1862, p. 139), and it is referred to as the "Masoret ha-Gedolah" by Rashi and his grandson R. Jacob Tam (see "Monatsschrift," 1887, pp. 23 *et seq.*). It is clear, furthermore, from references in manuscripts that R. Gershom b. Judah, the "Light of the Exile" (d. 1040), made a copy of this "great Masorah" (*i.e.*, the "Sefer Oklah we-Oklah"), and another transcript was made in the twelfth century by R. Menahem of Joigny. Graetz misinterpreted the first reference to mean that R. Gershom wrote the book (*ib.* pp. 18 *et seq.*, 299 *et seq.*), but by Gershom's time this work had long been known and highly valued in Spain, as the quotation from Ibn Janaḥ shows. In the thirteenth century David Kimḥi mentioned the work (*ib.* p. 21), and in the fourteenth century a copy was taken from Catalonia to Venice (*ib.* p. 301).

When Jacob b. Ḥayyim was editing the Masorah for the Bomberg edition of the Bible (1524–25), he borrowed most of the material for the "Masorah Finalis" from the "Sefer Oklah we-Oklah." Elijah Levita also used the work in his Masoretic studies,

describing it as a book small in size but great in value ("Masoret ha-Masoret," ed. Ginsburg, Introduction, p. 93). For three centuries it was supposed to be lost, until it was published by Sol. Frensdorff from a Paris manuscript (Bibliothèque Nationale, MS. No. 148), under the title "Das Buch Ochlah W'ochlah" (Hanover, 1864). This edition led to the discovery of a second manuscript of the work in the library of the University of Halle, by H. Hupfeld, who described it in the "Z. D. M. G." (1867, xxi. 201 *et seq.*). Graetz, comparing the Frensdorff edition with the Halle manuscript ("Monatsschrift," 1887, pp. 1 *et seq.*), showed that the unedited version of the work contained an earlier and more complete text, and also that the version used by Jacob b. Ḥayyim must have differed from the two preceding recensions. In the Halle manuscript the material is logically arranged in two orders, although this division is not observed in the edition. The manuscript, with which the passages quoted from R. Gershom's copy, as well as the citations in Rashi, agree, includes more than 500 numbers instead of the 374 numbers of the edition, whence it is evident that in the course of time the "Oklah we-Oklah" received several revisions and amplifications, as R. Jacob Tam had already pointed out when he said ("Hakra'ot," ed. Filipowski, p. 11) that various things were added to the book of "the great Masorah" which did not originally belong to it.

Bibliography: Frensdorff's introduction to his edition; Grätz, in *Monatsschrift*, 1887, *passim*; Winter and Wünsche, *Jüdische Litteratur*, ii. 129.

T. W. B.

OLD TESTAMENT. See Bible Canon.

OLDENBURG: Grand duchy of northern Germany. It includes nine Jewish communities, among which are **Delmenhorst, Jever, Oldenburg, Varel, Vechta,** and **Wildeshausen.** The presence of Jews in Oldenburg during the Middle Ages is proved by a very old bronze seal-ring, found in the immediate neighborhood, on which are depicted two swimming frogs together with the words: "Reuben, the son of R. Jeremiah—may his memory be blessed." From a document of the knight Leborius of Bremen it appears that the Jews were expelled from Wildeshausen in 1350. Among those to whom privileges were granted by the counts of the city of Oldenburg in 1365, mention is made of the Jews (Spiker, "Ueber die Ehemahlige und Jetzige Lage der Juden in Deutschland," pp. 180 *et seq.*, Halle, 1809). Some of the Jews of that district, mentioned by Glückel of Hameln in her memoirs (ed. Kaufmann, pp. 154 *et seq.*), attended the Leipsic fair in the seventeenth century (see "Monatsschrift," 1901, pp. 473, 489).

In the middle of the eighteenth century three Jewish families lived at Vechta, and were required to contribute to the war fund exacted at the time of the Seven Years' war. The Jews in Jever in 1791 instituted a patriotic festival in honor of the ruling prince, Friedrich August of Anhalt-Zerbst, and his wife, Friederike Augusta Sophia; and the cantata then sung was published (Jever, 1791).

When Varel fell to Holland in 1807, the Jews of that place became Dutch subjects, whereas Oldenburg in 1811 was incorporated into the French empire. A district rabbinate for Oldenburg was instituted by the law of Aug. 25, 1827. The first district rabbi was Nathan Marcus Adler, who delivered his inaugural address June 6, 1829, and in 1831 accepted a call to Hanover. His successor until 1841 was Samson Raphael Hirsch, with whom Graetz studied (see Jew. Encyc. vi. 64b, *s. v.* Graetz; "Monatsschrift," 1904, pp. 90 *et seq.*). He was succeeded by Bernhard Wechsler (1841–74), who had officinted at Birkenfeld since 1837. The new synagogue at Oldenburg was dedicated by Wechsler Aug. 24, 1855, and he celebrated the twenty-fifth anniversary of his tenure of office in 1862. Rabbi Glück officiated for fifteen years (until 1890); the present incumbent (1904) is Dr. Mannheimer. The number of Jews in Oldenburg is about 1,150. A few benevolent organizations exist in the communities of Oldenburg, Jever, and Varel, among which are women's, orphans', and literary societies.

The principality of **Birkenfeld,** which has belonged to Oldenburg since 1817, numbers 650 Jews, who live chiefly in Birkenfeld, Bosen, Hoppstädten, Idar, Oberstein, and Sötern. Of the rabbis of this district the following may be mentioned: Felsenstein, Elias Grünebaum, David Einhorn, Wechsler, Goldschmidt (now in Offenbach-on-the-Main), J. Lövy (now in Graudenz), and the present holder of the rabbinate, Julius Lewit. In **Eutin,** which also belongs to Oldenburg, there are about twenty Jews.

Bibliography: *Allg. Zeit. des Jud.* 1895, No. xlix. (Miscellan, on cover); *Anzeiger für Kunde der Deutschen Vorzeit, Organ des Germanischen Nationalmuseums zu Nürnberg*, 1866, p. 66; *Zeitschrift für die Gesch. der Juden in Deutschland*, ii. 129; *Jahrbuch für die Gesch. des Herzogthums Oldenburg*, vi. 135 *et seq.*, Oldenburg, 1897; Lewinsky, *Jüdische Schulen im Früheren Kurfürstenthum Hanover (Wildeshausen)*, in *Israelitisches Familienblatt*, No. vi., p. 10, Hamburg, 1904; R. Haas, *Das Staatsbürgerthum der Juden*, pp. 276 *et seq.*, Frankfort-on-the-Main, 1837; Kayserling, *Bibliothek Jüdischer Kanzelredner*, ii. 174 *et seq.*, 239 *et seq.*; *Statistisches Jahrbuch des Deutsch-Israelitischen Gemeindebundes*, 1902, pp. 137 *et seq.*

D. A. Lew.

OLIPHANT, LAURENCE: English traveler, author, and politician; born at Cape Town in 1829; died at Twickenham, England, Dec. 23, 1888. He traveled in nearly every country and engaged in many occupations, from filibustering with Walker in Nicaragua to filling the position of secretary of legation at the Japanese capital.

In middle life he resigned his seat in Parliament (1867) to study occultism in a community at Salem on-Erie, to which he bequeathed his fortune. He was for a short time Paris correspondent of the London "Times" and was the means of obtaining that position for De Blowitz (1871). In 1879 he conceived the idea of a Jewish settlement in Palestine, mainly as a commercial speculation. After some personal investigations he decided that the colony should be located in the land of Gilead to the east of the Jordan, at the upper end of the Dead Sea, where tropical farming could be added the working of the mineral deposits. However, in spite of the semiofficial approval of the British government and the unanimous assent of the ministers of the Porte, he failed to secure the sultan's permission. In connection with this project he wrote his "Land of Gilead" (1880).

In 1882 Oliphant again went to the East as an

agent for the administration of the Mansion House Fund, which had been raised for the relief of the Russian Jews. He renewed his propositions to the latter, but with no better result. Abandoning the project, he retired with Mrs. Oliphant to Haifa, near Mount Carmel, where they lived in the midst of a community of Jewish immigrants and enthusiasts, among whom was N. H. Imber. After Mrs. Oliphant's death in 1887 Oliphant gave himself up entirely to mysticism and endeavored to establish a new religion. His work "Sympneumata" (London, 1885), shows some traces of the influence of the Cabala.

BIBLIOGRAPHY: Margaret Oliphant, *Memoir of the Life of Laurence Oliphant and of Alice Oliphant, His Wife*, London, 1891.

V. E.

OLIVE: Evergreen tree, one of the most characteristic of Palestine. The term "zayit" is applied in the Old Testament only to the cultivated olive-tree, the wild olive, the oleaster of the ancients, being designated as "ez shemen" (Neh. viii. 15), though some scholars take this term to apply to the Æleagnus hortensis, also abundant in Palestine, but entirely different from the olive. Whether a variety of the wild olive or the cultivated olive furnished the wood for the Temple (I Kings vi. 23, 31) is still a matter of dispute. It is difficult to determine the original home of the olive, as the tree in a wild state was widely scattered even in the earliest times. Its cultivation in Egypt and Syria dates very far back, and it was early among the plants characteristic of the flora of the Mediterranean. In Palestine it was cultivated long before the advent of the Israelites (Deut. vi. 11; Josh. xxiv. 13), who were taught by the Canaanites how to raise it. Indeed, reference is made to the olive in the story of the ark (Gen. viii. 11).

The olive is propagated by means of wild stocks which are grafted. The soil around the trees must be loosened with the plow several times during the year. Old trees are often surrounded with a wall or mound, as a prop and protection for the bark. Generally the tree bears fully every second year. The harvest is in October and November, the fruit being picked by hand (comp. Pliny, "Hist. Naturalis," xv. 3) or carefully knocked down (Isa. xvii. 6, xxiv. 13; Deut. xxiv. 20).

For the preparation of oil the olives are gathered before they are entirely ripe, as the dead-ripe fruit produces oil of an inferior quality. For the best oil in Biblical times the fruit was crushed in a vessel without being pressed very hard (Ex. xxvii. 20, xxix. 40; I Kings v. 25; Ps. xcii. 11). Oil so obtained was used in the Temple. Ordinary oil was prepared in presses hewn out of the rock in the vineyards and olive-orchards, the fruit being crushed and pressed with the feet in the same way as grapes (Micah vi. 15; Joel ii. 24; comp. "Gethsemane" = "oil-press," the name of the garden in the valley of the Kedron). Oil mills and oil presses are mentioned in the Talmud (B. B. iv. 5). The oil mill was considerably larger than the hand-mill used for flour. The nether stone (בּוֹר) hollowed out, measured two meters or more in diameter, to judge by those that have been found. The upper stone (מִכְמֶל) was not horizontal, as that of the flour-mill, but vertical to the nether stone, and was moved around horizontally by means of a stick fastened in the center (comp. Oliphant, "Haifa," p. 95). On the uses of olive-oil see Oil.

Olives were an important article of food among the Hebrews, both rich and poor; the latter frequently ate them raw with bread or dipped in salt (Ma'as. iv. 3). At the present day all olives for table use or for preserving are soaked in brine from twenty to thirty days; and this custom probably prevailed in ancient times also. In agreement with the foregoing the Mishnah (Ter. 1, 8) correctly distinguishes between three kinds of olives: (1) for oil, (2) for preserving, and (3) for eating raw. For present customs connected with the olive see Anderlind in "Z. D. P. V." 1888, xi. 72; and Landberg, "Proverbes et Dictons," etc., p. 16.

E. G. H. I. Be.

OLIVER Y FULLANA, NICOLAS DE. See Fullana, Nicolas de Oliver y.

OLIVEYRA, SOLOMON DE: Ḥakam and author; son of the Portuguese scholar David Israel de Oliveyra of Amsterdam; died May 23, 1708, at Amsterdam. He was preacher at several philanthropic institutions, successor of Moses Raphael de Aguilar as teacher at the Keter Torah in Amsterdam, and member and, after Jacob Sasportas' death in 1698, president of the rabbinical college of the Spanish-Portuguese community of the same city. As early as 1652 Oliveyra published a Portuguese translation of the Canon of Avicenna, which was used by Sousa in his "Vestigios de Lingua Arabica em Portugal" (Lisbon, 1798, 1830); but even as a youth he devoted himself to Hebrew poetry, writing occasional and liturgical poems, generally in imitation of older piyyuṭim. These poems are found in the author's Hebrew riming dictionary "Sharshot Gablut" (Amsterdam, 1665), which was published together with his "Ayyelet Ahabim," a Hebrew text-book on rhetoric with excellent exercises (*ib.* 1665; Vienna, 1818). For school use he published: "'Eẓ Ḥayyim," a Hebrew-Aramaic-Portuguese lexicon (Amsterdam, 1682); "Zayit Ra'anan," a collection of Talmudic and scientific Hebrew terms with some Hebrew riddles (*ib.* 1683); "Ilan she-'Anafaw Merubbin," a Portuguese vocabulary, with additions to "'Eẓ Ḥayyim" (*ib.* 1683); "Yad Lashon" and "Dal Sefatayim," a Hebrew manual and a short Aramaic grammar (*ib.* 1688); "Darke No'am," a dictionary of rabbinical terms, published with "Darke Adonai" (*ib.* 1688). Other works by Oliveyra are: "Ṭa'ame ha-Ṭe'amim," on accents, published together with the text of the Pentateuch (*ib.* 1665; the portion on the Psalms was republished with the text of the Psalter, *ib.* 1670); "Calendario Fazil y Curioso de las Tablas Lunares" (with the text of the Pentateuch, *ib.* 1666, 1726; with "Circulo de los Tequphot," *ib.* 1687); "Enseña á Pecadores Que Contiene Diferentes Obras Mediante las Quales Pide al Hombre Piedad á Su Criador" (*ib.* 1666), a Portuguese translation of part of Isaiah Hurwitz's ascetic work; some occasional speeches in Portuguese. A collection entitled "Perah Shoshan," containing various treatises on the fine arts, grammar and logic, the virtues, the

festivals, etc., as well as several treatises on the calendar, is extant in manuscript.

Bibliography: De Barrios, *Arbol de las Vidas*, pp. 80 *et seq.*; De Rossi-Hamberger, *Hist. Wörterb.* p. 251; Delitzsch, *Zur Gesch. der Jüd. Poesie*, pp. 8, 79; Steinschneider, *Cat. Bodl.* col. 2380; idem, *Bibliographisches Handbuch über die Literatur für Hebr. Sprachkunde*, p. 104; idem, *Hebr. Uebers.* p. 695; Kayserling, *Bibl. Esp.-Port.-Jud.* pp. 79 *et seq.*; idem, in *Monatsschrift*, x. 433; Fürst, *Bibl. Jud.* iii. 46 *et seq.*

E. C. M. K.

OLLENDORF, GUSTAVE: Art critic; born at Paris March 4, 1850; died at Saint-Cloud Sept. 19, 1891. Both Gustave and his brother Paul, the present (1904) editor of "Gil Blas," received their Jewish education from the chief rabbi Zadoc Kahn. During the Franco-Prussian war (1870–71) Ollendorf served in the Garde Nationale Mobile at Paris. In 1871 he entered the service of the ministry of public instruction and fine arts, where he was rapidly advanced. He was president of the Union Française de la Jeunesse, which he founded immediately after the close of the war. After receiving his degree in law he was appointed secretary of the Conférence des Avocats (1879), and seven years later was created chevalier of the Legion of Honor. He was at the head of the bureau of museums, expositions, and art in the department of the fine arts until 1888. In that year Edouard Lockroy became minister of commerce and appointed Ollendorf, who had been for some time his private secretary, to the direction of his cabinet, in which position he was one of the most influential promoters of the exposition held at Paris in the following year. When Lockroy resigned Ollendorf succeeded to the direction of the staff of technical instruction, a position which he held until his death.

Ollendorf frequently acted as the representative of the ministers of commerce and public instruction at public functions. He wrote: "Traité de l'Administration des Beaux-Arts" (in collaboration with Paul Dupré; Paris, 1889); "Critique d'Art sur les Salons de Peinture de 1886 et 1887"; and "Etude d'Art" (in "Revue des Deux Mondes," 1889).

Bibliography: Zadoc Kahn, *Souvenirs et Regrets*, pp. 319–324, Paris, 1898; *Gustave Ollendorf*, Paris, 1891 (containing *Souvenirs Personnels* by Charles Richet, etc.).

S. J. Ka.

OLLENDORFF, HENRI: French linguist; originator of the Ollendorff method of teaching modern languages; born at Rawicz, Posen, in 1802; died at Paris April 3, 1865. At an early age he went to London, where he began to apply in his teaching the system which subsequently brought him an international reputation. This method is based on the principle that a foreign language should be taught in the same way in which a child learns to speak its mother tongue. Confining itself to the most indispensable grammatical rules, the system begins with simple sentences containing only a subject and a predicate, and then proceeds gradually to the most complex constructions. The allusions to this method in Captain Basil Hall's "Schloss Hainfeld; or, A Winter in Lower Styria" (London, 1836), brought it at once into general notice.

Ollendorff went to Paris about 1830. The first work he published there was the "Petit Traité sur la Déclinaison Allemande"; this was followed by the "Méthode Appliquée à l'Allemand," first in French and then in English. The latter book became very popular in England, and was even translated into Gujarati, a language of British India. Ollendorff himself adapted his method to Italian, Spanish, modern Greek, etc. On the advice of Salomon Munk he sent a copy of his work to the University of Jena, which conferred upon him in return the doctorate of letters. On the publication of his "Méthode de l'Allemand à l'Usage des Français" (1833), which attracted the attention of De Salvandy, minister of public instruction, Ollendorff's system was introduced, despite some opposition, into the French colleges. As soon as it appeared Ollendorff's "Méthode" was pirated at Frankfort-on-the-Main, where it was not protected by copyright, and his system was generally followed. Ollendorff was his own publisher, printing his works in the Rue Richelieu, in his own establishment.

Bibliography: Salomon Munk, *Esquisse Biographique: Le Professeur Ollendorff*, Paris.

S. J. Ka.

OLMO, JACOB DANIEL BEN ABRAHAM: Italian rabbi and poet; born at Ferrara about 1690; died there the first day of Pentecost, 1757. He studied Talmud under his father and, later, under Isaac Lampronti, and received the rabbinical diploma in 1715. He became one of the heads of the flourishing rabbinical academy of Ferrara and was appointed preacher to that community. Some of his decisions are included in the "Paḥad Yiẓḥaḳ" of Lampronti and the "Gib'at Pineḥas" of Phinehas Vita di Piatelli. His first "pesaḳ," entitled "Reshit Bikkure Kaẓir," was written in 1714 and was published at Venice in the following year. His unpublished collection of "pesaḳim" bears the title of "Pi Ẓaddiḳ." A "pesaḳ" directed against the writings of Nehemiah Ḥayyun appeared in the polemical work "Milḥamah la-Adonai" (Amsterdam, 1714). He wrote also, in addition to an elegy on the death of his teacher Abraham Isaac Marini of Padua, the "Sefer Minḥagim le-Bet ha-Keneset Ashkenazim" (Venice, n.d.), and was the author of several piyyuṭim printed in various Italian prayer-books, the most noteworthy of these poems being those beginning "Malka rama" and "Ak ẓaddiḳim yodu li-shimeka." Olmo furthermore composed, in imitation of the "Tofteh 'Aruk" of Moses Zacuto, a poem of 277 hendecasyllabic sextains entitled "'Eden 'Aruk," following his model not only in the conception of the subject but even in the form. The poem is a dialogue between a just man, an angel, and God, and describes the last moments of the life of the righteous, the separation of the soul from the body, and its reception into paradise, of which Olmo gives a long description resembling that in the Midrashim and in portions of the Cabala. The "'Eden 'Aruk" is not a work of great poetic merit, being prolix and uninteresting. It was published with the "Tofteh 'Aruk" and a double commentary by Abiah Sar Shalom Basilea at Venice in 1744 and, with the addition of a German translation by Moses ben Mattithiah Levi, at Metz in 1777. It has recently been translated into Italian by Cesare Foà under the title "Eden Gnaruch, Ossia il Paradiso" (Finale-Emilia, 1904).

U. C.

OLMÜTZ: City of Moravia in which Jews were living as early as the twelfth century (Mahzor Vitry, p. xxx. Berlin, 1893–1897). In 1454, under Ladislaus, owing to the agitation of John Capistrano, the Jews were expelled from Olmütz, and their synagogue and their cemetery were given to the city. From that time there are no references to the permanent settlement of Jews at Olmütz, and until 1848 only one or two Jewish families were allowed there. With the more liberal laws of 1848 and 1860, however, the Jews, who had for centuries found a resting-place in some of the neighboring towns, returned to Olmütz and soon became an influential portion of the population. The institution of regular worship in rented halls in 1859 was due to the efforts of Hermann Zweig and the well-known Jewish scholar and physician Adolf Brecher. These services were officially approved by the authorities in 1860, and in 1863 an entire floor, which was subsequently acquired by the community, was dedicated by the Rev. Dr. Schmiedl, at that time of Freistadt, but now of Vienna. In 1892 the "Cultusverein" was changed into a "Cultusgemeinde," and its constitution was confirmed two years later in conformity with the law of March 20, 1890. The handsome new synagogue, designed by the architect J. Gärtner, was dedicated April 11, 1897, by Dr. Berthold Oppenheim, the first rabbi of the community. In 1901 a communal cemetery was acquired, and the community has thirty-five funds for philanthropic purposes, with property valued at 50,000 crowns, besides a pension fund for superannuated officials founded in memory of the jubilee of Emperor Francis Joseph. There are, furthermore, poor and hospital funds, a hebra kaddisha, a women's club, and a society which provides free board for poor students. The Jews of Olmütz now (1904) number 1,676 in a total population of 21,933.

Bibliography: Zweig, *Denkschrift Anlässlich der Schlussweihung der Synagoge in Olmütz*, Olmütz, 1897; *Union-Kalender*, K. Vienna, 1894.

H. A. Kr.

OLSCHWANG (LEVIN), JACOB SOLOMON: Russian Hebraist; born at Kokhanovo, government of Mogilef, May 4, 1840; died at Yekaterinoslav Jan. 17, 1896. He was a descendant of David Oppenheim, the author of "Seder ha-Dorot." Olschwang received a thorough Hasidic education, and studied Talmud and Halakah, the Zohar and various other cabalistic works. He then went to Kovno, where he studied at the yeshibah of Navaredk. In 1862 he settled in Friedrichstadt, Courland, where he joined the circle of the Maskilim and in a short time was able to write Hebrew well. His family name was then **Levin**, which he changed to Olschwang when he removed to Krementchug in 1882.

Olschwang contributed numerous articles to "Ha-Meliz" (from 1860), "Ha-Shahar," "Ha-Boker Or," and other Hebrew periodicals. The most interesting of Olschwang's writings are "Abot de-Kartina" (in "Ha-Meliz," 1868) and "Haggadah shel Pesah" (in "Ha-Shahar," 1877), both satirical sketches of Jewish life in Russia.

Olschwang maintained a correspondence with most of the Russian Maskilim of his time, especially with Jacob Reitfmann, Lillienblum, Zederbaum, L. Schulman, Dobsevage, and Rosenthal. Many of his articles were signed "YaShBaL."

Bibliography: *Sefer Zikkaron*, p. 203, Warsaw, 1889; *Luah Ahiasaf*, iv. 304.

H. R. A. S. W.

OLSCHWANGER, ISAAC WOLF: Russian rabbi; born at Plungian, government of Kovno, Aug. 30, 1825; died in St. Petersburg Aug. 5, 1896. He was on one side a descendant of Mordecai Jaffe, the author of the "Lebushim," and on the other of Judah Löw ben Bezaleel of Prague and R. Meïr of Padua. He received a thorough Hebrew education and studied Talmud under Israel Lipkin. Olschwanger received his rabbinical diploma in 1845, and in the following year was elected rabbi at Tauroggen. He then devoted himself to secular studies. In 1878 he was elected rabbi in St. Petersburg, which position he held until his death. Olschwanger took an active interest in Jewish affairs and maintained a correspondence with the well-known rabbis of his time. He was an active member of the Society for the Promotion of Culture Among the Jews of Russia and of the Ḥibbat Ẓiyyon movement.

Bibliography: *Luah Ahiasaf*, v. 313.

H. R. A. S. W.

OLSHAUSEN, JUSTUS: German Orientalist; born in Hohenfelde May 9, 1800; died at Berlin Dec. 22, 1882; educated at the universities of Kiel (Ph.D. 1823), Berlin, and Paris. He became professor of Oriental languages at Kiel in 1830, but lost this position in 1853 in consequence of his political views. He was called to Königsberg in the same capacity in 1858, and spent the remainder of his life there. Olshausen's scientific activity was divided almost equally between Pahlavi, in which he did excellent pioneer work, and Old Testament criticism and theology. His first work on this latter subject was a series of emendations (Kiel, 1826), followed by another series of critical observations (1856). His commentary on the Psalms (Leipsic, 1853) was epoch-making in its textual and historical criticism and its keen exegetical insight based upon a profound grammatical knowledge. He set forth his grammatical views in his "Lehrbuch der Hebräischen Sprache" (Brunswick, 1861), in which he undertook to go back to Old Hebrew forms as the basis of his presentation, and appealed to Arabic analogies, forming thus a system opposed to that of Ewald. Most succeeding writers on Hebrew grammar (Stade, for example) have attempted a synthesis of the views of Ewald and Olshausen (or of the methods of these two authors and Gesenius).

Bibliography: *Allg. Deutsche Biographie*.

T. J.

OMAHA. See Nebraska.

OMAR I. (IBN AL-KHAṬṬAB): Second calif; succeeded Abu Bakr in 634 C.E.; assassin-

ated in 644. Omar I. was the great champion and organizer of Islam, and through his force of character and his influence over Mohammed and Abu Bakr he ruled long before he actually became calif. During his califate Syria, Persia, and Egypt were brought under Arabic dominion, and the government of Islam reached a higher degree of organization. Omar instituted the divan, a department of the exchequer in which exact lists were kept of all Arabs who shared in the division of spoils, and strict record was made of all revenue—from conquests, taxes, tithes, etc. It was Omar also who instituted the system of dating from the Hegira.

Ordinance of Omar.

Omar's name is associated with an ordinance which has had an important part in the history of the Jews in Mohammedan countries. This ordinance provided that Jews and Christians were to be distinguished from Mohammedans by certain peculiarities of dress; they might not ride on horseback nor hold state positions. They were required to pay a head-tax and a land-tax and were obliged to entertain any traveling Moslem for three days. They might not build any new churches or synagogues. A Moslem might enter a church or synagogue whenever he pleased, but a Jew or Christian might not similarly enter a mosque. On festival days neither Jews nor Christians might have processions. Their graves were to be level with the ground, and they were to pray silently for their dead; never might they sing aloud.

It is probable that not all these provisions were made by Omar himself, and it is certain that they were not strictly enforced during his reign. They were, however, enforced at different times and are in the main in effect to-day in Mohammedan countries. Omar expelled the Christians from Nejran and the Jews from Khaibar because, he said, Mohammed wished to have only one religion in Arabia. It is also stated that after the conquest of Jerusalem—which surrendered only to Omar in person—Omar, in agreement with the wishes of the patriarch Sophronius, drove the Jews out of Jerusalem, and that he afterward expelled them from Tiberias; there seems, however, to be little ground for this story (Grätz, "Gesch." 3d ed., v. 111).

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J. M. W. M.

OMEN: Occurrence or incident regarded as foreshadowing a favorable or unfavorable issue in a certain conjuncture. The belief in prognostic signs is closely connected with DIVINATION and mantic, from which it is distinguished, however, in that it presupposes neither higher inspiration nor special knowledge. The principal characteristic of the omen is the fortuitousness of the phenomenon or of the event, which otherwise need be in no way remarkable. Usually it is even a commonplace occurrence. The belief in omens, in the more accurate acceptation of the term, is the most primitive stage of divination and soothsaying. Studying the signs of the heavens (ASTROLOGY) and predicting from the flight of birds (AUGURY) or from other circumstances (DIVINATION), were prohibited by Judaism. But this superstition was so deep-rooted that, in a form in which it did not betray its connection with idolatry and magic, it was practised in the time of the Talmud, and it is tolerated even at the present time.

The best-known examples from the Bible are the signs accepted by Eliezer (Gen. xxiv. 14) and by Jonathan (I Sam. xiv. 9), which the Talmud declared to be simple omens. "As his name, so is he; Nabal [= "disgrace"] is his name, and folly is with him" (I Sam. xxv. 25), suggests the "nomen et omen." A man by the name of Kidor was distrusted by R. Meïr (about 150 C.E.) because in Deut. xxxii. 20 occur the words, "For a generation ["ki dor"] of perversity are they." Name-superstition was wide-spread, although many sought to combat it (Yoma 83b). Even the Sibylline Books (iii. 224 *et seq.*) already declared the signs of sneezing, the flight of birds, etc., to be illusory (comp. Josephus, "Ant." xix. 8, § 2; Blau, "Das Altjüdische Zauberwesen," p. 164). As examples of sentences which, in accordance with the Biblical prohibition of divination (נחש; Deut. xviii. 10; comp. Lev. xix. 26), it is forbidden to regard as ominous, the following are quoted: "The bread fell from my mouth"; "My staff fell from my hand"; "A snake crept to my right"; "A fox ran to my left and his tail blocked the road in front of me" (Sifre, Deut. 171). The Babylonians took omens from weasels and snakes, references to which occur in the Talmud (Blau, *ib.* p. 45), and Winckler is probably not wrong in maintaining ("Alte Orient," iii., parts ii. and iii., p. 41) that the oldest form of the sibyl was modeled after the pattern of the Babylonian collections of omens.

Omens are divided into two main groups—good and bad omens. Examples are given in the article AUGURY; but there may be enumerated here some of those which are of a specifically Jewish character, showing a Jewish-monotheistic tinge. If upon rising in the morning a passage of the Bible occurs to one's mind, it is a sort of prophecy (Ber. 55b, below). Especially well liked were prognostics which were suggested by Scriptural passages recited by children (Yoma 75b *et passim*). The name of Mount Sinai is looked upon as a good omen for Israel (Shab. 89a). The eating of a plant the name of which means "to multiply" (רוביא) is recommended (Ker. 6a), and even to-day carrots are eaten for this reason. On the eve of the Feast of New-Year, in South Germany, one eats cabbage cooked in water, because of the resemblance in sound of the German "kohl mit wasser" ("cabbage with water") to "kol mewasser," the ordinary pronunciation of קול מבשר ("announcing voice"). The calendars record numerous varieties of weather omens the prototypes of which can be found in the Talmud. Regarding omens in the Middle Ages, see AUGURY. See also BIBLIOMANCY.

BIBLIOGRAPHY: See works cited in the bibliography to article AUGURY; compare especially Meyer, *Der Aberglaube des Mittelalters und der Nächstfolgenden Jahrhunderte*, pp. 132–147, Basel, 1884; Blau, *Das Altjüdische Zauberwesen*, pp. 17, 44–48, 149–150, 164, Strasburg, 1898; Grünbaum, *Gesammelte Aufsätze zur Sprach- und Sagenkunde*, pp. 149, 359, Berlin, 1901.

K. L. B.

'OMER (= "sheaf"). — **Biblical Data:** The Israelites were commanded after the conquest of Canaan to bring at harvest-time an 'omer of the first-fruits to the priest as a wave offering (Lev. xxiii. 9–11). The day on which the omer of the wave-offering had to be brought is vaguely indicated as "on the morrow after the Sabbath." It would appear from Lev. xxiii. 11 that the priest had only to wave it on the morrow of the Sabbath, while it might be brought on some previous day, but verse 12 of the same chapter shows that the bringing and waving were to take place on the same day. That day required a special sacrifice after the waving of the omer, namely a "lamb without blemish of the first year for a burnt offering, two tenth parts of an ephah of fine flour with oil for a meal-offering, and a wine the fourth part of an hin for a drink-offering." The Israelites were forbidden to eat of the newly harvested grain till after they had brought the sacrifices of the 'omer (*ib.* verses 12–14). From the day on which the 'omer of the wave-offering was brought the Israelites had to count seven weeks or forty-nine days, the fiftieth day being the Feast of Pentecost (*ib.* verses 15 *et seq.*). The counting is still practised; and, though the bringing of the 'omer ceased with the destruction of the Temple, the days between Passover and Pentecost are called the "'omer days" (see PENTECOST).

'Omer Table.
(In the library of the Jewish Theological Seminary of America, New York.)

— **In Post-Biblical Literature:** The Rabbis, contrary to the Septuagint and later non-Jewish translators, consider the word "'omer" as designating the measure, which is one-tenth of an ephah (comp. Ex. xvi. 36; A. V. "omer"); therefore they hold that the wave-offering did not consist of a sheaf but was an 'omer of grain (see Rashi to Lev. xxiii. 10). They assert also that although the kind of grain is not specified in the Bible the only sort which could be used for the offering was barley (Pesiḳ. viii. 70a; Men. 68b). The grain had to be reaped on the day, or during the night preceding the day, it was to be brought into the Temple (Meg. 20b; see below). According to the Rabbis, the wave-offering was brought on the 16th of Nisan, that is, on the morrow after the Passover Feast, the main point of difference between the Rabbis and the Boethusians and modern Karaites being that the latter explained literally the words "morrow after the Sabbath" (Lev. xxiii. 15) as the day following the first Sabbath after the Passover Feast (Men. 65b; Meg. Ta'an. i.).

Although the ephah contained three seahs (see Targ. pseudo-Jonathan to Ex. xvi. 36; see also WEIGHTS AND MEASURES), so that the 'omer became one-tenth of three seahs, yet, according to R. Ishmael, if the 16th of Nisan is a week-day, five seahs of barley must be reaped, for after the grain has been cleaned and sifted several times only three seahs will remain. If the 16th of Nisan falls on a Sabbath, only three seahs must be reaped, for otherwise the work would take too long. According to the other rabbis, the quantity to be reaped was always three seahs.

Regulations Concerning the Reaping.

There arose a difference also between R. Ḥanina Segan ha-Kohanim and those who asserted that the grain for the 'omer must always, even on a Sabbath, be reaped by three persons, each with his own sickle and basket, in order to give the reaping more publicity; R. Ḥanina Segan ha-Kohanim declared that on a Sabbath only one man might reap the 'omer, with one sickle and one basket (Men. vi. 1). The

grain must be taken from a field near Jerusalem, if ripe enough; otherwise it may be gathered elsewhere (Men. vi. 2).

The reaping was done with much ceremony. Messengers, sent by the bet din to the chosen field on the day preceding the Passover Feast, drew the heads of the stalks together in sheaves and tied them in order to facilitate the work of the reapers. Then when the hour for gathering came the reapers thrice asked permission to reap; this was done in order to impress upon the Boethusians that this was the proper time for the gathering of the 'omer (Men. vi. 3).

After the grain had been gathered it was brought to the courtyard of the Temple, where, according to R. Meïr, it was parched while it was still in the ear; according to the other rabbis, it was first thrashed and then parched. The grain was ground into coarse meal and then sifted through thirteen sieves until it became very clean, after which the tenth part was taken, the measure of the 'omer, and given to the priest. The remainder, which was subject to ḥallah, and, according to R. Akiba, to tithe also, could be redeemed and eaten even by laymen. The priest proceeded with the 'omer as with any other meal-offering: he poured oil and frankincense over the meal, "waved" it, and then burned a handful of it on the altar; the remainder was eaten by the priests (Men. vi. 4). The "waving" was done in the following way: The offering was placed on the extended hands of the priest, who moved them backward and forward (to counteract the effects of injurious winds) and then upward and downward (to counteract the effects of injurious dews; Pesiḳ. R. xviii. [ed. Friedmann, p. 92a]; Pesiḳ. viii. 70b; Men. 62a; Lev. R. xxviii. 5). As soon as the 'omer ceremony was completed the people of Jerusalem were permitted to eat of the newly harvested grain; people of towns far from Jerusalem might not do so until after noon, when it was certain that the ceremony at Jerusalem had been concluded. After the destruction of the Temple, R. Johanan b. Zakkai decided that the new grain might not be eaten at all during the 16th of Nisan (Men. vi. 5). No grain might be reaped until the barley for the 'omer had been gathered (Men. vi. 7).

Manner of Waving the 'Omer.

The Rabbis considered the bringing of the 'omer as one of the most important observances: it is a repayment to God for the manna given in the wilderness, of which every Israelite collected the measure of an 'omer (see MANNA). God made the repayment so easy that only the quantity of one 'omer, and that of barley only, was required from all Israel. The virtue of the 'omer was so great that, according to the Rabbis, on its account God promised the land of Canaan to Abraham. The 'omer made peace between husband and wife, that is, the meal-offering of jealousy did, which consisted of the tenth part of an ephah of barley-meal (comp. Num. v. 15). It was the 'omer that rescued the Israelites from the Midianites in the time of Gideon, from the Assyrians in the time of Hezekiah, from the Babylonians in the time of Ezekiel, and from the Amalekites in the time of Haman (see MORDECAI IN RABBINICAL LITERATURE), these conclusions being inferred by the Rabbis from the word "barley" mentioned in connection with each of these events (Pesiḳ. R. *l.c.*; Pesiḳ. *l.c.*; Lev. R. xxviii. 4–6).

E. C. M. SEL.

'Omer Table.
(In the United States National Museum, Washington.)

'OMER. See WEIGHTS AND MEASURES.

'OMER, LAG BE-: Thirty-third day in the period of the counting of the 'omer ("Lag" = לג, the numerical value of which is 33), corresponding to the 18th day of Iyyar. This day is celebrated as a semi-holiday, although the reason for this celebration has not been definitely ascertained. The reason most commonly given is that the plague which raged among the disciples of R. Akiba during the period of the 'omer (Yeb. 62b) ceased on that day

[illegible] Aruk, Oraḥ Ḥayyim 493, 2). The day is therefore known as the "Scholars' Festival," when the Jehudim indulged in various kinds of [illegible] and merry-making. There is, however, no foundation in the Talmud for this tradition, unless, as was suggested, the text be changed to read "from Passover to the middle ["peras"] of 'Aẓeret" (Hoffman, "Sefer ha Doret," vol. ii. s.v. "Akiba," § [illegible]; Jacob Molin, "Sefer ha Maḥar'l," § 54, Sabbionetta, 1558; comp. "Bet Yosef" and "Darke Moshe" to Tur Oraḥ Ḥayyim, 493). But even then

Lag be-'Omer.
(From an old print.)

casuistic methods have to be employed to make the incident fit the day in question. Another reason given is that the manna first descended on this day ("Ḥatam Sofer," on Shulḥan 'Aruk, Yoreh De'ah, [illegible]). For the reasons suggested in more modern times see 'OMER.

The cabalists attach a peculiar importance to Lag be-'Omer. It is a tradition with them that Simeon ben Yoḥai, the alleged author of the Zohar, died on that day, and at his death revealed to his pupils many secrets which were subsequently incorporated into the Zohar. The day is therefore called "Hillula de-Rabbi Simeon ben Yoḥai" (Zohar, ed. Amsterdam, 1685, p. 291b). The term "Hillula" (= "wedding") points to the harmonious union of all the worlds that was effected at the death of that great rabbi. The day is celebrated with illuminations, because, according to the narrative, at the death of R. Simeon the world was filled with light, since the revelations which he had received were then put in writing in the Zohar (see Zohar, *l.c.* and p. 296b). A hymn entitled "Bar Yoḥai," which consists of ten stanzas, each stanza corresponding to one of the ten sefirot, is sung in many communities on that day. School-children are given bows and arrows, for, according to tradition, the rainbow did not appear during the life of R. Simeon; hence the children playing with bows symbolize the death of the sage. Another interpretation is given of this custom, in accordance with a saying in the Zohar that a bow of many colors will appear in the sky immediately before the coming of the Messiah. The bow with which the children play on that day thus symbolizes the prayer of the Jews that the promised bow shall appear.

The Palestinian Jews, especially those living in Safed, on this day visit the traditional grave of R. Simeon near the village Meron, after which they go to the woods near by and celebrate the event with much rejoicing (Luncz, "Luaḥ 'Ereẓ Yisrael," for the year 5663, Jerusalem, 1902; a full and interesting description of the celebration is given by Goldfarb in "Luaḥ Aḥiasaf" for 5664, pp. 331–403). This custom has been deprecated by many rabbinical authorities (see Löb Balkover, "Shem Aryeh," on Oraḥ Ḥayyim, No. 14, Wilna, 1873; comp. "Ḥatam Sofer," on Yoreh De'ah, 233).

All the restrictive laws that are in force during the other days of the 'omer, as the law against cutting the hair, or that against the performance of marriage ceremonies, are suspended on this day. Custom, however, varies widely with regard to these restrictions. In some communities the restrictive laws are in force only during the first thirty-three days, and are entirely suspended thereafter. In other places the restrictive laws are enforced only after the new-moon of Iyyar, and, with the exception of Lag be-'Omer, continue in force during the whole month. The prevailing custom is to abstain from all joyous celebration during all the days of the 'omer with the exception of the new-moon of Iyyar and of Lag be-'Omer (Oraḥ Ḥayyim, 493, 2, and Isserles' gloss; Abraham Danzig, "Ḥayye Adam," 131, 11). There is no special ritual for this day. The prayer "Taḥanun" is, however, omitted from all the three services, as well as from the "Minḥah" service of the previous day.

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E. C. J. H. G.

OMNAM KEN (אמנם כן): A penitential hymn in the ritual for the eve of Atonement, according to the Polish rite. The author has been identified by Joseph Jacobs with R. Yom-Ṭob of Joigny, the rabbi and leader of the Jews who so heroically faced their enemies in the castle of York on March 17, 1190. A translation, preserving the meter, rime-system, and alphabetical acrostic of the original Hebrew, by I. Zangwill, was first published in Jacobs' "Jews of Angevin England," p. 109. The traditional melody is of very much later date, and of a jingling nature scarcely worthy of the subject. Although it is entirely devoid of Jewish character, the associations of the occasion when it is used endeared it during the nineteenth century to many a congregation, and the local versions differ but little, save in the phrase next preceding the cadence, where local fancy has run riot. This is probably due to the circumstance that the original form of the cadence, still preserved in north Germany, inconveniently displaces the customary accent of the Hebrew word used as refrain ("salaḥti" = "I have forgiven"). In the English tradition there is a relic of the cooperation of those vocal accompanists of the past, the "singer" and "bass" (see MUSIC, SYNAGOGAL), in the repetition of a portion of the second line of each couplet, originally their

wordless variation of the ordinary strain just chanted by the ḥazzan.

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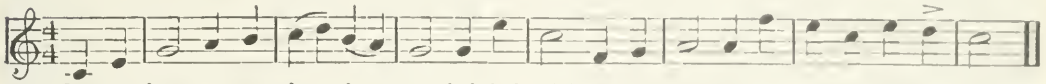
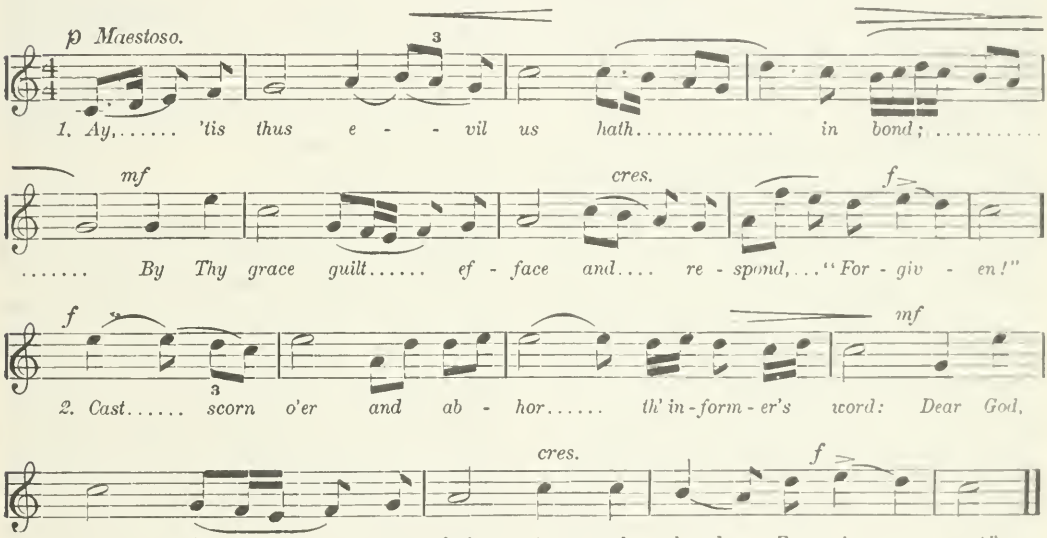
A. F. L. C.

OMNAM KEN

I. OLDER FORM



II. MODERN FORM



OMNISCIENCE OF GOD. See God.

OMRI (עמרי): **1.** The first king of the fourth dynasty of the Northern Kingdom of Israel (I Kings xvi. 16–28). He is first mentioned as captain of the host of Elah which was besieging Gibbethon, one of the cities of the Philistines. At the same time this Elah, son of Baasha, second king of the second dynasty of the Northern Kingdom, was intoxicated in the house of Arza at Tirzah. While in this condition Zimri slew him and all his kinsfolk and usurped the crown (*ib.* xvi. 8–15). As soon as this news reached the ears of Omri and of the army at Gibbethon, the host made Omri their king, and all marched at once to dispute the succession with Zimri. Tirzah was besieged and quickly taken. Zimri, to avoid the certain tortures of capture, withdrew into his palace and burned it over his head. Omri had not yet won over all the people. Tibni, a rival, contested his claim to the throne. Apparently at the end of four years Omri became sole ruler of the Northern Kingdom. His reign extended, counting from his coronation by the army, over twelve years (885–874 B.C.). The associations of Tirzah were so repellent and sanguinary, and the location so poor for a capital, that Omri purchased a new site, Shomeron, from Shemer for two talents of silver (about $4,000). Here he built his capital, which became and remained a strong fortress down to its capture by Sargon II. in 722 B.C.

The brief record of King Omri's reign is not commensurate with his political career. He was harassed by the Syrians and compelled to make certain concessions to them in Samaria (*ib.* xx. 34). His power, however, is seen in the fact that he conquered and held under him the Moabites, as is shown by the Moabite Stone. The Assyrian annalists, too, for nearly 150 years referred to this land as the "land of the house of Omri," or the "land of Omri." Jehu, even, the founder of the fifth dynasty, is called by Shalmaneser II. "the son of Omri," probably because he was a successor of the great Omri on the throne of Israel. Omri's friendly relations with the Phenicians doubtless led to the marriage between his son Ahab and the princess Jezebel.

Though his reign was comparatively short, he

displayed signal statesmanship and diplomacy in the selection of his capital and in his relations with the surrounding peoples. His moral character was on a par with that of the founder of the Northern Kingdom.

1. M. P.

2. A son of Bedeiah and grandson of Benjamin (I Chron. viii. 8). 3. A descendant of Judah through Pharez (*ib.* ix. 4). 4. Son of Michael, prince of the tribe of Issachar in the time of David (*ib.* xxvii. 18).

M. Sel.

OMSK. See Siberia

ON. See Heliopolis

ONA'AH ("overreaching") Term applied to the sale of an article at so much more, or to the purchase of an article at so much less, than its market value that fraud or the taking of an undue advantage is presumed. Were not ona'ah thus construed in the Mishnah (B. M. iv. 3-9), "oppression" would be the more suitable term; where ona'ah is transferred from business to social conduct (B. M. iv. 10), "wronging" is the fittest translation. In Lev. xix. 33 and xxv. 14 the Authorized Version's renderings of the verb from which this noun is derived and on which the doctrine is based are "to vex" and "to oppress", the Revised Version renders it "to wrong."

I. The doctrine of ona'ah answers to the "læsio enormis" of Roman law. But while such "læsio" in that law covered much broader ground, it interfered only when the disproportion between price and value exceeded two to one. In Jewish law a discrepancy of one sixth enabled the wronged party to secure the cancelation of the sale or purchase; that is, an article worth six money-units in the market may not be sold for seven or bought for five (B. M. 49b). It seems that overcharge by the merchant selling to the consumer was the most frequent instance in which the application of the rule was called for; the claim had to be made as soon as the buyer had had an opportunity to show his purchase to a merchant or to one of his friends. It is said that R. Tarfon taught at Lydda that the discrepancy must amount to one-third to justify an action, whereupon the merchants rejoiced; but when he extended the time for rescission to the whole day they demanded the restoration of the old rule.

Overcharge or Underestimate.

Either seller or purchaser, whether merchant or one in private life, may make the complaint, notwithstanding the opinion to the contrary of R. Judah ben Ilai. The purchaser imposed upon may ask either for rescission of the transaction or for the return of the excess paid by him.

In the case of changing money it was suggested that a loss in weight of even one in twelve should be sufficient ground for complaint, but the prevailing opinion fixed here also the ratio of one in six. While a great city the time for complaint extends until the money in question can be shown to a money-changer; in villages, where no money-changer is to be found, until the eve of the Sabbath, when the party deceived is apt to tender the coin in payment for his purchases.

The smallest amount for which a complaint of overreaching can be brought is one-sixth of a "sela'," or shekel, though a suit over a smaller amount may be instituted on other grounds. The rule as to overreaching by an excess or deficiency of one-sixth does not apply to the sale or purchase of slaves, of bonds for money, or of real estate; the proposition of R. Judah to except also books of the Law, pearls, gems, and cattle, on the ground that they have no fixed market value, was not adopted, the former exceptions alone being sanctioned by tradition. It has been shown under Appraisement that in judicial sales of land an effort was made to sell within one-sixth of the market value.

Exceptions.

Where the seller distinctly and truly states what the goods are worth, or what they have cost him, and how much he is charging for his profit, he can protect himself against the claim for overcharge; the buyer can do the same by admitting the true value of the goods for which he is offering an inadequate price (B. M. 51b). Thus the law of ona'ah is a protection against fraud only, not against open extortion; but a mere stipulation against the law of ona'ah without a true statement of value or cost is unavailing (B. M. 51a). It is said that a householder who sells some of his own household goods may charge more than their market value, as they have for him a sentimental value of which the buyer is supposed to be aware (*ib.*).

In the mishnah dealing with ona'ah nothing is said of the nature or origin of the "sha'ar" or market price. But from Baba Meẓi'a (v. 7), where the usury law and the different ways of evading it are discussed, certain bargains are said not to be closed "till the 'sha'ar' comes out," that is, until the price of the grain or other produce for that season is fixed. It seems, therefore, that the market price was in some cases at least set by public authority, probably after the character of the year's harvest became known (comp. Hammurabi's code, § 51). But that an official tariff of market prices was not always made among the Jews under Talmudic influence appears from the discussion among Babylonian amoraim, reported in B. B. 89a, on the propriety of appointing officials to set the market price for leading kinds of goods, like officials for inspecting weights and measures; for the tone of the discussion shows that the practise was not approved.

II. In another section (B. M. iv. 10) the Mishnah proceeds: "As there is 'wronging' in buying and selling, so there is 'wronging' in words; a man may not ask, 'What is this article worth?' when he has no intention of buying; to one who is a repentant sinner it may not be said, 'Remember thy former conduct'; to him who is the son of proselytes one may not exclaim, 'Remember the conduct of thy forefathers'; for it is said, 'Thou shalt neither vex a stranger, nor oppress him'" (Ex. xxii. 21). In a baraita (B. M. 58b) which follows this section the subject is further developed. "When a proselyte comes to study the Law one should not say, 'He that ate the meat of fallen or torn beasts, of unclean and creeping things, now comes to study the Law that was spoken by the mouth of Omnipotence!' When trouble or sickness comes upon a man, or

Ona'ah in Words.

when he has to bury his children, none should say to him, as Job's friends said to Job, "Where is thy fear of God, thy trust, thy hope, and the innocence of thy ways?'" The baraita forbids also practical jokes. "If ass-drivers come to one for fodder, one may not send them to N. N. to buy it, knowing that N. N. never sold hay or grain in his life."

On the authority of R. Simeon ben Yoḥai, it was said that wronging by words is worse than wronging in trade, for the Scripture as to the former, but not as to the latter, commands, "Thou shalt fear thy God": R. Eleazar says, because one injures the man himself, the other affects only his property; R. Samuel b. Naḥman says, because in one case there is opportunity for restoration, in the other there is not. The Talmud then dwells upon the unpardonable sin of "blanching the face of one's neighbor in public," and closes with the admonition that under all circumstances a man should beware of "wronging" his wife, because her tears are ever ready to accuse him before the throne of God.

Bibliography: Maimonides, *Yad, Mekirah*, xii.-xv.; Caro, *Shulḥan 'Aruk, Ḥoshen Mishpaṭ*, 327-328.

E. C. L. N. D.

ONAN: A son of Judah; he refused to enter into a levirate marriage with his sister-in-law after the death of his elder brother Er, and it was for this reason that the Lord "slew him also" (Gen. xxxviii. 7–10).

E. G. H. S. O.

ONDERWIJZER, ABRAHAM SAMSON: Dutch rabbi; born at Muiden (near Amsterdam) July 24, 1863; studied at the theological seminary and the University of Amsterdam (B.A. 1884). He was appointed rabbi of the congregation at Amsterdam on July 5, 1888. Onderwijzer has published a translation of the Pentateuch and Rashi's notes (Amsterdam, 1895). On Oct. 29, 1895, he founded the Jewish labor-union Bezaleel, of which he is the honorary president. Bezaleel cares especially for the religious needs of its members (200 in 1904), who are for the greater part diamond-workers. With the other congregational unions of Amsterdam, Patrimonium and St. Eduardus, it supports the Algemeene Nederlandsche Diamantbewerkers Bond, though Bezaleel is entirely independent of that organization.

Bibliography: *Joodsche Courant*, 1903, No. 39.

S. E. Sl.

ONIAS ('Ονίας, from Hebr. חוניא = נחוניא): Name of several high priests at the time of the Second Temple. The sequence given them below is based on the statements of Josephus, which are unreliable, since Josephus did not have access to trustworthy sources.

Onias I.: Son of the Jaddua mentioned in Neh. xii. 11, according to Josephus ("Ant." xi. 8, § 7); this Jaddua is said to have been a contemporary of Alexander the Great, but I Macc. xii. 7, 8, 20 regards Onias as a contemporary of the Spartan king Areus (309–265 B.C.). Yet it is doubtful whether Onias I. is meant, for the entire correspondence and the treaty with the Spartans are probably fictitious. The Simon (I.) the Just extolled in Ecclus. (Sirach) l. 1 and in legend (according to the Hebrew text the son of Jonathan, but according to the Greek text the son of Onias) was probably the son of Onias I. Many scholars take Simon the Just to be the second of that name, in which case a later date must be assigned to his son Onias II.

Onias II.: Son of Simon the Just. He was still a minor when his father died, so that his uncle Eleazar, and after him the latter's uncle Manasseh, officiated as high priests before he himself succeeded to that dignity (Josephus, "Ant." xii. 4, § 1). According to Josephus, he was a covetous man and of limited intelligence, whose refusal to pay the twenty talents of silver which every high priest was required to pay to the King of Egypt threatened to imperil both the high priest and the people; but at this juncture Joseph, the clever son of Tobias and nephew of Onias, succeeded in pacifying King Ptolemy III. (Euergetes). Onias is said (*ib.* § 10) to have died, almost simultaneously with his nephew Joseph, during the reign of Seleucus Soter, hence about 181 B.C. His successor in office was his son Simon II.

Onias III.: Son of Simon II. He is described as a pious man who, unlike the Hellenizers, fought for Judaism (II Macc. iii.–iv.). Seleucus Philopator defrayed all the expenses connected with the sanctuary and was friendly to the Jews. A traitorous official of the Temple, however, Simon the Benjamite, induced the king to undertake the plunder of the Temple treasury (see Heliodorus); the attempt was not successful, and the Syrian court never forgave the high priest for its miscarriage. When Antiochus IV. (Epiphanes) became king, Onias was obliged to yield to his own brother Jason (II Macc. iv. 7). According to Josephus ("Ant." xii. 5, § 1), Jason became high priest after the death of Onias, the latter's son, who bore the same name, being then a minor. It is strange that both father and son should have been named Onias, and still more strange is the statement of Josephus that the high priest who succeeded Jason and was the brother of Onias and Jason, likewise was called Onias, and did not assume the name of Menelaus until later; for according to this statement there must have been two brothers of the same name.

While this confusion may be due to the Greek transcription of the related Hebrew names Johanan, Ḥonya, and Neḥonya, the account of Josephus appears wholly unreliable for this very reason. According to II Macc. iv. 23, Menelaus was not an Aaronite, but a brother of the Simon mentioned above, and hence a Benjamite. When Menelaus purloined some vessels from the Temple to curry favor with the Syrian nobles, Onias accused him publicly and then fled to the asylum of Daphne, near Antioch, where Menelaus, aided by the royal governor Andronicus, had him secretly assassinated, in defiance of justice and of his oath. The murdered priest was deeply mourned by both Jews and Greeks, and the king also, on his return, wept for him and sentenced Andronicus to a well-merited death (II Macc. iv. 29–39).

Wellhausen and Willrich regard the story of the murder of Onias, as well as the entire list of high priests from Jaddua to the Maccabees, as legendary, while Schürer and Niese consider them historical.

The passage in Dan. ix. 25, "shall Messiah be cut off, but not for himself," is generally referred to the murder of Onias (comp. Buttgen in Stade's "Zeitschrift," 1884, vi. 278). Onias III. is the central figure of the legendary history of later times; the Byzantine "Chronicon Paschale" says that he officiated for twenty-four years, thus placing the beginning of his term of office under Egyptian rule. The Barberinian "Chronographicon Syntomon" follows Josephus in mentioning "another Onias" as the successor of Onias III., referring probably to Menelaus, who ought, perhaps, to be added to this list as Onias IV.; an account of his life is given, however, in Jew. Encyc. viii. 491, *s.v.* Menelaus.

Onias IV. (V.): Son of Onias III. and the lawful heir of the legitimate high priests. He had reason to hope that the victory of the national party under Judas Maccabeus would place him in the office of his father; but being disappointed in his expectations by the election of Alcimus, he went to Egypt to seek aid against the tyranny of the Seleucids at the court of the Ptolemies, their political enemies. About 154, with the permission of Ptolemy VI. (Philometor), he built at Leontopolis a temple which, though comparatively small, was modeled on that of Jerusalem and was called by the name of its founder. Onias doubtless expected that after the desecration of the Temple at Jerusalem by Syrians the Egyptian temple would be regarded as the only legitimate one; but the traditional teachings of Abraham, as contained in the Mishnah, concede only quasi-legitimate status to the temple of Onias (Men. xiii. 10); in fact, even for the Egyptian Jews the latter did not possess the same importance as did the Temple of Jerusalem.

Onias IV., who enjoyed the favor of the Egyptian court, succeeded in elevating Egyptian Judaism to a position of dignity and importance. A large number of able-bodied Judeans had accompanied Onias to Egypt, and these strangers, who were there called Κατοικοι ("inhabitants"), received, on condition of performing military service and preserving the internal peace of the country, tracts of land of their own on which they lived with their families ("Ant." xii. 9, § 6; see Paul Meyer in "Philologus," 1897, lvi. 199). The district inhabited by them lay between Memphis and Pelusium, and was long called the "country of Onias" ("Ant." xiv. 8, § 1; "B. J." i. 9, § 4). The first-born sons of the colonists inherited their fathers' privileges and duties; but later Chelkias and Ananias, the sons of Onias, performed military service and acted as generals under Cleopatra III. (117–81; "Ant." xiii. 10, § 4). Even Ptolemy Physcon (146–117) had to fight against Onias, who was faithful to his benefactor (Josephus, "Contra Ap." ii. 5), which proves that candidates for the office of high priest occupied a prominent military position. In the course of time the family of Onias lost its prestige, and the later Alabarchs belonged to another family, not entitled to the rank of high priest. A family of "Oniades," in the sense of "Tobiades" as the term is used by Büchler, existed neither in Palestine nor in Egypt, and the designation "Oniades" is therefore misleading.

Bibliography: H. P. Chajes, *Beiträge zur Nordsemitischen Onomatologie*, p. 23, Vienna, 1900 (on the name); Herzfeld, *Gesch. des Volkes Israel*, i. 185–189, 201–205; Grätz, *Gesch.* 2d ed., ii. 236; Schürer, *Gesch.* 3d ed., i. 182, 194–196; iii. 97–100; Niese, in *Hermes*, xxxv. 509; Wellhausen, *I. J. G.* 4th ed., p. 248, Berlin, 1901; Willrich, *Juden und Griechen vor der Makkabäischen Erhebung*, pp. 77, 109, Göttingen, 1895; A. Büchler, *Die Tobiaden und die Oniaden*, pp. 106, 240, 275, 353, Vienna, 1899; J. P. Mahaffy, *The Empire of the Ptolemies*, pp. 217, 353, London, 1895; Getzer, *Sextus Julius Africanus*, ii. 170–176, Leipsic, 1885; Weiss, *Dor*, i. 130 (on the halakic view of the temple of Onias).

G. S. Kr.

ONIAS (ḤONI) HA-ME'AGGEL ("the circle-drawer"): Teacher and miracle-worker; lived in the first century B.C. Tradition declares him to have been a descendant of Moses (Tan., Wayera, ed. Buber, p. 22). He was an Essene, stood in high repute, and was respected on account of his pious life and his ability to work miracles. He had many pupils and, according to later accounts, was a great scholar, so that in his day halakic sentences were clear and intelligible; for whenever he entered the schoolhouse he used to reply lucidly to all questions and answer all objections addressed to him by the rabbis (Ta'an. 23a). Nevertheless no halakah of his has been preserved.

Onias is better known through his miracles. Once when a drought had lasted almost throughout the month of Adar and the people had supplicated in vain for rain, they came to Onias to ask him to bring rain by his prayers. Onias thereupon drew a circle (hence probably his name, "the circle-drawer"), and, placing himself in the center of it, prayed for rain; and his prayer was immediately answered. When the rain had continued to fall for some time in torrents, and there was danger that it might prove harmful instead of a blessing, he prayed that it might cease; and this prayer also received an immediate answer. Simon b. Shetaḥ, who was displeased at the unseemly tone of Onias' prayer, said to him: "Wert thou not Ḥoni I would put a ban upon thee; but what shall I do to thee since thou sinnest before God and yet He does thy will? Of thee was it said [Prov. xxiii. 25]: 'Thy father and thy mother shall be glad, and she that bare thee shall rejoice.'" In the same way the members of the Sanhedrin showed their respect for him by interpreting the verses Job xxii. 28 *et seq.* to refer to him (Ta'an. *l.c.*). It was related of him that whenever he entered the hall of the Temple the place became brightly lighted up (Yer. Ta'an. *l.c.*).

His "Miracles."

The end of this pious scholar was a sad one. During the war between the two Hasmoneans Hyrcanus and Aristobulus, after the death of Queen Salome, Aristobulus, who had shut himself up on the Temple mount, was besieged by Hyrcanus. The soldiers of the latter found Onias, who lived in a lonely district, and, dragging him into Hyrcanus' camp, tried to force him to use the power of his prayers to destroy the besieged. Instead of cursing the besieged the pious man uttered the following prayer: "Lord of the earth, since the besieged as well as the besiegers are Thy people, I beg that Thou wilt not answer the curses which they may utter against each other." The rude soldiers, who did not sympathize with these brotherly sentiments of Onias, stoned him on the spot (Josephus, "Ant." xiv. 2, § 1; comp. Jew. Encyc. vi. 517b, *s.v.* Hyrcanus II.). This story of Onias' death is not mentioned in the

Talmud; and there is another tradition according to which he is said to have slept seventy years, and when he awoke, as no one would believe that he was Onias and as he was refused the respect due to him, he himself sought death (Ta'an. *l.c.*). According to Yerushalmi (Ta'an. *l.c.*) he went to sleep at the time of the destruction of the First Temple and did not awake until after the building of the Second Temple. But this tradition in the Jerusalem Talmud may refer to his grandfather, who also was called Onias (comp. Brüll, "Einleitung in die Mischna," i. 24–25, Frankfort-on-the-Main, 1876). The parallel with the Seven Sleepers and with Rip Van Winkle is of course obvious.

Bibliography: *Yuḥasin*, s.v.; Heilprin, *Seder ha-Dorot*, ii. 63b; Levinsohn, *Bet Yehudah*, i. 129, Warsaw, 1878; Grätz, *Gesch.* 2d ed., iii. 157; Schürer, *Gesch.* i. 293 *et seq.*; M. Braunschweiger, *Die Lehrer der Mischna*, pp. 80–81, Frankfort-on-the-Main, 1903.

W. B. J. Z. L.

ONḲELOS (commonly called the **Proselyte Onḳelos**): Tanna of the end of the first century C.E. Although the proselyte Onḳelos is frequently confounded with the proselyte Aquila in the Talmud and the Tosefta, even the designation of the official targum to the Pentateuch as "Targum Onḳelos" being based on this confusion between the two proselytes (comp. Jew. Encyc. ii. 36 *et seq.*, *s.v.* Aquila; see Targum Onḳelos), yet there is no reason to doubt the existence of a tanna by the name of Onḳelos (Ἀγκύλος or Ἀγκυλίων = "crooked," both forms occurring as proper names; see Pape, "Wörterb. der Griechischen Eigennamen," 3d ed., i. 11). This Onḳelos originated the explanation that the cherubim had their heads bent backward in the manner of a pupil when leaving his teacher (B. B. 99a). This statement being quoted as a tannaitic sentence, it is impossible to substitute here "Aquila" for "Onḳelos," the Scriptural comments of the former in the Talmudic Midrash literature always being quoted as those of a translator and not of a tanna.

Strict Observance.

As a characteristic of Onḳelos is mentioned his extraordinarily strict observance of the Levitical laws of purity; he observed in his daily life the same laws of purity that Scripture commands at sacrifices. He surpassed on this point even the patriarch Gamaliel II., who also was extremely rigorous in these observances (Tosef., Ḥag. iii. 2–3). Once, when both were at Ashkelon, Onḳelos took his ritual bath in the sea because he held that the bathing-places outside of the Jewish territory were not fit to be used; the patriarch, however, was not so rigorous (Tosef., Miḳ. vi. 3). The relation between the two seems to have been a very close one, as Onḳelos is almost always mentioned together with the patriarch (in addition to the passages quoted, comp. Tosef., Kelim, B. Ḳ. ii. 4); hence when R. Gamaliel died Onḳelos arranged a costly funeral by burning spices and other materials that were used at the burial of royal personages (Tosef., Shab. vii. 18; 'Ab. Zarah 11a; Sem. vii.). It is related, as an example of Onḳelos' piety, that on coming into possession of the property which his pagan father had left to him and his pagan brother, he laid aside those things that were forbidden to the Jews, nor would he exchange them for anything else, as he might legally have done (Tosef., Dem. vi. 13; Yer. Dem. 25a reads "Aquila" instead of "Onḳelos," but it has been by no means proved—notwithstanding Frankel and many other modern scholars—that Yerushalmi has the right reading).

Conversion to Judaism.

There are a number of Talmudic legends concerning Onḳelos. He is said to have been the son of a Kalonymus, or, according to another version, of Kalonikos. When he had become a convert to Judaism, the emperor sent a cohort to take him prisoner, but Onḳelos converted his would-be captors by citing Biblical sentences; this happened no less than three times. The fourth time he was taken prisoner because the soldiers had strict orders not to speak with him. They noticed, however, on leaving the house, that he laid his hand on the mezuzah, and had the curiosity to ask what it was; whereupon the proselyte gave them such an answer that they also were converted; thereafter he was left in peace ('Ab. Zarah 11a, top). This story, and also the legend of the acts of necromancy which "Onḳelos, the son of Kalonikos, and sister's son of Titus," performed before his conversion to Judaism (Giṭ. 56a; comp. Jew. Encyc. *l.c.*), are probably only the Babylonic versions of legends that had gathered around Aquila and Flavia Domitilla in Palestine. At Babylon hardly anything was known of the proselyte Aquila, while Onḳelos was known through the tannaitic traditions; hence legends that were really connected with the former were transferred to the latter proselyte. This explains also the statement of the Babylonian Talmud (Meg. 3a) "that Onḳelos translated the Pentateuch into Aramaic according to the instructions of R. Eliezer and R. Joshua." For as soon as Aquila had to give place to Onḳelos it was natural that Aramaic should be named as the language in which he made his translation, for a Greek Bible was hardly known in Babylonia.

Bibliography: Anger, *De Onkelo*; Friedmann, *Onkelos und Akylas* (especially pp. 96–104; his arguments concerning Onkelos' activity under Gamaliel I. are not convincing); comp. also the bibliography to Aquila in Rabbinical Literature and to Targum.

W. B. L. G.

ONKENEIRA, ISAAC BEN SAMUEL: Turkish Talmudist, poet, and polemical writer; flourished at Constantinople about the middle of the sixteenth century. He was a friend of Don Joseph Nasi, Duke of Naxos, and is supposed to have transcribed and prefaced, under the title "Ben Porat Yosef" (Constantinople, 1577), the religious disputation which took place between the latter and a Christian scholar. This work contains both an apology for Judaism and a refutation of Christianity. Onkeneira was also the author of "Zofnat Pa'neaḥ" (*ib.* 1566) and "Ayummah ka-Nidgalot" (*ib.* 1577 or 1672). The latter work is a diwan, containing riddles and stories, and the dispute between the letters of the alphabet at the time of Creation. Zunz ("Z. G." p. 228) gives the date of its publication as 1577; but L. Dukes, in Jost's "Annalen" (i. 416), asserts that it was written in 1573 and printed in 1672. The "Zofnat Pa'neaḥ" is a commentary on R. Nahshon's "Re'umah," dealing with the laws concerning slaughtering.

Bibliography: Azulai, *Shem ha-Gedolim*, i.; Wolf, *Bibl.* [illegible] No. 2154; Neubauer, *Toledot Gedole Yisrael*, p. 26; De Rossi, *Dizionario*, p. 252; Dukes, in Jost's *Annalen*, i. 243; Steinschneider, *Cat. Bodl.* cols. 1146 *et seq.*; idem, *Jewish Literature*, pp. 242, 244, 245.

M. Sel.

ONYCHA. See Incense, Spices.

OPATOW, SAMUEL B. ELEAZAR: Rabbi of Prossnitz, Moravia, in the sixteenth century; born in Bohemia. He was the author of "Middushe ha-Rif" (Prossnitz, 1662 or 1618), novellæ and responsa on the marriage laws of the treatises Ketubot and Kiddushin of the Babylonian Talmud.

Bibliography: Horowitz, *Bet Yosef*, p. 49; Steinschneider, *Cat. Bodl.* col. 2324.

A. Ki.

OPET, OTTO: German legist; born in Berlin April 4, 1866. He was formerly privat-docent in Bern, Switzerland, and at present (1904) is judge and instructor in law at the University of Kiel. He has published the following works: "Die Erbrechtliche Stellung der Weiber in der Zeit der Volksrechte" (Berlin, 1888); "Gesch. der Prozesseinleitungsformen im Ordentlichen Deutschen Rechtsgang" (part i., ib. 1891); "Deutsches Theaterrecht" (*ib.* 1897); "Das Verwandtschaftsrecht des Bürgerlichen Gesetzbuchs" (*ib.* 1899); "Das Familienrecht" (part i., "Bürgerliche Ehe," *ib.* 1904; in "Kommentar zum Bürgerlichen Gesetzbuch").

S.

OPFERPFENNIG, GOLDENER: Personal tax for the benefit of the emperor, imposed upon the German Jews by Ludwig the Bavarian in 1342. The general principle governing the treatment of the Jews in Germany from the earliest times was that they were crown property, and that therefore all taxes paid by them went to the emperor. From the thirteenth century the growing power of territorial rulers encroached upon the imperial privileges; the barons claimed for themselves the right of taxing the Jews, and during the course of the fourteenth century this right was often ceded to them by the emperor, either in return for services rendered or as a compromise in a case of political conflict. Ludwig the Bavarian (1314-47) was often in great financial straits; therefore, as security for loans, he frequently surrendered temporarily to vassals the right to tax the Jews (see Thiele, "Bilder aus der Chronik Bacharachs," p. 32, Gotha, 1891; L. Müller, "Aus Fünf Jahrhunderten," pp. 8 *et seq.*, Nördlingen, 1899; "Allg. Zeit. des Jud." 1902, p. 405). Wishing to secure for the imperial treasury an inalienable income from the Jews, he introduced, in 1342, a special tax, the Goldener Opferpfennig, which consisted of one florin, payable annually by every Jew and Jewess over twenty years of age and possessing property of no less than twenty florins in value. The basis for this tax was the "half-shekel" which, in accordance with the Talmudic interpretation of Ex. xxx. 11-16, every male person was required to pay into the Temple treasury and which Vespasian, after the destruction of the Temple, diverted to the imperial treasury. The German kings, who claimed to be the heirs of the Roman emperors, were according to Ludwig's conception entitled to this tax. According to an agreement with the Jews this tax could not be ceded or pledged to anybody, but was to be paid only into the imperial treasury. This stipulation, by which the Jews expected to protect themselves against further extortions, was not kept faithfully, and in 1413 Emperor Rupert sold one-half of the taxes, including the Opferpfennig payable by the Jews of Brunswick-Lüneburg, to the dukes of that territory. Occasionally a community compromised by paying one large sum instead of the per capita tax. Thus the Jews of Augsburg, about 1429, paid 200 florins annually for their taxes, including the Opferpfennig.

Bibliography: Wiener, *Regesten zur Gesch. der Juden in Deutschland*, i. 44, Hanover, 1862; Stobbe, *Die Juden in Deutschland*, pp. 30-32, Brunswick, 1866; Grätz, *Gesch.* viii. 325; Nübling, *Die Judengemeinden des Mittelalters*, pp. 261-263, Ulm, 1896.

D.

OPHEL. See Jerusalem.

OPHIR: District first mentioned in the Old Testament as a Joktanite or south-Arabian tribe (Gen. x. 29 *et seq.*), and later as the port of destination of Solomon's fleet. The earliest reference to Ophir in this connection is in I Kings ix. 26 *et seq.* (= II Chron. viii. 17 *et seq.*), where it is said that King Solomon built a navy of ships in Ezion-geber, near Eloth on the Ælanitic Gulf in the Red Sea, manned them with the expert crew given him by Hiram, and sent them to Ophir, whence they brought him 420 talents of gold. A later reference (*ib.* x. 11 *et seq.* = II Chron. ix. 10 *et seq.*) says that the navy of Hiram (or of Solomon) brought back from Ophir "great plenty of almug-trees and precious stones." From that time Ophir was to the Hebrews the land of gold par excellence (comp. Isa. xiii. 12; Ps. xlv. 10 [A. V. 9]; Job xxii. 24, xxviii. 16; I Chron. xxix. 4). The Septuagint renders the name in Gen. x. by Οὐφείρ, but in other passages by Σουφείρ, Σωφείρ, Σωφηρά, Σωφείρα, etc., while Josephus writes Σώφειρα.

Site.

The land of Ophir has been assigned to the most various points of the compass, including Armenia, South Africa, Arabia, the West Indies, Peru, the coast of India, Spain, and Ceylon. Only a few of these identifications, however, deserve serious consideration. Reland, Lassen, the geographer Ritter, and others place Ophir in India, near the mouth of the Indus, equating the word with the Sanskrit "Abhira" (the name of a shepherd tribe) and the "Aberia" of Ptolemy. Others identify it with the port Σούπαρα mentioned by Ptolemy, the Οὔππαρα of Arrian. Although the name Σώφειρα in the Septuagint and in Josephus designates a part of India proper, as may be shown from Coptic vocabularies, this merely proves that Josephus and others identified Ophir with India, basing their conclusions on the fact that at that time India was regarded as the land of gold.

Still less convincing is the argument that the exports from Ophir were of Indian origin, a view based on I Kings x. 22, which says that in addition to gold and silver the ships brought also "habbim," "kopim," and "tukkiyim." The renderings "ivory," "apes," and "peacocks," and the view that these terms are loan-words from the Sanskrit, are very doubtful; and the same criticism applies to the purely conjectural translation of "almuggim" as "sandalwood" (see Algum). Moreover, in the only passage

(I Kings x. 22) in which these products are mentioned Ophir is not named as the port of destination of the ships, the reference being merely to the fleet of Tarshish, which made the voyage once every three years, while the parallel passage, II Chron. ix. 21, states that the ships went to Tarshish. It must also be taken into account that no gold was exported from that part of India, and that the Jews became acquainted with India only in the Greco-Persian period.

Sofala Theory.

The view, of which Peters is the protagonist, that Ophir was situated in South Africa in the coast district of Sofala opposite Madagascar, is still more improbable. In 1871 the African traveler Mauch found at Zimbabiye on Mount Afura, forty German miles inland from Sofala, certain remarkable ruins which are traced by tradition to the Queen of Sheba or to Solomon. These remains are situated in rich gold-fields; in a neighboring river topazes and rubies are found, and large yew forests are said to have furnished the almug-wood. Although silver has not yet been found there, ivory is one of the chief articles of commerce of East Africa; and apes abound. On the other hand, the gold-mines of Sofala have become known only since the time of Ptolemy, while it is most improbable that the servants of Hiram and Solomon should have exploited gold-mines almost 200 miles from the sea when they could have gone to others nearer home. The name of Sofala has no connection with Ophir (= Σωφείρα), but is derived from the Arabic "safala" = "to be low" and denotes "lowland" (Hebr. "shefelah").

Probably South Arabia.

The most probable view is that Ophir was situated in Arabia. This is indicated, as mentioned above, by the Biblical reference in Gen. x. 29. An old tradition recorded by Eupolemus (*c.* 150 B.C.) also assigns Ophir to this region, identifying it with the island of Uphre in the Red Sea. Both the east and west coasts have been considered as the site. Glaser assigns Ophir to the east coast, in view of the three years' voyage, which would be much too long if it were on the west coast; and he also compares it with the cuneiform name "Apir" applied to the northeast and the northwest coast of the Persian Gulf. The Arabic geographer Hamadani says that gold-mines were situated in the northeastern part of Arabia. Glaser locates Havilah here (Gen. ii. 11) and identifies Ophir with the coast district belonging to it.

Since the reference to the three years required for the voyage is not found in the earlier account, there is ample justification for the view which prefers the western coast of Arabia, especially as there are a number of references in the ancient authors to the rich gold of the southwestern coast of Arabia. According to Agatharchides, these mines contained pieces of gold as large as walnuts: but this metal was of little value to the inhabitants, and iron and copper were worth two and three times as much. It is hardly probable that Solomon and Hiram would have sent their ships past Yemen to fetch gold from the Gulf of Persia, which was much farther away.

To the southwest coast of Arabia, the coast of Somaliland, which lies opposite it, may perhaps be added, for the Egyptians designated both coasts by the common name of Punt. This theory gains in probability if the author of I Kings x. 22 meant to imply that the exports were native to Ophir itself; for apes, ivory, and ebony are among the commercial products of Somaliland.

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E. G. H. I. Bl.

OPHITES: Collective name for several Gnostic sects which regarded the serpent (Greek, ὄφις; Hebrew, "naḥash"; hence called also **Naasseni**) as the image of creative wisdom. Such sects existed within Judaism probably even before the rise of Christianity; and as there were Ophites who rejected the Gospels it would be proper to make a distinction between Jewish, Christian, and anti-Christian Ophites were not the sources, which are all post-Christian, too confused to admit of even approximately positive discriminations.

Irenæus, who, toward the end of the second century, wrote a history of heresy, did not know the Gnostics under the name of "Ophites"; but Clement ("Stromata," vii. 17, § 108) mentions beside the "Cainists" (see Cain) the "Ophians" (Ὀφιανοί), saying that their name is derived from the object of their worship. Philaster, an author of the fourth century, places the Ophites, the Cainites, and the Sethites at the head of all heresies (ch. 1–3), because he holds that they owed their origin to the serpent (the devil). The Ophites, Cainites, Sethites, Naasseni, etc., declared the serpent of paradise to be wisdom itself (σοφία), since wisdom had come to the earth through the knowledge of good and evil which the serpent had brought. Hence they exalted Cain and Seth, who they held were endowed with this knowledge, as the heroes of the human race; other Gnostics regarded Esau, Korah, the Sodomites, and even the traitor Judas, as tools of Sophia; whereas Jacob and Moses, for instance, who were the instruments of the Creator (Demiurgus), were regarded as being inferior (Irenæus, "Against Heresies," i. 31, § 2). All Ophistic circles believed in a demonic hebdomad (*i.e.*, seven spirits under the dominion of the serpent) side by side with the holy hebdomad under Jaldabaoth. The last-mentioned is the son of fallen wisdom ("yaldā bahut" = "son of chaos"), and from him proceeded, in successive generations, Jao (יהו), Sabaot, Adoneus, Eloeus, Oreus ("or" = "light"), and Astaphæus, which are said to be manifestations of the God of the Old Testament. The Ophites claimed that Moses himself had exalted Ophis by setting up the serpent, and that Jesus also had recognized it (comp. John iii. 14).

The Naasseni went even further, and the retention of the Hebrew name shows that their belief represents the oldest stage of the heresy. "Whoever says that the All proceeded from the One, errs; but whoever says, from Three, speaks truth and can explain the All. The first of these three is the blessed

The Naassenes.

Diagram.

S. Ku.

OPHRAH (עָפְרָה): 1. A town in Benjamin (Josh. xviii. 23) situated, according to Eusebius, five miles northeast of Beth-el, and probably identical with the modern Al-Taiyyibah. According to I Sam. xiii. 17, it must have been a few miles north of Michmash; for one of the three expeditions of the Philistines against Saul, who was in Gibeah of Benjamin, went thither.

2. Family seat of the Abiezrites, where an angel appeared to Gideon, and where he built an altar for a thank-offering (Judges vi. 11, 24). There, too, he brought the earrings of the conquered Midianites, and made an ephod of them, "which thing became a snare unto Gideon, and to his house" (*ib.* viii. 27); and there he died and was buried (*ib.* verse 32).

Ophrah was taken from Jeroboam by Abijah (II Chron. xiii. 19), and was later conquered by Vespasian during his expedition against Jerusalem (Josephus, "B. J." iv. 9, § 9). The town lay west of the Jordan, not far from the plain of Jezreel, and is, according to Conder, identical with the modern Far'ata.

3. Son of Meonothai, head of a Judahite family.

BIBLIOGRAPHY: Schwarz, *Descriptive Geography of Palestine*, pp. 126, 158; Robinson, *Researches*, ii. 121; Sepp, *Jerusalem und das Heilige Land*, ii. 27, Regensburg, 1876; Hamburger, *R. B. T.* i. 810.

E. G. H. S. O.

OPPELN: City in Prussian Silesia. Although the first explicit reference to Jews at Oppeln belongs to the fourteenth century, and the Jews' street is not mentioned until a century later, they doubtless settled there at an earlier date; for Oppeln, the principal city of the duchy of Oppeln, was an important commercial center, the great highways from Hungary and Little Poland to Breslau crossing the Oder at that point. In 1557 the community was a small one, numbering only seventeen taxpayers. The existence of a synagogue at that time is attested by documents, but there is no reference to a cemetery. Abraham of Oppeln, who became influential at Breslau about the middle of the fifteenth century, was martyred there in 1453, during the persecution caused by the charge of host desecration (comp. Brann, "Gesch. der Juden in Schlesien," in "Jahresbericht des Jüdisch-Theologischen Seminars," p. xliv., Breslau, 1901). In the Silesian diet of 1557, Ferdinand I., as Duke of Oppeln, proposed that the Jews be expelled; the estates concurred, and in 1565 all Jews were forced to leave the city and the territory of Oppeln.

Jews are not mentioned again as living in Oppeln until Silesia had come under Prussian rule (1742). The community numbered five families in 1813; 98 individuals in 1816; 200 in 1825; 404 in 1840; and 590 in 1861. The dead were buried at Zülz until 1822, when a cemetery was obtained, while services were conducted for many years in rented quarters. A synagogue was begun in 1840 and was dedicated in 1842 by Abraham Geiger; the large synagogue now (1904) in use was dedicated in the summer of 1897. The first rabbi, Dr. Solomon Cohn, was chosen in 1847. His successor, Dr. Adolph Wiener (1853-95), an advocate of Reform, was closely identified with the history of the Jews of Oppeln; the freedom of the city was bestowed upon him on his eightieth birthday. It was due to his efforts that the community, the first to use the modern ritual, became the champion of religious progress in Upper Silesia. Dr. Hermann Vogelstein officiated from

1895 to the beginning of 1897, his successor being the present incumbent, Dr. Leo Bäck. The total population of Oppeln is 30,200, of whom 750 are Jews. The community of Gogolin, numbering about 50 persons, is associated with that of Oppeln.

Bibliography: Idzikowski, *Gesch. der Stadt Oppeln*.

D. L. Ba.

OPPENHEIM: German town in the province of Rhein-Hessen. The earliest documents relating to Jews in Oppenheim date back to the thirteenth century. Unlike their coreligionists in other parts of Germany, the Jews of Oppenheim in the Middle Ages were very favorably situated, being under the immediate protection of the lords of the castle, to whom alone they paid taxes. They gained the favor of these lords to such a degree that they were protected by them even during the riots in 1280 and 1298. But after the city was pawned to the archbishopric of Mayence (Archbishop Matthias), in 1352, there was a terrible slaughter of the Jews. On Dec. 18 of the same year, however, the city was redeemed and again became a free town, and the condition of the Jews was thereupon ameliorated. When Rupert became emperor, in 1400, he confirmed for three years, at the instance of the lords of the castle, the privileges of the Jews.

As Rupert was always in need of money, and the Jews paid him their taxes promptly, he commissioned two of the latter, in 1403, to collect the "sacrificial" penny among their coreligionists throughout the province; one of these was the Jew Isaac of Oppenheim, the other was a certain Elyon (Elias) of Winheim. Isaac seems to have acted in this capacity down to 1404 only. Rupert died at Oppenheim in 1410, and his son Ludwig the Bearded, as elector of the Palatinate, assumed dominion over Oppenheim, which had been pawned to the Palatinate in 1375. The condition of the Jews remained a very favorable one, except for the burdensome taxes they had to pay. If they desired letters of privilege, which they could obtain only for periods of six years, they had to pay one gulden to each of the two burgomasters, a fee to the writer of the privilege, and in addition 40 gulden a year for the six years.

Under the Electors.

It is not known whether the community had its own rabbi. The Jews had a special oath-formula of their own, composed not later than the middle of the fifteenth century, and which differed from the oath used in other cities in that it contained neither their terrible curses nor their offensive addresses. The original oath is recorded in the municipal registers of Oppenheim (fol. 134, in Frank, "Ersch. v. Oppenheim," p. 221) and is reprinted verbatim in "Monatsschrift," 1860 (pp. 289–290). The oath had to be taken before the Torah roll, the person taking the oath being obliged to place his hand up to the wrist in the scroll. He could bring his own copy of the Torah, and no special passage for taking the oath was prescribed, the hand being placed on any random passage on opening the scroll. Record of only one sentence of death has been preserved, this case occurring in 1412, when a Jew was sentenced to be quartered. In 1414 Emperor Sigismund issued an edict remitting the taxes of the Jews of Oppenheim in recognition of the "faithfully useful and willing" services they had rendered to the lords of the castle.

Special Form of Jewish Oath.

In 1422 Hans Candengiesser and Herm Drach attempted to slay the Jews, but did not succeed, as the latter were protected by the municipal council. In 1423 the lords of the castle, twenty-seven in number, levied a special tax, the so-called "third penny," which the Jews were not able to pay. They appealed to the palsgrave Ludwig, who thereupon issued a special decree (Mayence 1423) in which he remitted this tax to the Jews of Oppenheim in recognition of their former privileges. The civil judges and the clergy were strictly forbidden to call the Jews before any ecclesiastical or temporal court; they could merely be cited before the imperial court at Oppenheim. An order accompanied this edict, commanding the citizens to pay their debts to the Jews, one-half at Michaelmas and one-half on Ash Wednesday; the Jews were referred for assistance to the judges and the burgrave of Alzey. Any citizen unable to pay his debt was ordered to give his Jewish creditor a pledge equivalent to the money he had received from him, and the Jews were privileged to sell these pledges after the lapse of a certain time. In spite of these seemingly favorable measures the Jews were obliged, in 1434, to submit another petition to Sigismund, declaring their inability to pay the taxes. Under the palsgraves the Jews were deprived of their synagogue, and the plot of ground on which it stood was given to the monks of the monastery of Erbach. When the city was taken by the French under Mélac, on Pentecost, 1689, and the greater part of it was burned to the ground, most of the Jews emigrated and settled at Frankfort-on-the-Main.

Later History.

In 1904 there were about 180 Jews in the city, the total population being 3,704. There are a synagogue, two societies for men and women respectively, and a philanthropic society. The community belongs to the district rabbinate of Mayence.

Bibliography: Chmel, *Regesta Ruperti Regis Romanorum*, Frankfort-on-the-Main, 1831; W. Frank, *Gesch. der Ehemaligen Reichsstadt Oppenheim*, Darmstadt, 1859; Kayserling, in *Monatsschrift*, 1860, pp. 285–294.

J. S. O.

OPPENHEIM: German family, probably originating in the town of that name. Its best-known members are:

Bernhard (Issachar Baer) Oppenheim: Austrian rabbi; born at Strassnitz, Moravia, about 1790; died at Eibenschütz Dec. 26, 1859. He received his first instruction from his father, Hayyim, rabbi in Strassnitz, afterward continuing his studies under Baruch Fränkel, rabbi in Leipnik, where he married. About 1830 he was called as rabbi to Eibenschütz, where he remained until his death. Two of his sons, David and Joachim, became rabbis, and his daughter Hinde married Isaac Hirsch Weiss. Responsa of his are found in the collection of Moses Sofer (Yoreh De'ah, No. 345) and in the Hebrew supplement of "Der Treue Zionswächter."

Bibliography: Wertheimer, *Jahrbuch für Israeliten*, vii. 155–156, Vienna, 1860; Dembitzer, *Kelilat Yofi*, ii. 58b, Cracow, 1893; Fuenn, *Kenesset Yisrael*, p. 178; Eisenstadt-Wiener, *Da'at Kedoshim*, pp. 172, 176; *Deborah*, 1902, pp. 7, 86.

David Oppenheim: Austrian rabbi; born at Leipnik, Moravia, Dec. 18, 1816; died at Vienna Oct. 21, 1879. His father, Baer Oppenheim, having been called as rabbi to Eibenschütz, David frequented the Talmud-Torah and in 1834 went to Prague, where he continued his Talmudic studies and at the same time attended lectures in philosophy at the university. In 1846 he was called to the rabbinate of Jamnitz, Moravia, and in 1859 to that of Nagy-Becskerek, Hungary; the latter position he retained until his death. He was elected to a chair in the rabbinical seminary in Budapest, but he died before the institution was opened. Oppenheim was a very prolific writer, and he contributed a number of essays of permanent value to the "Allgemeine Zeitung des Judenthums," "Monatsschrift," "Bet ha-Midrash," and other periodicals; his essays on comparative folk-lore are especially valuable. In his religious attitude Oppenheim was conservative; he opposed Leopold Löw's advanced views; and the latter in return attacked him severely in his "Ben Chananja." David Oppenheim's son **Joachim**, born at Jamnitz 1848, was rabbi at Carlsbad, and since 1871 has been secretary of the Jewish congregation of Brünn.

Bibliography: *Die Neuzeit*, Oct. 27, 1876.

Joachim (Hayyim) Oppenheim: Rabbi and author; born at Eibenschütz, Moravia, Sept. 29, 1832; died at Berlin April 27, 1891. Having received his first instruction from his father, Bernhard Oppenheim, rabbi of Eibenschütz, he went to Brünn, where he attended the gymnasium (1849–53), and then entered the University of Vienna, continuing his Talmudic studies under Rabbi Lazar Horowitz. Having graduated in 1857, he succeeded his brother David as rabbi of Jamnitz in 1858, and his father as rabbi of Eibenschütz in 1860, and in 1868 he was called to Thorn; this last rabbinate he held till his death, which occurred in Berlin, where he had undergone a surgical operation.

Of Oppenheim's independent publications two sermons only are known, entitled "Das Tal-Gebet" (Vienna 1862); but he was a frequent and valued contributor to Jewish scientific magazines. He wrote by preference in Hebrew. Oppenheim contributed to Frankel's "Monatsschrift," Sonnenschein's "Homiletische Monatsschrift," Kobak's "Jeschurun," "Ha Maggid," "Ha-Karmel," "Ha-Shahar," "Bet Talmud," and to various Hebrew year-books. His history of the compilation of the Mishnah, "Toledot ha-Mishnah," published originally in the second volume of the "Bet Talmud," was printed separately (Presburg, 1882).

His son **Berthold Oppenheim** is rabbi of Olmütz.

Bibliography: Schorr, *Sefer Zikkaron*, pp. 126–127, Warsaw, 1889; Ehrs, *Ha-Asif*, vi. 124–127.

D.

OPPENHEIM, ABRAHAM: German rabbi; born at Mannheim, died at Hanover Nov. 2, 1786; son of Löb Oppenheim. He was for many years precentor in the Klaus of Mannheim, whence he was called in the same capacity to Amsterdam and subsequently to Hanover, where he died at an advanced age. He published various notes on the Orah Hayyim, including "Margenita Shappira," on the regulations concerning the shofar (Amsterdam, 1767), and "Eshel Abraham" (on the "Be'er Heteb"), a collection of comments to Orah Hayyim and Yoreh De'ah.

Bibliography: L. Löwenstein, *Gesch. der Juden in der Kurpfalz*, p. 227; S. E. Hlogg, *Sefer ha-Hayyim, Israelit. Andachtsbuch*, 4th ed., p. 226, Hanover, 1867 (gives his epitaph).

D. M. K.

OPPENHEIM, ABRAHAM: Communal leader; born at Worms; died at Heidelberg Dec. 2, 1692; son of Simon Wolf Oppenheim, brother of Samuel Oppenheim, court factor of Vienna, and father of David Oppenheim. He was called also **Abraham "zur Kanne,"** in allusion to the sign of his beautiful house at Worms. He was director of the community of Worms, and enjoyed great favor with the German princes as "Shtadlan." He owned many houses, including six in the Jews' street at Worms, which disappeared with the destruction of the city in 1689. Together with his coreligionists he fled to Heidelberg, where he died at an advanced age; he was buried at Mannheim.

Bibliography: L. Löwenstein, *Gesch. der Juden in der Kurpfalz*, p. 89, Frankfort-on-the-Main, 1895 (where his epitaph is given); *idem*, in *Kaufmann Gedenkbuch*, p. 539.

D. M. K.

OPPENHEIM, ABRAHAM ḤAYYIM: Rabbi at Péczel, Hungary, where he died at the age of twenty-eight, before 1825. He was the author of "Har Ebel" (Lemberg, 1824), ritual regulations on visiting the sick, mourning customs, etc., and of a treatise entitled "Nishmat Hayyim" (Dyhernfurth, 1829), on the immortality of the soul, both of which were published by his relative Simon Oppenheim, dayyan at Budapest.

Bibliography: Roest, *Cat. Rosenthal. Bibl.* Appendix, p. 85; Benjacob, *Ozar ha-Sefarim*, p. 144.

D. M. K.

OPPENHEIM, ASHER ANSHEL: Talmudist; lived at Dessau at the beginning of the nineteenth century. He was the author of "Dibre Asher" (part i., "Miktab Ḥarbot Ẓurim"), treatise on circumcision (Dessau, 1804).

Bibliography: Fuenn, *Keneset Yisrael*, p. 156; Fürst, *Bibl. Jud.* iii. 50; Steinschneider, *Cat. Bodl.* col. 752.

H. R. A. S. W.

OPPENHEIM (or **OPPENHEIMER**), **DAVID BEN ABRAHAM:** Austrian rabbi, cabalist, liturgist, mathematician, and bibliophile; born at Worms 1664; died at Prague Sept. 12, 1736. After studying at Metz under Gershon Oulif, Oppenheim married Genendel, the daughter of Leffmann Behrends (Liepmann Cohen), court agent of Hanover. Through associations thus formed, combined with an immense fortune bequeathed to him by his uncle, Samuel Oppenheim, court agent of Vienna, he became one of the leading Jews in Germany. In 1691 Oppenheim was appointed rabbi of Nikolsburg and chief rabbi of Moravia. In 1698 he accepted a call to the rabbinate of Brest-Litovsk, but continued to reside at Nikolsburg until 1702, when he became chief rabbi of Prague. In 1713 Oppenheim was appointed "Landesrabbiner" over one-half of Bohemia, and in 1718 over the whole of it. These nominations were confirmed by decrees of the emperors Leopold I., Joseph I., and Charles IV.

Oppenheim, concurrently with his rabbinical

duties, engaged in business transactions on a large scale, which necessitated his frequent absence from Prague. About this time a controversy arose between him and Jonathan EYBESCHÜTZ, the rabbi of Prague. The latter, profiting by Oppenheim's frequent absences, tried continually to win the favor of the Jews of the city. As Oppenheim was a distinguished cabalist, he welcomed Nehemiah Ḥayyun, the well-known Shabbethaian, whose erudition he admired, and gave him both moral and material aid. Moreover, when, later, Oppenheim was drawn by the other rabbis into the fight against Ḥayyun, he seemed to avoid any direct attack on the latter. In 1725 Oppenheim refused his signature to the excommunication of the Shabbethaians, probably because Eybeschütz was one of the signatories. Toward the end of his life he became blind.

Oppenheim was a prolific author, but of his works only the following have been published: "Mo'ed Dawid," novellæ, a part of which was printed with the "Bet Yehudah" of Judah b. Nissim (Dessau, 1698); novellæ on "Sugya Arba' Mittot" (Prague, 1725); several responsa printed in the collections "Shiyyure Keneset ha-Gedolah," "Ḥawwot Ya'ir," and others. The best known of his unpublished works are "Meḳom Dawid," a dictionary of all the places mentioned in the Talmud and of the events that occurred there; "Meẓudat Ẓiyyon," collectanea; "Yad Dawid," commentary on the Pentateuch; "Tefillah le-Dawid," homilies; "Shelal Dawid," containing homilies, novellæ, and responsa; "'Ir Dawid," collectanea and novellæ; "Nish'al Dawid," responsa in the order of the four Ṭurim. He left besides a large number of writings, containing novellæ on the Talmud and commentaries on many cabalistic works. In 1713 Oppenheim composed two seliḥot on the occasion of the epidemic which ravaged Prague at that time. In his epitaph he is praised as a great mathematician.

Oppenheim is especially renowned for his famous Hebrew library, the foundation of which was a numerous collection left to him by his uncle, Samuel Oppenheim, in which were some valuable manuscripts. Oppenheim labored energetically to increase the library, and spared neither money nor time in purchasing rare and costly books. In 1711 he compiled a list of books which he did not possess and made efforts to obtain them. Wolf ("Bibl. Hebr." i. 290) estimated the number of works in Oppenheim's possession at 7,000, including 1,000 manuscripts. Oppenheim was desirous to throw open his library for public use, but could not do so at Prague on account of the censorship; he therefore removed it to Hanover, where it was thrown open under the protection of his father in law, Leffmann Behrends, who, owing to his position, had great influence in that city. After Oppenheim's death the library came into the possession of his son Joseph Oppenheim, who pawned it with a senator of Hamburg for 50,000 marks ($12,000). In 1829 the collection, which had been stored in chests at Hamburg, was bought by the Bodleian Library, Oxford, for 9,000 thalers (about $6,435). It consists of cabalistic, theological, Talmudic, philosophical, mathematical, and medical works. Catalogues of it have been made by Tychsen (Hanover, 1764), Israel Bresslau (Hamburg, 1782), Isaac Metz, under the title "Ḳehillat Dawid" (*ib.* 1826), and Jacob Goldenthal (Leipsic, 1843). The best-arranged catalogue is the "Ḳehillat Dawid." It contains 4,221 numbers, divided into four classes according to the sizes of the books, each class being subdivided into different branches, and each branch arranged in the alphabetical order of the titles. To the above-mentioned number of works must be added 1,200 bound with others. The manuscripts follow the printed books in each branch.

David ben Abraham Oppenheim.
(In the Jewish Museum at Vienna.)

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E. C. M. SEL.

OPPENHEIM, HEINRICH BERNHARD: German jurist, economist, and deputy; born at Frankfort-on-the-Main July 20, 1819; died at Berlin March 29, 1880. He was the son of a wealthy jeweler, and the grandson of Gumpel, the rich Hamburg banker. He studied law at Göttingen, Heidelberg, and Berlin, and sought to establish himself as privat-docent at the University of Berlin; but not even the influence of Bettina von Arnim could at that time secure from the great jurist Savigny this right for a Jewish applicant. Oppenheim finally secured the right at the University of Heidelberg, where he taught "Staatswissenschaft" and "Völkerrecht" from 1841 to 1845, during which period he began his literary activity by the publication of "Studien der Inneren Politik" and "Geschichte und Staatsrechtliche Entwickelung der Gesetzgebung des Rheins" (1842). In 1843 he contributed to the

personal relations of Welcker's "Constitutionelle Jahrbücher." The latter's "Staatsrechtliche Betrachtungen über Regierungsfähigkeit und Regentschaft, mit Besonderer Rücksicht auf die Thronfolge in Hannover" (in which he opposed the succession of Crown Prince George). His great work was the important "Systems des Völkerrechts" (Frankfort-on-the-Main, 1845; 2d ed. Stuttgart, 1866).

Oppenheim then went to Berlin to participate in the agitation that culminated in the revolution of 1848 and, with Arnold Ruge, founded the journal "Die Reform." In 1849 he went to Baden and participated in the revolutionary movement there. In May, Brentano, the leader of the provisional government, appointed Oppenheim editor of the "Karlsruher Zeitung" in place of Karl Blind. When differences arose between Brentano and Struve, Oppenheim supported the latter in his attempt to secure the leadership, but the result was not favorable and Oppenheim left Baden to travel in Switzerland, France, Holland, and England. He returned to Germany in 1850 and published his "Grundsätze des Rechts und der Gesellschaft," Stuttgart, 1850. This was followed by a number of political writings, mostly of a controversial character. In Oct. 1862, he began the publication of the "Deutsche Jahrbücher für Politik und Litteratur," which was continued till 1864, thirteen volumes being published. In 1863 he issued "Die Lassalle'sche Bewegung im Frühjahr 1863"; in 1864, "Ueber Politische und Staatsbürgerliche Pflichterfüllung"; and in 1865, "Die Deutschen im Ausland." A number of his political writings, together with studies of Staël, De Tocqueville, and Riehl, were collected and published under the title "Vermischte Schriften aus Bewegter Zeit" in 1866.

Oppenheim's purely economic writings date from 1871, when he published "Ueber Armenpflege und Heimatsrecht," which was followed by "Blumenlese aus der Eisenacher Social-Conferenz" (in "Gegenwart," 1872, Nos. 41, 42). In the same year appeared his "Der Kathedersocialismus" (Berlin, 1872; 2d ed. 1873), from which work university professors and their socialistic doctrines derive their name of "Kathedersocialisten."

On Jan. 10, 1874, Oppenheim was elected a member of the Reichstag from Reuss; but his parliamentary career ended with his defeat in 1877 by his Socialist opponent.

Bibliography: Wegmann, *H. B. Oppenheim*, in *Allg. Deutsche Biographie*, xxiv. 389–399; A. Lammers, *Zur Erinnerung an H. B. Oppenheim*, in *Deutsche Rundschau*, xvi. 67–70.

M. Co.

OPPENHEIM, HERMANN: German physician; born at Berlin Jan. 1, 1858. He studied medicine at the universities of Göttingen and Bonn, taking his degree in 1881. Settling in Berlin, he became assistant at the Maison de Santé in the hospital for neurology in 1883, which position he resigned in 1891. Admitted to the medical faculty as privat-docent in 1886, he received the honorary title of professor in 1893. Since 1891 he has conducted a private dispensary and laboratory. He resigned his university position in 1902.

Oppenheim has published essays in the "Archiv für Psychiatrie," Virchow's "Archiv," "Charité-Annalen," "Zeitschrift für Nervenheilkunde," etc. He has written: "Die Traumatischen Neurosen," Berlin, 1889, 2d ed. 1892; "Zur Kenntniss der Syphilitischen Erkrankungen des Centralen Nervensystems," *ib.* 1890; "Lehrbuch der Nervenkrankheiten," *ib.* 1894, 2d ed. 1898; "Die Geschwülste des Gehirns," in Nothnagel's "Spezielle Pathologie und Therapie," Vienna, 1896; "Die Encephalitis und der Gehirnabscess," *ib.* 1899.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

OPPENHEIM, JACQUES: Dutch barrister; born at Gröningen March 3, 1849. Educated at the gymnasium and university of his native town, he was graduated in 1872 as LL.D., and became teacher at the gymnasium there. This position he resigned in 1873, upon his appointment as secretary to the town of Gröningen. In 1885 he was elected professor of jurisprudence at the university there. In 1893 he was called as professor of public law to the University of Leyden, which position he still holds (1904). He has taken great interest in the Jewish community and in the public life of the Netherlands. He was twice appointed a member of commissions for framing public laws.

Oppenheim has been since 1872 editor of the "Provinciale Gröninger Courant." Among his works may be mentioned: "Het Nederlandisch Gemeenterecht," Leyden, 1895 (3d ed. Gröningen, 1904); and "Bydrage tot Regeling der Administratieve Rechtspraak," Haarlem, 1899. Besides he has written many essays in the professional journals.

S. F. T. H.

OPPENHEIM, LEO PAUL: German naturalist; born in Berlin May 28, 1863. After graduating from the Königliche Französische Gymnasium of that city in 1882, he studied natural sciences, especially zoology and geology, at Heidelberg and Berlin, taking his degree at the latter university with a treatise on fossil butterflies. This essay was followed by others on the insects of the lithographic slate of Bavaria, on the crustaceous larvæ of the same formation, etc. Oppenheim then turned his attention to the Tertiary period, on which he wrote a number of longer essays. He has especially studied Italian geology, his researches covering Capri and Sorrento, and Venice. He has dealt also with the fauna of Austria, Hungary, southern France, the Balkan Peninsula, and Germany. His paleontological studies include the foraminifera (nummulitidæ), corals, echinites, and mollusks. In 1902 he was in charge of the rich collections that Zittel, Schweinfurth, and Blanckenheim brought from Egypt and the Libyan Desert. Some of Oppenheim's writings have been published separately, and some have appeared in the "Zeitschrift der Deutschen Geologischen Gesellschaft."

S.

OPPENHEIM, LEWIS: English physician; born in London Dec., 1832; died there Jan. 7, 1895. He studied for the medical profession, entering as a student at the London Hospital in 1850. In 1853 he went to the Crimea, and was attached to the medical staff at Scutari, where he remained some time doing hospital work under the direction of Florence Nightingale. He returned to England in

Nov., 1854, on the conclusion of peace with Russia, and was entrusted with the care of a large number of invalided troops. Before settling in private practise, he became surgeon on the ship "Kent," in which he sailed twice to Australia and back.

BIBLIOGRAPHY: *Jew. Chron.* Jan. 11, 1895.

J. G. L.

OPPENHEIM, MORITZ DANIEL: German genre- and portrait-painter; born of Orthodox parents at Hanau in 1801; died at Frankfort-on-the-Main Feb. 26, 1882. He received his first lessons in painting from Westermayer, in Hanau, and entered the Munich Academy of Arts when only seventeen years of age. Later he visited Paris, where Regnault became his teacher, and then went to Rome, where he was cordially received into the circle of artists presided over by Thorwaldsen, Niebuhr, and Overbeck. There he studied the life of the ghetto and made sketches of the various phases of its domestic and religious life, in preparation for several large canvases which he painted on his return to Germany. In 1825 he settled at Frankfort, and shortly after exhibited his painting "David Playing Before Saul," to see which a great number of admirers from all parts of Europe visited his studio. In 1832, at the instance of Goethe, Grand Duke Karl August of Saxe-Weimar conferred upon him the honorary title of professor.

"Sabbath Blessing."
(From a painting by Moritz Daniel Oppenheim.)

Oppenheim's pictures of Jewish life and his portraits of Emperor Joseph II., Moses Mendelssohn, and Börne established his reputation as one of the foremost Jewish artists of the nineteenth century. His "Home Coming of a Jewish Soldier" is considered by most art critics to be his masterpiece. "Mignon and the Harper," "Italian Genre Scene," "Confirmation," and "Sabbath Blessing" are also admirable and characteristic examples of his power of conception and skill at grouping.

BIBLIOGRAPHY: Singer, *Allg. Künstler-Lexicon*; Ad. Kohut, *Berühmte Israelitische Männer und Frauen*, pp. 282 *et seq.*

S. F. C.

OPPENHEIM, MORRIS SIMEON: English lawyer; born in London 1824; died there Jan. 3, 1883; son of Simeon Oppenheim, secretary of the Great Synagogue. He became secretary to the Jews' and General Literary Institution (Sussex Hall), and while acting in this capacity studied for the bar. He was admitted as a student to the Middle Temple Nov. 9, 1854, and was called to the bar in 1858. As a special pleader he was a member of the south-eastern circuit, the Surrey sessions, the Surrey assizes, and practised in the lord mayor's court.

Oppenheim undertook important communal work. He served on the Law and Parliamentary committees of the Board of Deputies, London, of which he was elected a member in 1869. To the marriage laws as they affected Jews, Oppenheim devoted much attention; and he wrote the chapter on that subject in Picciotto's "Sketches of Anglo-Jewish History." As warden of the Central Synagogue he took a conspicuous part in the deliberations of the council of the United Synagogue, and prepared the by-laws of the constituent synagogues.

Oppenheim died by his own hand, having suffered for some time from attacks of depression.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, Jan. 5, 1883.

J. G. L.

OPPENHEIM, SIMON BEN DAVID: Austrian plagiarist; born in Kromau, Moravia, 1753; died at Pest, where he was dayyan, Jan. 24, 1851. He seems to have pursued his studies in Prague, where he lived at the end of the eighteenth century. There he published a book entitled "'Ammud ha-Shahar," Prague, 1789; this is a plagiarism of Baruch Lindau's text-book of geography, natural science, etc., which had been published the year previously at

Berlin under the title "Reshit Limmudim." Another book, on religious ethics, which he called "Nozer ha-Kodesh," Ofen, 1831, is a plagiarism of Jehiel ben Jehuthiel Abaw's (JEW. ENCYC. i. 567) "Ma'alat ha-Middot" (Cremona, 1556). He further wrote "Hat ha-Karmel," novellæ on the laws, in the Yoreh De'ah, of menstruation and ritual bath (Prague, 1812). Ezekiel LANDAU censured him very severely for his vanity in assuming pompous titles on the title-page of his first book. The family name Oppenheim he seems to have adopted from his father-in-law, Löb Oppenheim, rabbi in Freistadt.

"CONFIRMATION."
(From a painting by Moritz Daniel Oppenheim.)

BIBLIOGRAPHY: *Ha-Measef*, vi. 285–288, Berlin, 1790; *Literaturblatt, Orient*, 1847, pp. 478–480 and 492–493; Steinschneider, *Cat. Bodl.* cols. 2027–2028; *Allg. Zeit. des Jud.* 1851, p. 80.

D.

OPPENHEIMER, SIR CHARLES: British consul general at Frankfort-on-the-Main; born at Nastätten, Nassau, 1836; died at Frankfort June 21, 1900. He received his education in the latter city, and, emigrating to London at the age of eighteen, established himself as a general merchant. Oppenheimer soon built up a flourishing concern, and, after remaining head of his firm for seventeen years, retired in 1871 to Frankfort. Here he threw himself into every benevolent work, especially assisting specifically Jewish charities. In 1880 he received the honorary appointment of British consul for Frankfort-on-the-Main, the province of Hesse-Nassau, and the grand duchy of Hesse. Two years later he was promoted to the consul-generalship of that district and of the grand duchy of Baden.

The English government highly appreciated Oppenheimer's work; and in 1892 Queen Victoria conferred on him the honor of knighthood, which was followed in 1897 by the Jubilee Medal. The reigning princes of several of the German states also conferred on him many decorations.

BIBLIOGRAPHY: *Jew. Chron.* and *Jew. World*, June 29, 1900.

J. G. L.

OPPENHEIMER, FRANZ: German physician and writer; born at Berlin March 30, 1864. His father, Julius Oppenheimer, is rabbi of the Berlin Reform Congregation. He studied medicine at the universities of Freiburg and Berlin (1881–86), and was graduated M.D. in 1885. In 1887 he estab-

lished a practise in Berlin, becoming a specialist in diseases of the throat and nose; but he soon gave up the medical profession to devote himself entirely to literature, principally to political economy and sociology. He has published the following: "Weg zur Liebe," 1887; "Föhn," a drama, 1893; "Die Ferienwanderung," Berlin, 1894; "Freiland in Deutschland," 1895; "Die Siedlungsgenossenschaft: Versuch einer Ueberwindung des Kommunismus Durch Lösung des Genossenschaftsproblems und der Agrarfrage," 1896; "Grossgrundeigenthum und Soziale Frage," 1898; "Detlev von Liliencron," 1898; "Das Bevölkerungsgesetz des T. R. Malthus und der Neueren Nationalökonomie," 1901.

BIBLIOGRAPHY: *Das Geistige Berlin*, 1897, pp. 370–371.

S.

OPPENHEIMER, JOSEPH SÜSS: German financier; born at Heidelberg in 1698; executed at Stuttgart Feb. 4, 1738. He was the son of R. Issachar Süsskind Oppenheimer, a singer and leader of a wandering troupe of singers and players, and of Michele, daughter of the reader R. Salomon of Frankfort-on-the-Main. A sister and a brother of his embraced Christianity and took the name of Tauffenberger; the latter became private secretary at the court of Darmstadt. Joseph's father died prematurely, leaving the boy to the care of an uncle, who undertook his training and education. Joseph had little inclination for study, but he showed a marked leaning toward business and obtained employment in large Jewish commercial houses in Frankfort-on-the-Main, Amsterdam, Prague, Vienna, and elsewhere, gaining an insight into the life of the nobility. At an early age he openly scandalized his coreligionists by his violations of the Jewish religious laws. His wide business knowledge and cleverness secured him the position of adviser and business manager to a lawyer named Lanz at Mannheim. Subsequently he furnished the stamped paper for the court of the Electoral Palatinate, and then the coin for Darmstadt. The elector appointed him in 1734 chief court and war factor. Oppenheimer's business connections compelled him to maintain two residences, one in Mannheim and one in Frankfort-on-the-Main. In 1732, through Isaac Simon of Landau, he became acquainted at Wildbad with Prince Carl Alexander of Württemberg, at that time imperial general and governor of Servia. Gaining the favor of the prince and his wife, Oppenheimer was appointed chief court and war factor and keeper of the prince's privy purse.

Joseph Süss Oppenheimer.
(From a copperplate of 1738.)

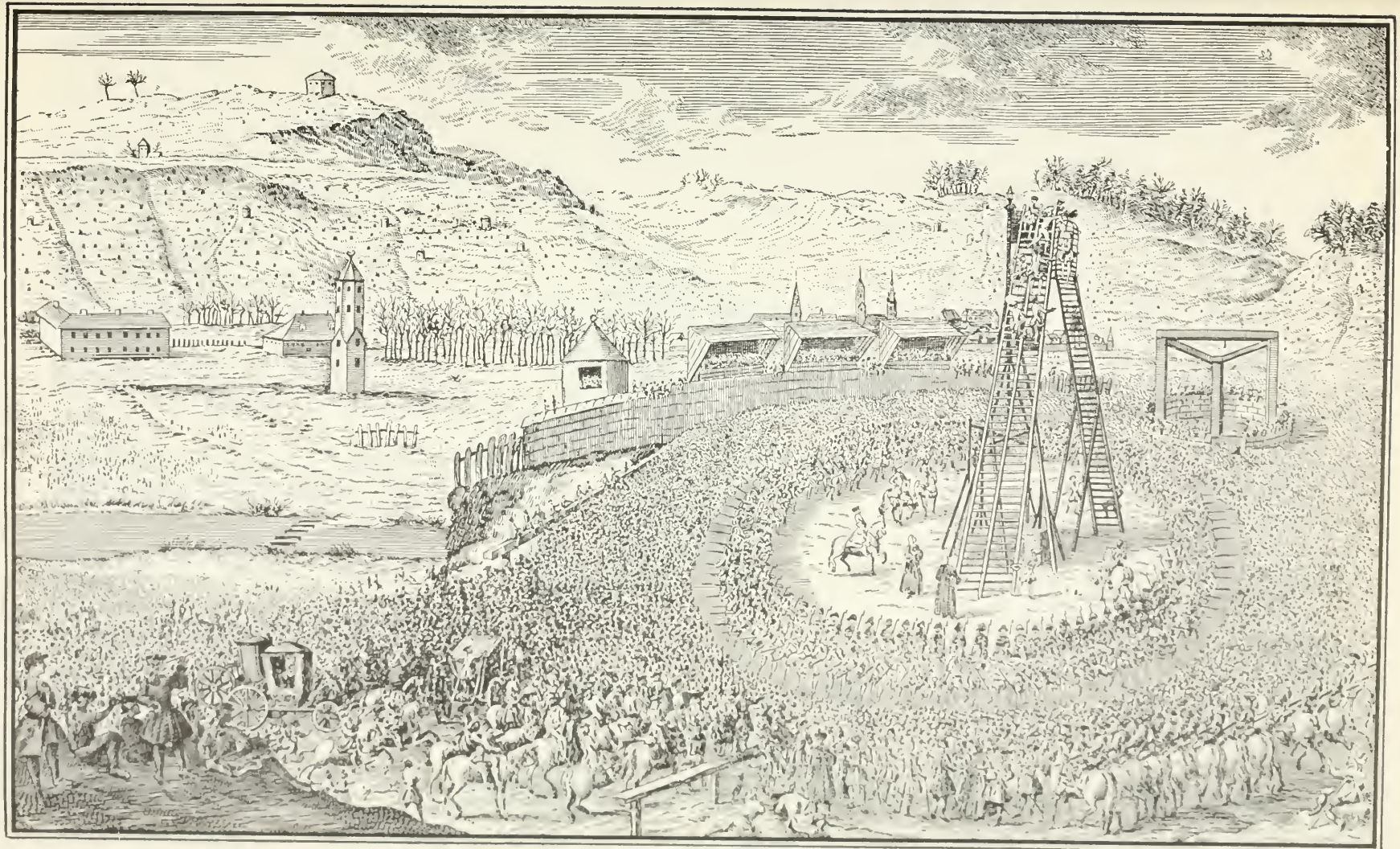
When Prince Carl became Duke of Württemberg (Dec., 1733), he found himself surrounded by many opponents. His position was embarrassed and his measures were thwarted by intrigue, and it became necessary to associate to himself counselors of integrity and ability. In accordance with this policy he appointed Oppenheimer his confidential adviser, whose special duty was to assist the duke in regulating the finances. On Jan. 9, 1734, the prince appointed Oppenheimer resident and privy factor. In conformity with an agreement made between the duke and Oppenheimer at Heilbronn June 5, 1734, the latter undertook, from July 1, the control of the mint, guar-

EXECUTION OF JOSEPH SÜSS OPPENHEIMER.
(From a contemporary woodcut.)

authorized, thus enriching himself and the duke. Oppenheimer therefore requested the duke to make a thorough examination and accounting (Feb. 15, 1736) and asked to be relieved of the charge of the mint. After obtaining the opinions of experts the duke publicly proclaimed (March 20, 1736) that Oppenheimer had not caused the crisis at the mint. The counselors Boesenius and Hallwachs undertook the accounting and kept it dragging on until Oppenheimer again insisted on being released and declared his intention of leaving the country and the duke's service.

The duke now gave signal evidence of his confidence in Oppenheimer by appointing him privy councilor of finance. In his new dignity Oppenheimer succeeded in settling a large number of Jewish families at Ludwigsburg, in spite of the strong objections of the states, to which the duke paid no attention, and regardless of the law prohibiting Jews from settling in the country. The continual monetary difficulties of the duke, his desire to be financially independent of the states, and the military plans he had in view compelled him to seek ever new sources of revenue, and in this he needed Oppenheimer's advice. By the decree of Dec. 22, 1736, a "tutelary council" was appointed whose duty it was to keep a record of marriage dowries and supervise the division of property in case of death, certain taxes being imposed in these cases. It was also the duty of this council to determine where and how this decree was

Privy Councilor of Finance.



EXECUTION OF JOSEPH SUSS OPPENHEIMER.
(From a contemporary engraving.)

violated and to impose the necessary fines. By this decree a kind of supervision was instituted over the property of every person of means, which caused a great deal of discontent. Loud complaints arose of the injustice of the tutelary commissioners, who accepted bribes and oppressed those who would not bribe them.

In the same year, 1736, the duke issued another regulation which greatly excited the people of the country and which was laid at the door of Oppenheimer. This was the institution of commissions to examine into the conduct of certain officials, to fine them or remove them from office, to appoint new incumbents, and to redistribute such positions. These commissions became a menace; they led to blackmail and bribery. Some bribed the commissioners in order to be retained in office; others, to be appointed; others, to escape punishment or disgrace. A "Gratialamt" was established, where applications for positions were received; and the duke had permitted Oppenheimer to accept considerations from the applicants, he and his master dividing such receipts between them.

The sums collected by these devices had become so large toward the end of 1736 that the officials and the people, the Church and the aristocracy, the landowners and the merchants—in short, all who possessed or earned money—became more and more incensed at the proceedings of the tutelary council, the commissions, and the "Gratialamt," and every wrong was ascribed to the evil advice of Oppenheimer. The general bitterness was intensified when the duke decreed (Jan. 13, 1737) that the export and import of tanned leather and of hides should be supervised—that a board of supervisers should impose certain duties and collect heavy fines in cases of violation of the law. Five days later the duke decreed that all salaries should be paid promptly and regularly by the chief paymaster, which should always be furnished with the necessary sums by the privy councilor of finance (Oppenheimer), but that, in return, three kreutzer to the florin should be deducted from all salaries. The excited people called this deduction the "Judengroschen." A few days afterward (Jan. 21, 1737), the duke ordered that all Jews who were obliged to travel through Württemberg should be permitted to enter and leave the country on payment of the usual taxes, and that those Jews who intended to remain in the capital should report to Privy Councilor of Finance Oppenheimer, who would then confer with the duke.

Attack on Oppenheimer.

The civil officials endeavored to secure the abolition of the "Judengroschen," but the duke explicitly confirmed his order in a decree of Feb. 1 following. To all these regulations, which were intended to fill the private purse of the duke, there was added the monopoly of the coffee-houses, of chimney-sweeping, of the trade in tobacco, salt, wine, and spices. Besides these there were various stamp-taxes, a lottery, and a tax on the sale of tickets for the carnival festivals. For those seeking legal advice a "Fiscalamt" was established, which levied fees in every case. It was furthermore planned to organize a bank in which all the moneys of the clergy and of ecclesiastical foundations should be deposited.

The states did not agree to any of these schemes and institutions, insisting on their constitutional rights, to which the duke paid no attention. Foreigners reaped the profits of all the monopolies. The suspicion of the Protestants that the duke was contemplating a coup d'état in order to make the Catholic religion that of the country was added to all those grievances. Oppenheimer (the "Jew Süss") was taken to be the cause of it all; his luxurious life further exasperated the people, and a long statement of grievances was sent to the duke with the object of bringing the Jew into disgrace. But the duke declared, in a decree of Feb. 12, 1737, "that the Privy Councilor of Finance Oppenheimer was a faithful servant of his prince and of the state, and was intent in every way upon the welfare of both, for which he deserved the thanks of all. Since instead he was persecuted by envy and ill-will to such an extent that attempts were even made to bring him into disfavor with the duke, the latter accorded him his especial protection and expressly forbade the continuation of such attacks."

Yet Oppenheimer, recognizing the danger that threatened him, balanced his accounts, submitted them to the duke, who declared them to be correct (March 8, 1737), and prepared to leave the country. On March 11, 1737, the duke called him to Ludwigsburg to spend the last night with him. At half-past nine that night the duke suddenly died, and Oppenheimer was induced to accompany Colonel Röder to Stuttgart to notify the duchess. That same night all the Jews in Stuttgart, including Oppenheimer, were made prisoners. After a futile attempt at flight he was taken to Neuffen and thence to Asperg, where, after having been tried, he was condemned to be hanged (Dec. 17, 1737). On Dec. 4 Pastor Rieger had endeavored to convert him to Christianity, but Oppenheimer remained firm, although much weakened by imprisonment and much distressed mentally.

Arrest and Execution.

The sentence of death was confirmed Jan. 25, 1738, by the administrator of the duchy, Prince Rudolph. Oppenheimer, who had no idea of the fate in store for him, was taken to Stuttgart Jan. 30, 1738, and on the next day his sentence was read to him, and he was admonished to repent and accept the Christian faith. Oppenheimer, however, declared: "I will die as a Jew; I am suffering violence and injustice." Again two ministers and a baptized Jew, a lector in Tübingen, made an attempt to convert him to Christianity, but Oppenheimer resisted firmly. On Feb. 3 he prepared for death in the presence of the lector and of some Jews. The next day he was taken to the gallows specially erected for him, amid the rejoicing of thousands of people. A last attempt was made to convert him, but as it also proved fruitless, he was drawn up the ladder by the hangmen. Crying aloud "Shema' Yisrael," he was forced into a cage fastened at the top, and the rope that had been placed around his neck was drawn. The rope was taken off after a quarter of an hour, and a chain was placed around his neck and the cage locked. Those accused with him were

not executed, their sentences being either remitted or mitigated. His death is now admitted by modern historians to have been a judicial murder.

BIBLIOGRAPHY: Documents preserved at the University of Tübingen; Manfred Zimmermann, *Josef Süss Oppenheimer*, Stuttgart, 1874; *Allgemeine Deutsche Biographie*.

D. T. K.

OPPENHEIMER, SAMUEL: German banker, imperial court factor, and diplomat; born at Heidelberg about 1635; died at Vienna May 3, 1703. He enjoyed the especial favor of Emperor Leopold I., to whom he advanced considerable sums of money for the Turkish war. Prince Eugene of Savoy brought him a large number of valuable Hebrew manuscripts from Turkey, which became the nucleus of the famous David Oppenheimer Library, now comprised in the Bodleian Library at Oxford. Although the Jews had been recently expelled from Vienna, the emperor permitted Oppenheimer to settle there, together with his "Gesinde," or his followers, who included a number of Jewish families. He even received the privilege of building a mansion in the heart of Vienna. He was appointed "Oberfaktor" and court Jew at the recommendation of Margrave Ludwig of Baden, the imperial general in Hungary, to whom he had advanced 100,000 gulden for war expenses. He also enabled Prince Eugene to provide medical attendance for the army during the Turkish war. About the year 1700 a riot broke out and houses were sacked and property looted. As a result one man was hanged for sacking Oppenheimer's house and others were imprisoned for participating in the disturbance. When Austria was embarrassed by its depleted exchequer on the outbreak of the War of the Spanish Succession, in 1701, Samuel Oppenheimer and his two sons, together with the most important commercial houses of Germany, took charge of the commissariat of the imperial forces in Lombardy, the Upper Rhenish states, Tyrol, Bavaria, and Hungary.

Samuel Oppenheimer.

During the Eisenmenger controversy Oppenheimer took steps to suppress the former's "Entdecktes Judenthum," spending large sums of money in order to win the court and the Jesuits to the side of the Jews. As a result an imperial edict was issued forbidding the circulation of Eisenmenger's work. Oppenheimer was employed also by the emperor in political missions which were often of a delicate nature.

BIBLIOGRAPHY: L. A. Frankl, *Wiener Epitaphien*, p. xiv.; Grätz, *Gesch.* x. 308, 347, 428, 431; Schudt, *Jüdische Merckwürdigkeiten*, i. 351, 428; J. Wertheimer, *Juden in Oesterreich*, p. 133; Wolf, *Gesch. der Juden in Wien*, 1876; Wurzbach, *Biograph. Lex.* s.v.

S. A. Kl.

OPPER, FREDERICK BURR: American political caricaturist; born at Madison, Lake County, Ohio, Jan. 2, 1857. He attended school until fourteen years of age and then worked for a short time in a newspaper office. In 1873 he went to New York, where, encouraged by the sale of some of his humorous sketches, he adopted art as a profession. Opper served on the art staff of "Frank Leslie's Weekly" for three years, and for eighteen years was the leading artist for "Puck." In May, 1899, he accepted a position on the "New York Journal" and contributed to it humorous and political cartoons that secured him a prominent place among American caricaturists. His caricatures during the presidential campaign of 1900 attracted wide attention, and were reprinted in book form under the title "Willie and His Papa" (New York, 1901).

Opper has illustrated a number of the works of Mark Twain, Hobart (Dinkelspiel), and Dunne (Mr. Dooley). Many of his humorous creations have been impersonated on the American stage. Opper is the author of "Folks in Funnyville," a collection of verses, illustrated by himself.

BIBLIOGRAPHY: *Who's Who in America*, 1903.

A. I. G. D.

OPPERT, ERNST JACOB: German merchant and traveler; born at Hamburg Dec. 5, 1832; died Sept. 19, 1903; brother of Jules Oppert. He chose a mercantile career, and went in 1851 to Hongkong; later he founded a business at Shanghai; in 1866 and 1868 he traveled through Korea. He then returned to Hamburg, where he lived as a merchant.

Oppert has written, from his own notes and from the notes of the missionary Féron, a description of his experiences in the "hermit kingdom," and of the country and its people, under the title "A Forbidden Land," London, 1879 (German transl. "Ein Verschlossenes Land," Leipsic, 1880). He is also the author of "Ostasiatische Wanderungen," Leipsic, 1898; and "Erinnerungen eines Japanesen," *ib.* 1898.

BIBLIOGRAPHY: *Brockhaus Konversations-Lexikon*.

S. F. T. H.

OPPERT, GUSTAV SOLOMON: German Orientalist; brother of Jules and Ernst Jacob Oppert; born at Hamburg July 30, 1836. He was educated at the universities of Bonn, Leipsic, Berlin, and Halle, where he devoted his attention especially to the history and the languages of India. Six

years after receiving the degree of doctor of philosophy in 1850 he went to Oxford as assistant librarian at the Bodleian and in the same year he became assistant librarian to the queen at Windsor. He left England in 1852 to accept the professorship of Sanskrit in the Presidency College, Madras, which chair he held until 1893, when he resigned, and, after a tour of northern India, China, Japan, and America, returned to Europe in 1894. Settling in Berlin, he became privat-docent in Dravidian languages at the university.

Oppert's work began with "Der Presbyter Johannes in Sage und Geschichte" (Berlin 1864; 2d ed. 1870). He wrote also "On the Classification of Languages" (London, 1879) and "On the Weapons, Army Organization, and Political Maxims of the Ancient Hindus" (Madras, 1880), as well as "Original Inhabitants of Bharatavarsa or India" (Westminster, 1895). In 1895 appeared his "Reise nach Kulu im Himalaya" and in 1903 "Tharshish und Ophir." From 1878 to 1882 Oppert was editor of the "Madras Journal of Literature and Science."

Oppert's first Sanskrit work was his "Lists of Sanskrit Manuscripts in Private Libraries of Southern India" (2 vols., Madras, 1880–85). His "Contributions to the History of Southern India" (part i., *ib.* 1882) was an epigraphical study. Oppert further edited the philosophical works "Nîtiprakaśika" (*ib.* 1882) and "Śukranîtisara" (vol. i., text and critical apparatus, *ib.* 1882), and the "Sutrapaṭha of the Śabdanuśasana of Śakaṭayana" (*ib.* 1893), this being followed in the same year by an edition of Śakaṭayana's grammar with the commentary of Abhayacandrasuri. He published at Madras in 1893 the very important first edition of Yadavaprakaśa's lexicon, the "Vaijayanti," and likewise edited for the first time the "Ranna Rajiyamu" or "Narapati Vijayamu," a Telugu poem of the sixteenth century (*ib.* 1893).

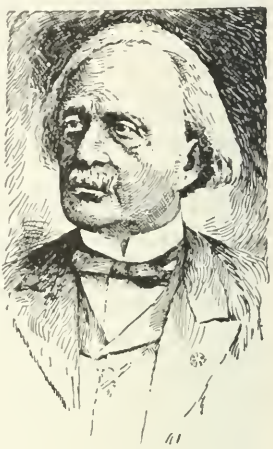
Bibliography: *Meyers Konversations-Lexikon.*

L. H. G.

OPPERT, JULES: French Orientalist; born at Hamburg, Germany, July 9, 1825. He received his earliest education at the "Johanneum" in his native city, and in 1844 began the study of law at Heidelberg. Becoming interested in Oriental studies, he left Heidelberg for Bonn, and later studied at Berlin and at Kiel (Ph. D. 1847). The title of his dissertation was "De Jure Judicum Criminali." Leaving Germany, Oppert went to France in the same year in which he received his degree. There he was welcomed by such scholars as Letronne, Burnouf, De Sauley, and Longperier, whose attention had been attracted by his "Lautsystem des Altpersischen" (Berlin, 1847). This work was a preliminary to one of the most important contributions on Old Persian, his "Mémoire sur les Inscriptions Achéménides Conçues dans l'Idiome des Anciens Perses" (in "Journal Asiatique," 4th series, vols. xvii.–xix., Paris, 1851–52; also published separately in the latter year). In 1848 Oppert was appointed professor of German in the lycée at Laval, whence he was called in 1850 to Reims.

In 1851, with Fulgence Fresnel as director and Felix Thomas as architect, Oppert went as the Assyriologist of an expedition sent by the French government to explore Media and Mesopotamia. Here he first definitely identified the site of ancient Babylon. In 1854 Oppert returned with the party, excepting Thomas, who had died, and published the results of the mission in his "Expédition Scientifique en Mésopotamie" (2 vols., *ib.* 1857–64). This received the prize, then awarded for the second time, of 20,000 francs offered for the work or discovery best fitted to honor or benefit France. The year of his return he was naturalized as a French citizen for his services.

Expedition to Mesopotamia.



Jules Oppert.

In 1855 Oppert was sent to England by the minister of public instruction to examine the Assyrian collections in the British Museum. On his return to France in the following year he received the cross of the Legion of Honor, of which he became an officer in 1885. In 1857 he was appointed professor of Sanskrit and comparative philology in the school of languages attached to the Bibliothèque Nationale. In 1859 his "Grammaire Sanscrite" appeared (2d. ed., *ib.* 1864). This was his last important book on an Indo-Iranian subject, although he has published a few occasional papers, such as the "Dissertation sur l'Honover, le Verbe Créateur de Zoroastre" (*ib.* 1862) and "Sur la Formation de l'Alphabet Perse" (in "Journal Asiatique," 7th series, vol. iii., *ib.* 1874). Here, too, belongs his attempt to reconstruct the Persian calendar of the Achæmenian period in his paper, "Der Kalender der Alten Perser" (in "Z. D. M. G." vol. lii., Leipsic, 1898).

In 1869 Oppert was appointed instructor in Assyriology at the Collège de France, and in 1874 he became professor of Assyrian philology and archeology at the same institution. In 1857 appeared his first contribution to this field of learning, the "Etudes Assyriennes," followed three years later by the "Eléments de la Grammaire Assyrienne" (2d ed., Paris, 1868). His labors were by no means confined to Indo-Iranian and Semitics. During his journey to the East he found some inscriptions which he declared were written in a language that had hitherto been unknown. This tongue, which he supposed to belong to the Ural-Altaic group, he called first "Casdo-Scythian" and later "Sumerian." He advanced his theory in his "Ecriture Anarienne" (*ib.* 1855), and asserted also that the entire system of cuneiform writing was Sumerian in origin. His views are summed up in his "Etudes Sumériennes" (*ib.* 1876). In 1856 he published a "Chronologie des Assyriens et des Babyloniens," and in 1865 issued at Versailles his

Contributions to Assyriology.

"Histoire des Empires de Chaldée et d'Assyrie," extending from the settlement of the Semites in Mesopotamia, about 2000 B.C., to the Seleucid period, about 150 B.C.

In Assyriology Oppert devoted himself during this period to historical, juristic, and mythological inscriptions. Although he published many articles on these texts, his only books are the "Fastes de Sargon, Roi d'Assyrie" (2 vols., *ib.* 1863), "Les Inscriptions de Dour-Sarkayan" (*ib.* 1870), and "Documents Juridiques de l'Assyrie et de la Chaldée" (*ib.* 1877), the last prepared in collaboration with Joachim Menant. Not only was Oppert the first to study these texts, but he led the way in the interpretation of the Babylonian contract-tablets, and was also the pioneer in the investigation of the astronomical and astrological inscriptions. He likewise discussed Assyrian measures in his "Etalon des Mésures Assyriennes" (*ib.* 1875).

Biblical Studies.

Oppert's Biblical studies consist in the main of brief papers (all published in Paris), such as the "Commentaire Historique et Philologique du Livre d'Esther" (1864), "Le Livre de Judith" (1865), "La Chronologie Biblique Fixée par les Eclipses des Inscriptions Cunéiformes" (1869), "Salomon et Ses Successeurs" (1877), and "La Chronologie de la Genèse" (1877).

In 1876 Oppert turned his attention to the language now usually called "New Susian," and which he termed "Median." The result of his study was embodied in his work entitled "Le Peuple et la Langue des Mèdes" (1879).

The influence of Oppert on Semitic scholarship has been profound. His services have not been unrecognized. On March 18, 1881, he was made a member of the Académie des Inscriptions et des Belles-Lettres, succeeding the Egyptologist Mariette; in 1890 he became vice-president; and in the following year he was elected president.

Oppert's writings are very numerous, comprising, up to the end of 1902, 427 titles. They are for the most part comparatively brief articles in various learned periodicals, mainly French, but occasionally German and English. In cooperation with Ledrain he founded in 1881 and edited the "Revue d'Assyriologie," and on the foundation of the "Zeitschrift für Assyriologie" by Bezold, in 1886, he became one of its contributing editors.

Oppert has always taken great interest in Jewish affairs, and throughout his residence in France has been associated with students of Jewish history, literature, and archeology. He has been an active collaborator on the "Revue des Etudes Juives"; he was a charter member of the administrative board of the Société des Etudes Juives, and is now (1904) its president. Since 1876 he has been a member of the Central Committee of the Alliance Israélite Universelle, and he is at present one of its vice-presidents, besides being a member of the Central Consistory of the Jews of France.

BIBLIOGRAPHY: Muss-Arnolt, *The Works of Jules Oppert*, in Delitzsch and Haupt, *Beiträge zur Assyriologie*, ii. 523–556, Leipsic, 1894, where a portrait of Oppert and a bibliography of his works to 1891 inclusive are given; *Orientalische Bibliographie*, vii.–xv., Berlin, 1895–1902.

S. L. H. G.

OPTIMISM AND PESSIMISM: Philosophical and theological systems according to which this world and human life are considered as essentially good or essentially evil. Plato, Cicero, Thomas Aquinas, Nicolaus Cusanus, and especially Leibnitz, Wolf, and Mendelssohn, are among the exponents of optimism, while Buddhism may be said to be the religion of pessimism and Schopenhauer's system its philosophical exposition.

Judaism must be said to be fundamentally optimistic. Gen. i. proclaims that all that God made was good, very good. Man alone of all creatures is not so described. He is endowed with the freedom to choose evil or good. Hence the evils of life are not inherent in the nature of things, but are consequent upon man's conduct. This is the theory worked out in Gen. ii. These two basic concepts—the essential goodness of Creation and man's moral liberty, in which is involved his freedom to sin and thus to bring upon himself both physical and moral suffering as the wage of sin—recur, though in various forms, in the successive developments of Jewish thought. According to this theory happiness and goodness must be coincident. This simple faith was rudely shaken by abundant observation of both public and private experiences to the contrary (Hab. i. 3–4; Isa. xlix. 4; Jer. xii. 1–3; Mal. ii. 17, iii. 13–15; Ps. xliv. and lxxiii.; comp. Ber. 7a). The Messianic hope, however, or the ultimate manifestation of the all-harmonizing retributive power of God, was urged as the solution of the perplexity (Ps. xxxvii. 10–22, xcii. 13–16; Isa. ii. 2–4, xi. 9; Mal. iii. 18, iv. 1–3). It is characteristic of these Biblical attempts at a theodicy that no reference is made to retribution or recompense in the hereafter (but see Ibn Ezra on Ps. lxxiii.).

Job and Ecclesiastes.

The Book of Job is devoted to an exposition of the problem. The poem positively rejects the equation between suffering and sin, but has no explanation to offer for the often unhappy lot of the righteous. Moreover, the vanity of human life finds frequent enunciation (Job vii. 1–9, xiv. 1–2), a thought which is also a favorite theme of the Psalms (lxii. 10, lxxxix. 45 *et seq.*, xc. 9–10). This idea is dominant in Ecclesiastes—a work of post-exilic origin, and it is by no means clearly established that its author points to divine retribution in the hereafter as the solution of the problem (comp. iii. 17, xii. 7). Yet, even in Ecclesiastes optimism is not silent; the world is good even if life is vain (iii. 11; comp. Shab. 30b).

During and after the Exile the idea of immortality led to a modification of the relations between optimism and pessimism. In Ecclesiasticus (Sirach), for example, a practical pessimism is joined to the fundamentally optimistic assurance that ultimately harmony will result. Moral evil is not caused by God, but is involved in man's freedom (x. 21–22, xv. 14 *et seq.*). Physical evil is purposed by God for the undoing of the wicked (ii. 5, xi. 14, xxxix. 33–36). Yet God's work is good (xxxix. 33 *et seq.*).

Optimism is the fundamental note in Philo's theology. God's goodness is more original than His power. Evil originates in matter, which, he declares, is not created by God. See PHILO.

The question of life's worth and the inherent value of the world as it confronted post-Biblical Judaism (only the stress of persecution and suffering and not merely a speculative interest. The contrast between the other-worldliness of the nascent Church and that of the Synagogue is significant for the latter's optimism. Of discussions on the problem of life's value only those between the schools of Hillel and Shammai have been reported ('Er. 13b). The conclusion is given that, abstractly, it would have been better for man not to have been born; but as he has life he should strive after moral perfection.

In the Talmud.

In the darkest days of national or individual affliction the Jews sought and found solace in the study of the Law which they made the one abiding and real interest of life. Nahum of Gimzo's motto, "Gam zu le-tobah," is characteristic of the irrepressible optimism of the Jewish world-conception (Ta'an. 21a). That the future will bring about a compensating readjustment of present ills is the conviction of such books as the Apocalypse of Baruk (comp. chs. xlv. and the Fourth Book of Ezra (iii., iv. 2 *et seq.* and especially vi. 6, vii. 1 *et seq.*, 15–16), while the Book of Tobit argues that evil, in truth, is unreal and always turns out to be good for the righteous.

R. Akiba's contention that whatever God does is done for good (Ber. 60b) may be said to be the summing up of what was Israel's belief in his time. Suffering is disciplinary (Sifre, Deut. 32; Ber. 5b); "Man must bless God for evil as well as for good" (Ber. 54a, 60b). R. Meïr advances the same doctrine (Ber. 60b, "tob me'od" = "ha-mawet"; Gen. R. ix.). This position may be said to be that of the medieval Synagogue. The Messianic hope and the belief that divine judgment will bring about justice "in the world to be," giving to its doctrine the character of transcendental optimism, though practical pessimism in view of life's deceptiveness (Eccl. R. ii.; Ber. 61b; *et al.*), is never altogether absent.

Among the Jewish philosophers this optimism reappears as the theme of argumentation and demonstration. Saadia argues that evil is negative as far as God is concerned; it arises from man's liberty ("Emunot we-De'ot," ii.). This life is incomplete (*ib.* v.). Hence evil is a mighty lever to influence man to strive after the completer, purer life (*ib.* vi., ix.). Suffering may be the consequence of sin, but it may also be disciplinary (*ib.* v.).

Among the Medieval Philosophers.

The seeming prosperity of the wicked is not an argument against God's justice or His goodness. On the contrary, God is long suffering, and even rewards the wicked for any good deeds he may have done. Saadia's theodicy culminates in the doctrine of future retribution.

Joseph ben Jacob ibn Zaddik inclines toward pessimism. He denies teleological intentions to be determinant of Creation. Evil is caused by God, though Creation is an emanation from God's goodness. But evil is disciplinary. Still, he who takes cognizance of this world must hate and despise it and strive for that (other) world which is of eternal duration. For good is something exceptional in this world, this world is only endurable as preliminary to another and a better (see his "'Olam Ḳaṭan," *passim*).

Judah ha-Levi, in his "Cuzari," states very clearly the difficulties of the optimistic view (comp. iii., § 11, for instance), but he takes refuge in the direct statement of revelation that God's doings are perfect. Human mental limitations are at the bottom of the assumed imperfections in God's work (v., § 20). The fulfilment of God's Law is Israel's destiny. In this, life's contrasts will be adjusted. This life, if well lived, prepares for the higher world.

Abraham ibn Daud proceeds from the position that evil can not originate in God ("Emunah Ramah," Introduction). God is not, like man, a composite being. As a composite being man is able to do both good and evil, but good issues from reason and evil from desire or passion. The simplicity of God precludes His being the source of two antithetical forces; He can produce only the good. Evil in the world is due to matter, which is antipodal to God. But as matter is largely the negative principle, so in evil inheres for the most part no positive quality. Negations are; they are not produced. Hence God, the Creator, has no share in the being of evil. Moreover, the proportion of evil to good in Creation is so small as scarcely to be worth noticing; and even as such, evil proves to be but good in disguise (see "Emunah Ramah," *passim*).

Maimonides also contends that from God only the perfect can emanate. Evil is caused by matter, and as such it is privative, not positive. Evil is found only in sublunar things and is always accidental.

Views of Maimonides.

Man's soul is free from evil. How far this ascription of evil to matter serves to establish a theodicy depends upon the view taken of matter. If it, too, is ultimately the work of the Creator (and this is Maimonides' opinion), evil still is the creation of God. Another difficulty is apparent. Metaphysically evil may be nonentity, a privative negation; but physically it is fraught with suffering. Even so, according to Maimonides, evil is an infinitesimal quantity compared with the preponderating good in the world ("Moreh," iii. 12); and, besides, moral evil, rooted in the freedom of man, is the parent of most of the physical ills, but it is bound to diminish in measure as the active reason is put in control; and this ever-enlarging dominion of reason is preordained in the nature of things. The deeper the wisdom of men becomes, the less ardent will be their (foolish) desires; and wisdom is as inherent in man as the power to see in the eye. With the wider and fuller spread of truth, hatred and discord will vanish from among men (*ib.* iii. 11). Man is only a small part of the universe, not its main and only end. Even if it were proved that in human life evil and suffering exceed the good, this would not demonstrate the essential evilness of Creation. Most ills to which man is heir are either beneficial to his race or are directly traceable to his own conduct, and therefore are accidental and avoidable.

In Crescas' system evil is not regarded as something negative. It is apprehended as real, but still relative, that is, as something which, from the higher point of view, is seen to be good. Later Jewish

thinkers have added but little to the elucidation of the problem. In modern theological literature the question has not been extensively discussed. Samuel Hirsch ("Catechismus," p. 100) contends that, in reality, evil has only the power to deceive and destroy itself, while the physical or moral suffering entailed by evil on the doer or on others is to be regarded as probationary and disciplinary. Man's relation to things decides their characterization as "evil" or "good." For the righteous even pain is a blessing.

Judaism, therefore, never advised passive resignation, or the abandonment of and withdrawal from the world. It rejects the theory that the root of life is evil, or that man and life and the world are corrupt as a consequence of original sin. Its optimism is apparent in its faith in the slow but certain uplifting of mankind, in the ultimate triumph of justice over injustice, and in the certain coming of a Messianic age.

Bibliography: Dr. H. Gottein, *Der Optimismus und Pessimismus*, Berlin, 1890; A. Guttmacher, *Optimism and Pessimism*, Baltimore, 1902.

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OR TORAH. See Periodicals.

ORABUENA (מזל טוב): Spanish family; flourished in Navarre in the fourteenth and fifteenth centuries. Many of its members were rabbis or tax-lessees. Another family, very likely related, has the similar name of **Buenahora.**

Judah Orabuena: Son of D. Juze Orabuena. His father appointed him his successor in the rabbinate in 1408. Like his father, he stood high in the favor of the king. He was the frequent companion of Charles III., from whom he received 200 "libras" yearly. Nothing further is known of him.

Judah b. Samuel Orabuena: Rabbi in Tudela in 1348 (with Yom-Ṭob ben Jonah Abbas). Judah b. Samuel and Vitas Benjamin, in the name of the aljama, assumed, in Jan., 1350, the responsibility of raising the sum due for taxes from 1346 to 1349.

Bibliography: Judah ben Asher, *Zikron Yehudah*, Responsa, No. 81; Jacobs, *Sources*, No. 1420.

Juze (Joseph) Orabuena: Chief rabbi of Navarre and physician and adviser to the king; born in Tudela toward the middle of the fourteenth century. He studied Talmud, and was practising medicine in Estella in 1385. Two years later the king recognized the value of his services by conferring upon him the title of "Maestre J. O. Fisico" and settling upon him a yearly salary and a pension of 50 "libras," which amount in 1392 was raised to 150 "libras" for life. As a visible token of appreciation for his services the king gave him, in 1401, several houses in the Jewry of Monreal, together with the courtyard belonging thereto. He supplied the queen and the infanta with rabbit-skins imported from Castile and Germany and bought mules for the king. In conjunction with Judas Levi he farmed the taxes for several years; and when Judas, after his death, was denounced as a heretic, Orabuena brought Ḥasdai Crescas, rabbi in Saragossa, and Maestre Astruc, rabbi in Tudela, to Pamplona, at the expense of the king (1401), to exonerate him. At Orabuena's request the king exempted the Jews of Tudela from their overdue taxes in order that they might repair their synagogue. Orabuena accompanied the king in 1408 to France; he was still in the service of the king as physician in 1413. In the latter year the king presented 50 "libras" to Orabuena's daughter Sorbellida (wife of the receiver-general Abraham Euxep, or Euxap, in Estella).

Other members of this family were: **Isaac (Acah) Orabuena** (president of the community of Tudela in 1367); another **Isaac Orabuena** (tax-farmer in Tudela; still living in 1450); **Abraham Orabuena**; **Moses Orabuena**; **R. Solomon Orabuena** (provided the court with pine-trees from Castile).

Bibliography: Jacobs, *Sources*, Nos. 1513-1601; Kayserling, *Gesch. der Juden in Spanien*, i. 88, 94; Grätz, *Gesch.* viii. 413.

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ORAḤ ḤAYYIM. See Caro, Joseph.

ORAL LAW (תורה שבעל פה): Term used to denote the laws and statutes which, in addition to the Pentateuch, God gave to Moses. According to the rabbinical interpretation of Ex. xxxiv. 27, the words על פי indicate that besides the written law תורה שבכתב—God gave orally to Moses other laws and maxims, as well as verbal explanations of the written law, enjoining him not to record these teachings, but to deliver them to the people by word of mouth (Git. 60b; Yer. Meg. iv. 74a, comp. also IV Ezra [II Esdras] xiv.). The expression "Torah shebe-'al peh" denotes, therefore, "the law indicated in the word ''al peh,'" and hence only the law which was given to Moses orally. But even disregarding that Talmudic interpretation, the expression is equivalent to the Torah, which was given orally (על פה), not in writing. Compare קורא על פה (Soṭah vii. 7), used of a recitation of the Biblical text by rote. In a wider sense, however, "Torah shebe-'al peh" includes all the interpretations and conclusions which the scribes deduced from the written Torah, as well as the regulations instituted by them (comp. Yoma 28a, b and Rashi *ad loc.*), and therefore comprises the entire traditional teaching contained in the Mishnah, the Tosefta, and the halakic midrashim, since these were taught only orally and were not committed to writing. In later haggadic statements, however, the complete body of rabbinical doctrine is said to have been revealed to Moses on Sinai; so that R. Joshua b. Levi declared (Yer. Peah ii. 17a) that all the rabbinical teachings, even those which the scholars found and promulgated later, were given to Moses on the mountain (comp. also Ber. 5a).

Meaning.

These passages, on the other hand, are by no means intended to be taken literally, or to be supposed to imply that God imparted to Moses the entire rabbinical teachings as they were developed in the course of time; since the forty days which Moses spent on Sinai would not have been sufficient, and the Midrash itself says (Ex. R. xli.) that the full extent of the rabbinical teachings was revealed to Moses in outline by giving him the rules according to which they might be developed. In conformity with this statement, the substance of these teachings either was deduced from the written law by means of exegetical interpretations and logical conclusions —being therefore contained by implication in the written law and so given to Moses—or it consisted

of statutes which the Rabbis promulgated according to their own judgment, as they were justified in doing according to the traditional interpretation of Deut. xvii. 10–11 (comp. Sifre, Deut. 153–154 [ed. Friedmann, pp. 104b–105a]), since Moses had thus provided for such contingencies.

The earliest name for the oral teachings was "mishnat zekenim" (Suk. 46a). In the New Testament it is called παράδοσις τῶν πρεσβυτέρων, and by Josephus and Philo πάτριος ἀγραφος ὧν πατέρων διαδοχή. After the destruction of the Temple the term Mishnah, the designation of the Church Fathers, was employed instead; the phrase "Torah shebe-'al peh" (Sifre, Deut. 112c [ed. Weiss]; Sifre, Deut. xxvii. 10, 145a [ed. Friedmann]) is found already in the time of the Tannaim, and is also ascribed to Shammai and Hillel (Shab. 31a), the words "shebe-'al peh" in this passage being a later addition made to explain the expression "shete torot" (two laws). Shammai and Hillel were the first to speak of the written and the oral law as equally authoritative (*ib.*). This is illustrated by the episode between Hillel and the House Bathyra (Yer. Pes. vi. 33a), who would not at first admit Hillel's arguments that it was permitted to desecrate the Sabbath by the Passover sacrifice, although they submitted as soon as he said: "Kak shama'ti" (= "It has been transmitted to me"). This story, as well as the phrase "im kabbalah nekabbel" (= "if it is a tradition, we must accept it"), which occurs frequently in the halakic midrashim, shows that even though no explicit reference to such law outside of and in addition to the Pentateuch is found anywhere in the prophetic or the hagiographic books of the Old Testament, the belief in the existence of an oral law was widely accepted, and was not rejected by any scholar. This belief is also mentioned in Sifre, Deut. 4 (ed. Friedmann, 66b), and by R. Akiba in Men. 29b, while, according to the generally accepted explanation, the Mishnah Abot i. 1 indicates the successive traditioners of the oral law.

Terminology.

The existence of an oral law was deduced, furthermore, from the character of the written law as well as of the other books of the Old Testament. Many of the Mosaic laws are worded very briefly, and are almost unintelligible without certain presuppositions which were assumed to be generally held; and some of the laws even contradict each other, *e.g.*, Ex. xiii. 6 and Deut. xvi. 8 (comp. Mek., Bo, 17 [ed. Weiss, p. 25a]). If the written Torah is regarded as a complete code, it must be assumed that on certain points of some of the laws the people received instruction supplementing the Pentateuch itself, so that the written law might be put into a brief form. Thus Judah ha-Nasi infers (Hul. 28a) from the sentence "Thou shalt slaughter" ("we-zabaḥta"; Deut. xii. 21), in which is no reference to any description of the ritual connected with slaughtering, that God taught Moses orally the place and method of the act. This proof of Judah ha-Nasi's of the existence of an oral tradition regarding the ritual of slaughtering was generally but erroneously interpreted as though he had inferred from "ka asher ẓiwitika" (= "as I have commanded thee"), the words following "we-zabaḥta," that God verbally instructed Moses how to slaughter. This proof was, therefore, attacked on the ground that the words "as I have commanded thee" refer to *ib.* xii. 15. Judah ha-Nasi actually drew his inference, however, merely from the words "we-zabaḥta," since the term "slaughter" implies a certain ritual in the performance; and as this was not given to Moses in writing it must have been given to him by word of mouth. The following examples of Mosaic laws are held to require some explanation or supplement not given in the written law, and consequently to presuppose the existence of an oral law to furnish the explanation or supplement in question.

Necessary Supplement.

Judah ha-Nasi and Oral Tradition.

The law given in Ex. xviii. 2 says that a Hebrew slave acquired by any person shall serve for six years; but it does not state why and how such a slave may be acquired. The law furthermore provides that if such a slave has served for six years, his wife, if he has one, shall go free with him; but it does not state that the wife of the slave accompanies him to his master's house, nor does it define her relation to the master. The law in Deut. xxiv. 1 *et seq.* says that if a man dismisses his wife with a bill of divorce ("sefer keritut"), and she marries again but is dismissed with a bill of divorce by her second husband also, the first husband may not remarry her. The fact that a woman may be divorced by such a bill has not, however, been mentioned, nor is it stated how she is divorced by means of the "sefer keritut," or what this document should contain, although it must have had a certain form and wording, though possibly not that of the later "get." These examples, to which many more might be added, are held to imply that in addition to and side by side with the written law there were other laws and statutes which served to define and supplement it, and that, assuming these to be known, the written law did not go into details. It appears from the other books of the Old Testament also that certain traditional laws were considered to have been given by God, although they are not mentioned in the Pentateuch. Jeremiah says to the people (Jer. xvii. 21–22): "Bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem; neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers." In the Pentateuch, on the other hand, there is only the interdiction against work in general (Ex. xx. 9–11); nor is it stated anywhere in the Torah that no burdens shall be carried on the Sabbath, while Jeremiah says that the bearing of burdens, as well as all other work, was forbidden to the fathers. It is clear, furthermore, from Amos viii. 5, that no business was done on the Sabbath, and in Neh. x. 30–32 this prohibition, like the interdiction against intermarrying with the heathen, is designated as a commandment of God, although only the latter is found in the Pentateuch (Deut. vii. 3), while there is no reference to the former. Since the interdictions against carrying burdens and doing business on the Sabbath were regarded as divine laws, al-

Biblical Examples.

though not mentioned in the Pentateuch, it is inferred that there was also a second code.

The existence of an oral law dating from the Mosaic time implies, of course, the belief that the Pentateuch, in the form in which it now exists, was entirely the work of Moses, to whom it was revealed by God. That an oral law has existed since the Mosaic time can be denied only from the point of view of modern Biblical criticism (for the views of Reform Judaism on the Oral Law see Reform). Objections, on the other hand, which are brought against the assumption of the existence of the oral law by those who believe in revelation and who recognize the divine origin of the written law, or "Torah shebiketab," lack support. The chief argument against the oral law is based on Deut. iv. 2: "Ye shall not add to the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you." Those who deny the existence of the oral law refer the phrase "the commandments which I command you" to the written law only, which is, therefore, designated by this passage as a complete code needing no amplification and admitting no diminution, whence the conclusion is deduced that there was no oral law in ancient times, since the written law precluded its existence. On the other hand it is held that the phrase "the commandments which I command you" does not necessarily exclude oral laws and statutes.

Objections to Its Existence.

Moreover, the interdiction against adding to the law was directed only against individuals, not against the Sanhedrin or the judges, who were expressly empowered (Deut. xvii. 9–11) to expound and interpret the laws and to make new statutes; for the Sanhedrin or any other court would formulate their decisions only after examining the traditions preserved among the people and in conformity with certain logical and hermeneutic rules deduced from Scripture. Nor are the other arguments against the existence of the oral law valid in view of the fact that a denial of it necessarily leads to a denial of the divine origin of the written law; since the latter must appear defective in great part unless supplemented by the former—a view which is incompatible with the assumption of its divine origin. The arguments in favor of the Mosaic origin of the oral law, however, merely prove that certain traditions and verbal regulations were current among the people or their elders and scribes from the time of Moses, although the identity of the traditions and statutes derived from Moses on Sinai, and which are scattered through the Mishnah and the halakic midrashim (Yer. Peah ii. 17a), is unknown, and there is no reliable account or trustworthy criterion to separate and distinguish the Mosaic requirements from the great mass of the oral law in the wider sense. While it is true that the Mishnah and the Talmud contain many sentences called "halakot le-Mosheh mi Sinai" (= "oral laws revealed to Moses on Sinai"), some of which may really be based on Mosaic tradition, yet there is no proof of the accuracy of this terminology. The phrase "halakah le-Mosheh mi Sinai" must not be taken literally, since many of the halakot thus designated are admittedly later rabbinical statutes. The expression merely indicates, as Asher b. Jehiel explains in "Hilkot Miḳwa'ot," 1, that the halakot in question are as clear and as generally recognized as if they were derived from Moses on Sinai (comp. Jair Ḥayyim Bacharach in his responsa "Hawwot Yair," No. 192), while, according to R. Samuel (Tem. 16a), many of the halakot which Moses had taught orally were forgotten, and were never transmitted to later generations. In like manner the observances designated in the Talmud as "taḳkanot" derived from Moses can not be definitely ascribed to him, and many of them are stated by the casuists to be rabbinical regulations. The phrase "Mosheh tiḳḳen" (= "Moses established") does not mean that Moses instituted or introduced the usage in question, and then transmitted it to the people by word of mouth, but that, as the "Pene Mosheh" to Yer. Ket. i. 5, 25a explains, some allusions are found in the Pentateuch concerning certain regulations which may, on the strength of these allusions, be ascribed to Moses (comp. M. Bloch, "Die Institutionen des Judentums," i. 1–53).

Sinaitic Commands.

The substance of the "Torah shebe-'al peh" in the wider sense, as found in the Mishnah, in the Tosefta, and in the halakic midrashim, may be divided into the following eight groups:

Contents of Oral Law.

(1) Explanations of certain statutes of the written law, which are not altogether intelligible without them, and which statutes therefore presuppose an oral interpretation. Such explanations admit of being connected in some artificial way with Scripture.

(2) Ancient halakot which have no connection whatever with Scripture and can not be connected with it, thus deriving their authority only from the tradition which ascribes them to Moses on Sinai. In the case of these two groups it is impossible to ascertain which elucidations and rules were really given to Moses on Sinai, and which were added later. The criterion of Maimonides, that all interpretations and statutes which never evoked divergent opinions are Sinaitic in origin, is correct only in a negative sense. Those explanations and regulations which have been interpreted in various ways are certainly not Sinaitic; but, on the other hand, many interpretations and statutes which are accepted unanimously and generally are equally non-Sinaitic in origin, since they are rabbinical institutions and laws which have never been explained divergently (comp. Zebi Hirsch Chajes, "Mebo ha-Talmud," pp. 10b *et seq.*).

(3) Halakot found in the prophetic books. Some of these originated at the time of the Prophets; but others are much older, and are, perhaps, even Sinaitic, having been transmitted orally, and committed to writing by the Prophets (comp. Sanh. 22b). They are called also "Dibre Ḳabbalah" (Words of Tradition).

(4) Interpretations and regulations defining many written laws, as well as new halakot, which the first scribes, beginning with the time of Ezra, formulated. They are called also "Dibre Soferim" (Words of the Soferim).

(6) Interpretations and regulations covering the written law, as well as new halakot, which the Tannaïm deduced from Scripture by means of hermeneutic rules or by logical conclusions. There are differences of opinion among the scholars in regard to most of these explanations and definitions; but they are of equal weight with the written law, and are called also "Debar Torah" (Regulation of the Torah).

(7) Customs and observances ("takkanot") which were introduced at various times by different scholars. They are ascribed partly to Moses, partly to Joshua, but chiefly to the members of the Great Synagogue or the Soferim, and are called also "Dibre Soferim."

(8) Statutes and decisions ("gezerot") decreed by the Sanhedrin or court, and generally accepted, thus becoming laws which could be abrogated only by another court superior to the first one in numbers and scholarship.

(9) Statutes and regulations for which the scholars had no tradition or allusion in Scripture, but which they accepted as standards after deriving them from the customs and laws of the country in which they were living. These are called "Hilkot Medinah" (Statutes of the Country). The regulations, observances, and statutes included in the last three groups were not considered equal in validity to the written law, but were regarded merely as rabbinical regulations ("de-rabbanan").

The entire oral law in the wider sense, namely, the entire material of the Mishnah, the Tosefta, and the halakic midrashim, was preserved only orally, and was not reduced to writing until the beginning of the third century C.E., because there was a prejudice against recording halakot. The origin of this objection is unknown. There has never been any formal interdiction against recording halakot, nor are there any references to any date of such a prohibition or to any person who issued one. Even the two Talmudic passages which allude to the custom of not recording halakot do not mention a formal interdiction. One of these passages, the comment of Judah b. Nahmani, "What has been said orally thou mayest not say in writing, and vice versa" (Git. 60b and parallel passages), is merely a haggadic explanation of the prevailing custom. If this interpretation had been taken literally, the Prophets would not have been allowed to commit their prophecies to writing (comp. Weiss, "Dor," i. 92 *et seq.*). The second passage, which is by R. Johanan and reads as follows: "He who records halakot is like him who burns the Torah; and whosoever studies these written collections has no reward" (Tem. 14b), is merely a reproof directed against those who make such compilations for public use. As the Mishnah had been committed to writing by the time of R. Johanan (199–279), there could be no question of a prohibition against recording halakot.

Objection to Writing.

It may be proved also that halakot were committed to writing even before the time of Judah ha-Nasi. In addition to "Megillat Ta'anit," which is mentioned in 'Er. 62b and elsewhere, and "Megillat Yuhasin," which is mentioned by Ben 'Azzai (Yeb. 49b), Johanan b. Nuri, a contemporary of R. Akiba, mentions a "Megillat Sammanim," which was a list of the spices used for the incense and had been given to him by an old man (Yer. Shek. v. 49a). R. Meïr and R. Nathan, wishing to embarrass R. Simon b. Gamaliel, wrote halakic questions and answers on slips of paper which they threw into the academy (Hor. 13b). It is evident, therefore, that it was merely customary not to commit halakot to writing, this usage, which was not a formal prohibition, possibly being derived from Eccl. xii. 12. Various other explanations have been given for the origin of this prejudice, the earliest one being that in Tan., Ki Tissa (ed. Buber, pp. 58b–59a), which is implied in IV Ezra xiv. According to this passage, the Mishnah, the Tosefta, and the halakic midrashim were not committed to writing originally, in order that they might remain the peculiar property of Israel; for had they been recorded, other nations would have appropriated them as they appropriated the written Torah (through translations), and Israel would in that case have been like the Gentiles (comp. Yer. Peah ii. 17a).

According to more recent explanations (Krochmal, "Moreh Nebuke ha-Zeman"; Weiss, *l.c.*), the scribes were unwilling to record their elucidations and regulations because they depended largely on the interpretation and approval of the court (bet din); but if they had been committed to writing, they would have become fixed and definite laws without such interpretation. See Sinaitic Commandments.

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E. C. J. Z. L.

ORALES. See Badge.

ORAN (Arabic and Hebrew, **Wahran**): Capital of the department which forms the western part of the French colony of Algeria; situated at the head of a bay on the Mediterranean. There are no records concerning the date of settlement of Jews there, but since the city was a center of commerce in the tenth century it may be supposed that Jews had been attracted to it earlier. Like all the Jews of Mauretania, those of Oran suffered many vicissitudes of fortune during the dominion of the Arabs; fairly treated by the dynasties of the Aghlabites and Almoravides, they were cruelly persecuted by the fanatical Almohades, so much so that many emigrated to the East, while many others embraced Islam. In 1509 Oran fell into the hands of the Spaniards, who seem to have allowed the Jews to

remain, if not in the city itself, at least in the immediate neighborhood; in 1679, however, the Jews were banished from the province.

In 1792 the Spaniards were finally dispossessed, and Bey Mohammed al-Kabir invited the Jews of Tlemçen, Mostaganem, Mascara, and Nedroma to settle in Oran. On condition of the payment of certain taxes and of building within fixed limits he conceded to them a piece of land between which is now the Château-Neuf and Fort Saint-André. This concession, which was not committed to writing until 1801, was made to Ald Jacob, Jonah ben David, and Amram. The community was soon augmented by the arrival of new settlers from Morocco, Gibraltar, and Algiers, who gave a new impulse to the export of corn and cattle, the chief articles of the trade carried on by the Jews of Oran. They had correspondents at Malaga, Carthagena, Almeria, and Gibraltar, and, owing to their foreign connections, some of them were employed by the bey as commercial and diplomatic agents. The soul of the new community was Mordecai Darmon, the author of the homiletic work "Ma'amar Mordekai" (Leghorn, 1787), who had enjoyed the bey's confidence before the conquest of Oran.

The year 1805 was an unfortunate one for the community. A rebellious Marabout, who had maltreated the Jews of Mascara, threatened the city, and numerous families sought refuge at Algiers. The Napoleonic wars, too, affected the community of Oran, which was divided between the adversaries and friends of France. Among the latter was a Jewess named Jaminah, who, being a favorite of Bey Mohammed, caused him to restore to France a brig which had been seized by the English and which happened to be in 1810 in the Bay of Oran. In 1813 Jaminah and her sons Joseph (comtador to the bey) and Saadia were burned alive by the dey of Algiers for participation in the rebellion of Mohammed against the central government.

In common with all Algerian communities, that of Oran was governed by a "mukaddam," who was assisted by a council ("ṭobe ha-'ir"). Since the French conquest of Algeria the system of consistories has been introduced, and Oran has become the seat of a consistory having at its head a grand rabbi and a president. The successive consistorial rabbis were: L. Cahen, Charleville, Isaac Bloch, and Moses Netter. Oran has its own ritual (Maḥzor Wahran; see Maḥzor). The total population of Oran is 74,510, of whom about 16,000 are Jews.

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S. I. Br.

ORANGE: Chief town of the department of Vaucluse, France; until 1702 capital of the small independent principality of the same name. The earliest documents relating to the settlement of Jews in Orange date from the fourteenth century. Accused of usury and dissolute conduct, they were penalized by heavy laws, were forbidden to bear witness against Christians without the prince's mandate, and were excluded from office, besides being heavily taxed and compelled to furnish six men for the town guard ("Archives Municipales d'Orange," A A i., and B B, fols. 81, 82). In 1477 they were excluded from the wheat traffic. Despite a demand for their expulsion (*ib.* B B, 7, fol. 68), the Jews were favored by the prince, to whom they paid an annual tax of 300 crowns (*ib.* G G, fol. 50). After reiterated demands on the part of the municipality for their expulsion the prince offered to consent if the city would take upon itself the Jew tax. This was at first refused; but on the influx of persecuted Jews from other countries the municipality consented to pay 300 crowns a year. Thereupon the Jews were banished (April 20, 1505) by the regent Philibert of Luxemburg, at the instigation of the bishop. They, however, received two months' grace, and those who accepted baptism were permitted to remain (*ib.*). Economic crises rapidly followed; and from 1550 to 1556 negotiations for the return of the Jews were carried on, but without result (*ib.* B B 12, fol. 281; 14, fols. 36, 38; 15, fols. 104 *et seq.*).

The lamentable condition into which the country had fallen compelled the municipality in 1669 to authorize the return of a limited number of Jews (*ib.* 17, fol. 50); and it was decided to obtain permission for the construction and occupation of 200 Jewish houses (*ib.* 17, fol. 60). In June, 1687, the Jews were again expelled. Some, who appear to have escaped expulsion, were driven out in 1703; but in 1720 three families which still remained were protected against the demands of the council by the Comte de Médavy. In revenge the council ordered these Jews to wear yellow hats "under penalty of having their beards shaved" (*ib.* fol. 38).

There are now (1904) about twenty Jewish families in Orange, in a total population of 9,980.

Bibliography: Gross, *Gallia Judaica*, p. 18.

D. J. Ba.

ORDEAL: A form of judicial trial wherein supernatural aid was invoked in place of evidence: an appeal to the immediate judgment of God. The ordeal (Anglo-Saxon, "ordel" = "judgment") was widely disseminated among the Aryan peoples. It still flourishes among the Indians, and it continues to live also in the superstitious imaginations of the peoples of Europe. During the Middle Ages it was sanctioned by both church and state; indeed, special liturgical formularies were drawn up for its application. In those dark centuries this absurd ceremony, variously termed trial by the cross, the communion, fire, water, etc., took the form of actual orgies (Patetta, "Le Ordalie," 1890; Rocca, "I Giudizi di Dio," 1904; Herzog-Hauck, "Real-Encyc." vii. 33-35; Meyer, "Der Aberglaube des Mittelalters," p. 230, and elsewhere; Wuttke, "Deutsche Aberglaube," Index). The "judicium Dei" was encountered not only among the Aryans, but also among other peoples (see Tylor, "Primitive Culture," Index; an example from New York is given in the German ed. i. 85); and traces of it are to be found in the history of ancient Israel and of its descendants, the Jewish people.

Some maintain that an ordeal is referred to in Ex. xxii. 8, 10. More correct would it be to regard

the curse which makes a thief confess (Judges xvii. 2; comp. Lev. v. 1) as some form of ordeal, as ordeals generally were employed for the discovery of thieves (comp. sieve and shears oracle in Tylor, l.c. Germ. ed., i. 127; praying in the words of Ps. xvii. and cix. to this end in Meyer, l.c.; Wuttke, l.c. § 317). However, the real characteristics of the ordeal are manifest only in the method practised in the case of the woman suspected of adultery, described in Num. v. 11-31 (see Jew. Encyc. i. 217b, s.v. Adultery). This form of ordeal was actually practised (Ber. 63a and parallels). The chiefs of the Sanhedrin administered the bitter water to female proselytes and liberated female slaves also ('Eduy. v. 6 and parallels). A separate place in the Temple, the doorway of the gate of Nicanor, was designated for the trial (Soṭah i. 5); and it was held in public (ib. 8). The characteristics of the ordeal are manifested in its twofold nature: (1) it was efficacious only when the husband was innocent, acting simultaneously upon the adulterer and the guilty woman (ib. ix. 9 and Gemara 47b); and (2) it was applied in doubtful cases only, hence purely as evidence, and solely at the request of the husband (ib. iii. 6, iv. 2). It was suspended by Johanan ben Zakkai (60–70), because adulterers became too numerous and it hence lost its ordeal character (ib. ix. 4).

The Talmud knows of no other ordeal that was practised officially. Some traces of ordeals, however, are to be found. The conqueror of the Temple observed bubbling blood; and he intended to stop it by the slaughter of human beings. It was, however, the blood of the murdered prophet Zechariah, and it would not be stopped—obviously because the murderers were not among the slaughtered ones (Yer. Ta'an. 69a, below, and parallels; comp. Wuttke, l.c. §§ 289, 741). Judah ben Tabbai committed a judicial murder through lack of knowledge of the Law. Thereupon a plaintive voice was heard from the grave of the murdered man (comp. Gen. iv. 10), which the people took to be the voice of the victim. The lamentation ceased after the death of Judah (Mak. 5b below, and parallels; Wuttke, l.c. § 13). A man killed his brother; the mother thereupon took a goblet, filled it with his blood, and put it aside. Every day she saw the blood bubble until, one day, it became still. She then knew that the other son had also been slain (Gen. R. ii. 25; Pesiḳ. R. 24 [ed. Friedmann, p. 124b]).

In the Middle Ages the Jews believed that the wound of the slain would begin to bleed when the murderer approached his victim ("Sefer Ḥasidim," § 1149). Manasseh ben Israel endeavors to prove this from the property of the soul ("Nishmat Ḥayyim," iii. 3). The wound of the slain would bleed when one approached it with a knife to which clung remnants of food (Güdemann, "Gesch." i. 200, note 3). However, the Jews did not make use of this ordeal in judicial proceedings. Trial by water they looked upon as idolatry. Waters utilized for such an ordeal for this very reason must not be used for the purpose of bathing ("Sefer Ḥasidim," § 439).

The present writer is not aware of the survival of any remnants of the ordeal in the popular belief of the Jews of to-day.

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E. C. L. B.

ORDINANCE. See Taḳḳanah.

ORDINATION: Appointment and solemn public dedication to the office of judge and teacher of the Law and to all the functions associated therewith. The custom of ordination is a very ancient one; Joshua was ordained by Moses, who thereby indicated him as his successor (Num. xxvii. 22–23). The ceremony was as follows: Moses placed Joshua before the priest Eleazar and the congregation and laid his hands upon him while giving him instructions. A portion of Moses' spirit was transferred to Joshua through Moses' hands (comp. *ib.* verse 20, and Deut. xxxiv. 9). Moses ordained also the seventy elders who assisted him in governing the people (Num. xi. 16–17, 24–25). It is not expressly stated that the elders were ordained by laying on of hands; it is merely said that some of Moses' spirit was imparted to the elders. This transference of the spirit, however, could take place only by laying on of hands, as appears from the passage Deut. xxxiv. 9. Maimonides says that Moses ordained the elders in the same way as he ordained Joshua ("Yad," Sanhedrin, iv. 1).

The laying on of hands is mentioned nowhere else in the books of the Old Testament. According to tradition the elders ordained by Moses ordained their successors, who in turn ordained others, so that there existed an unbroken series of ordainers and ordained from Moses down to the time of the second Temple ("Yad," *l.c.*).

In the Sanhedrin.

During the time of the second Temple the custom of ordination grew into a regular institution. The various members of the Sanhedrin were dedicated to their office by ordination. This ceremony was considered an especially important one in the latter part of the rule of Alexander Jannæus, when it became desirable to prevent Sadducees from becoming members of the Sanhedrin. At that time only those were admitted to membership in the Sanhedrin who had been dedicated by ordination. Persons so ordained bore the title of "zaḳen" (elder; Sanh. 14a), like the seventy "elders" of Moses (Num. xi. 16). Three rows of scholars always sat before the Sanhedrin, and whenever it became necessary to choose a new member a scholar from the first row was chosen and ordained. Ordination was necessary not only to membership in the Great Sanhedrin, but also to membership in the smaller sanhedrins and in any regular college of judges empowered to decide legal cases. It was decreed at the time of Judah ha-Nasi that any religio-legal decision, including decisions relating to the ceremonial law, could be handed down only by those properly authorized (Sanh. 5b).

The manner of ordination and the person perform-

ing the ceremony varied at different times. Originally it was customary for each teacher to ordain his own pupils (Yer. Sanh. 19a). The relation between Moses and Joshua was regarded as the prototype of this relation between teacher and pupil. As Joshua was ordained by the hands of Moses resting upon him, so, probably, every pupil was ordained by the hands of his own teacher. The ceremony of ordination derives its name, "semikah," from the custom of the laying on of hands (Tosef., Sanh. i. 1; Ket. 112a). The manner of ordination was subsequently changed, and instead of the laying on of hands the custom was introduced of dedicating the candidate by pronouncing his name. This change seems to be connected with another change, when only the patriarch was empowered to perform the ceremony. Yer. Sanh. 19a says that the original custom for every teacher to ordain his own pupil was abolished, it being decided, as a mark of honor to the patriarchal house, that any ordination performed by the college without the consent of the patriarch was invalid, while the patriarch received the privilege of performing the ceremony without the consent of the college. This occurred after the Bar Kokba war, when affairs in Palestine were in general reorganized, and on the cessation of the Hadrianic persecution, during which ordination was strictly forbidden ('Ab. Zarah 8b; Sanh. 13b–14a).

Mode of Ordination.

Confined to the Patriarch.

Simeon b. Gamaliel was the first to receive the privilege of ordaining as an honorary function (comp. Grätz, "Gesch." 3d ed., iv. 453). When the ceremony of ordination became an official prerogative of the Patriarch, the custom of laying on of hands, which had a meaning only where the teacher ordained a pupil, as Moses had ordained Joshua, lost its signification and was abolished. Another cause may have contributed to the abolition of the custom: the dedication of disciples as independent officiants by means of the laying on of hands, and the transference of the office of teacher by this ceremony had been adopted by Christianity; the Apostles laid their hands, while praying, upon the seven disciples elected by the congregation of Jerusalem (Acts vi. 6; comp. *ib.* xiii. 3). As an act dedicating the candidate as a teacher of the Law and recipient of the divine grace the ceremony is mentioned three times in the two Epistles to Timothy (I. v. 22, II. i. 6). The custom, therefore, had become a Christian institution by the middle of the second century, and this fact may have induced the Palestinian Jews to abandon it. At the same time the name was changed, the term "minnuy" (institution, appointment) being substituted for "semikah," or "semikuta," which had been derived from the practise of laying on of hands.

The term "minnuy" (from the Hebrew verb מנה; Aramaic, מני) really means any kind of installation into an office (comp. Dan. i. 11; I Chron. ix. 29), and so the Temple servants were called "memunnim," while in the vernacular of the Palestinian schools "minnuy" was used especially to designate the ordination of scholars. But in Babylonia the old term continued to be used, "semikuta" here designating the same ceremony as the Palestinian minnuy (Yer. Sanh. 19a). Subsequently another reform was introduced into the ceremony of ordination; the patriarch's right of ordaining was restricted in that the ceremony performed by him was valid only if performed in agreement with a collegiate decision of the court (*ib.*). According to Grätz (*l.c.* iv. 230, 453), this reform was introduced under Judah II., that patriarch being thus restricted in consequence of his abuse of the privilege in ordaining unworthy candidates. But according to Rashi (B. M. 85b, bottom), it was Judah I. who was deprived of the privilege of ordaining without the consent of the college, and who was for this reason unable to ordain Mar Samuel. A list of the persons ordained was kept in a book in the patriarchal house, in which their names were successively entered (Bacher, "Zur Gesch. der Ordination," in "Monatsschrift," xxxviii. 125 *et seq.*; comp. Ket. 112a).

Minnuy.

The ceremony of ordination was as follows: The candidate wore a special garment on the day of ordination (Lev. R. ii. 4; Pesik. 17a; comp. Sachs, "Beiträge zur Sprach- und Alterthumskunde," i. 87). He was ordained simply by being addressed by the title "Rabbi," receiving at the same time permission to decide religious questions of any kind and to act as judge (Sanh. 13b; "Yad," *l.c.* iv. 2). Then the scholars present praised in rhythmic sentences the person ordained. The following sentence was pronounced at the ordination of R. Zera: "Not rouged, not painted, and not bedecked, but yet full of grace"; at the ordinations of Ammi and Assi: "Ordain for us men like these, not foolish, stupid, and uneducated men" (Ket. 17a; Sanh. 14a). After the ceremony the candidate delivered a public discourse on some subject, as appears from Sanh. 7b.

The Ceremony.

There were different degrees in ordination: the highest degree entitled the person ordained to inspect the firstlings to determine whether any blemish rendered them ritually unfit for sacrifice ("Yad," *l.c.* iv. 8; Sanh. 5a). The next degree entitled the rabbi to decide religious questions and to judge in criminal cases, but not to inspect the firstlings. The next degree entitled the rabbi to decide religious questions and to judge in civil cases, while the lowest degree entitled the rabbi to decide religious questions only ("Yad," *l.c.*). The privileges of ordination might also be limited to a certain time ("Yad," *l.c.* iv. 9, Sanh. 5b). An absent candidate could be ordained in writing ("Yad," *l.c.* iv. 6); but both the candidate and the rabbi ordaining him had to be in Palestine, since the ceremony could take place only in the Holy Land (Sanh. 14a; "Yad," *l.c.*). The ordination, performed in the Holy Land, privileged the recipient to exercise his functions as rabbi outside as well as within that country (*ib.*). The practise of ordaining ceased in Palestine when the Judean academies were closed. According to Nahmanides (in his notes to Maimonides, "Sefer ha-Mizwot," No. 153), the ceremony of ordination was abolished prior to the determination of the Jewish calendar by Hillel II. (361 C.E.), who

Degrees of Ordination.

was induced thereby to undertake that work. For after it had been abolished there would soon have been no college entitled to determine the calendar, and hence later generations would have been without an authoritative mode of reckoning.

In 1538 the ceremony of ordination was for a short time restored in Palestine by Jacob Berab. He justified his action by the statement of Maimonides (Ib. iv. 11) that if the wise men of Palestine agree to ordain one of their number they are entitled to do so, and that the person so ordained is privileged to ordain others. As Safed was at that time the largest community in Palestine, the Talmudists there were in a position to reintroduce the Sanhedrinic dignity.

Attempt to Revive Ordination. Twenty-five officiating and non-officiating rabbis convened at the instance of Berab, whom they ordained as chief rabbi. In a discourse Berab established the legality of this step upon Talmudic principles and refuted all possible objections to it. Thereupon various Palestinian Talmudists in the other communities gave their consent to the innovation. Berab then undertook to restore the Sanhedrin, ordaining four other rabbis and Talmudists including Joseph Caro and Moses di Trani. But as Berab had neglected to obtain the consent of the rabbinical college of Jerusalem, the latter felt slighted. When the college, at that time under the presidency of Levi b. Jacob ibn Ḥabib, was requested to recognize Jacob Berab as a legally ordained member of the Sanhedrin, it protested, and Levi b. Jacob ibn Ḥabib wrote an entire treatise to prove the illegality of the innovation ("Ḳonṭres ha-Semikah"). A bitter controversy arose between Levi and Berab, and after the latter's death, in 1541, the renewed institution of ordination was again abolished. See BERAB, JACOB; ḤABIB, LEVI BEN JACOB IBN; HATTARAT HORA'AH.

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W. B. J. Z. L.

OREGON: One of the Northwestern States of the United States of America; admitted into the Union in 1859.

The first Jewish settlers—in the main immigrants from various parts of southern Germany—came to Oregon from New York and other eastern states by way of Panama and California, in the early part of the fifth decade of the nineteenth century. They settled principally in **Portland**, and soon their number had increased to such an extent as to lead to the organization of Congregation Beth Israel (May 2, 1858), the founders being Leopold Mayer, M. Mansfield, B. Simon, Abraham Frank, Jacob Mayer, H. F. Bloch, Samuel Levy, D. Simon, L. Cahn, S. M. Lyon, L. Cohn, Simon Blumauer, and J. Micholup.

First Congregation. The title of priority properly rests with the Mt. Sinai Cemetery Association, which, as its name implies, was organized in order to make possible the performance of Jewish burial-rites and interments in a Jewish cemetery, the cemetery being taken over by Congregation Beth Israel. The first Hebrew benevolent association was founded less than one year thereafter (April 24, 1859) by the men who had established the congregation, and was reorganized July 6, 1862. The first ladies' Hebrew benevolent society was founded May 2, 1874, and has ever since faithfully supplemented the work of the men's society.

Soon after the admission of the territory of Oregon into the Union the Jews began to take a prominent part in municipal and state politics. Solomon Hirsch was a member of the lower and upper branches of the state legislature, president of the state senate, and United States minister to Turkey (1889-92) by appointment of President Harrison. Joseph Simon was member of the state senate for twenty years and its presiding officer during half that time. He was elected to the United States Senate in 1898, his term expiring in 1903. Oregon is one of the two states in the Union that have been honored by the appointment of one of their Jewish citizens as minister of the United States to a foreign country, and, at the same time, one of the few states in the Union that have been represented in the United States Senate by a Jew. Among those who have held public office or have in other ways helped to build up the commonwealth of Oregon are: D. Solis-Cohen, Phillip Wasserman, member of the state legislature and mayor of Portland, Bernard Goldsmith, mayor of Portland, Louis Fleischner, state treasurer, Edward Hirsch, state senator, state treasurer, and postmaster of Salem, Benjamin Selling, state senator, S. Sichel, state senator, S. H. Friendly, mayor of Eugene and regent of the state university, R. Alexander, mayor of Pendleton, I. Bergman, mayor of Astoria, Henry Blackman, state senator and United States internal revenue collector, Hyman Abraham, collector of the port of Portland, McKinley Mitchell, member of the state legislature, and Jacob Mayer, grand master of masons of the state.

For a number of years Congregation Beth Israel in Portland remained the only congregation in the state. Its first synagogue was erected Aug., 1861, at Fifth and Oak streets. Its present house of worship was erected in 1889, during the ministration of J. Bloch and the presidency of Simon Blumauer, who has been president of the congregation during more than half of the forty-seven years of its existence. It was reconstructed and freed from debt in 1903. The ministers of the congregation have been S. M. Laski, H. Bien, H. Bories, Julius Eckman, Isaac Schwab, M. May, A. Rosenspitz, J. Bloch, David Levine, and the present incumbent, Dr. Stephen S. Wise (since 1900). Congregation Ahawei Sholom was founded in 1866 by some of the members of Beth Israel, among the founders and earliest members being N. Goodman, H. Harris, H. Mitchell, E. Elkeles, G. Wood, H. Wolf, I. Franklin, L. Cohen, and M. Simon. The following have served as ministers: Julius Eckman, A. Raeger, M. Mellis, I. Kayser, Edelman, A. Danziger, R. Farber, and the present (1904) incumbent, R. Abrahamson, who has been rabbi of the congregation for more than twenty years. In Sept., 1904, the congregation dedicated its new synagogue, erected at a cost of $25,000. Congregation Neveh Zedeck was founded by Russian immigrants in May, 1889, among its ministers being E. Marcus and J. Blaustein. Congregation Talmud Torah was founded in July, 1895, and was

consolidated with Nevch Zedeck in 1901; ministers: M. Levine, N. Mosesohn, Mechvedovsky, and A. Abbey, the present incumbent.

The Jews of Oregon have always associated themselves with Jewish movements of national and international scope. The Independent Order of B'nai B'rith has been represented in Oregon since April, 1866, when Oregon Lodge was organized. Lodges of later formation were North Pacific (April, 1879), Portland (May, 1891), Sabato Morais (Oct., 1897). North Pacific and Sabato Morais were consolidated in 1904 under the name Theodor Herzl Lodge. For a number of years Portland was the seat of an active branch of the Alliance Israélite Universelle, and long gave support to the Jewish Theological Seminary. In recent years Portland has been foremost among American Jewish communities in contributing to the Galveston Fund, Kishinef Fund ($5,000), and "National Tribute to the Children of Dr. Herzl." The Zionist movement is represented by four Zionist societies: Portland Zionist Society, Portland Lovers of Zion, Junior Zion League, and Portland Junior Zionists. The Council of Jewish Women has an active section in Portland, which has been instrumental in founding the Neighborhood Guild House, erected in 1904 at a cost of $10,000, with manual training, sewing, domestic science, and religious classes, and gymnasium. Among the other religious, educational, and charitable societies of the community may be mentioned the following: Ladies' Hebrew Sewing Society, Judith Montefiore Society, Sisters of Israel, Ladies' Jewish Endeavor Society, Young People's Culture Union of Temple Beth Israel, Beth Israel Altar Guild, Children's Guild of Personal Service, Jewish Boys' Endeavor Society, Jewish Free Loan Society, Concordia Club, and the Young Men's Hebrew Association (now defunct); the last-mentioned society led in a notable celebration of the centenary of the birth of Sir Moses Montefiore.

Institutions.

Outside of the Jewish community of Portland, the settlement of Jews in Oregon has been inconsiderable. Of late years services have been held during the high holy days at **The Dalles, Astoria, Oregon City,** and **Baker City.** The Jewish population of Oregon is about 6,000, a little more than 1 per cent of the total population of the state (1904). The "American Hebrew News" was published in Portland from 1892 to 1901; and the "Jewish Tribune" was first issued in the same city in 1903.

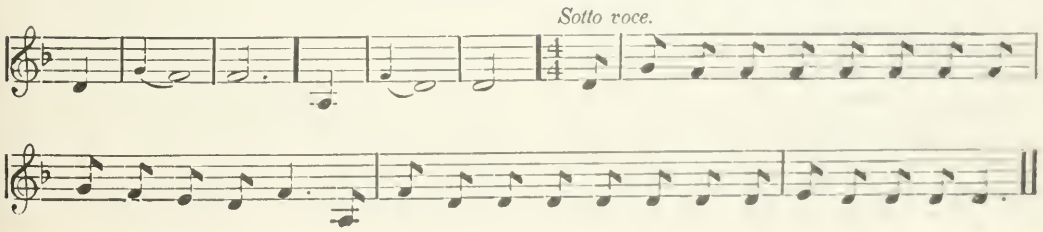
A. S. S. W.—D. S. Co.

OREN: A word formed by the addition of the German infinitive suffix to the Latin "ora" (= "pray"), which was very familiar to every one in the Middle Ages, as it still is in Catholic countries, from its repeated use in the frequent litanies of the Church. "Oren" is used by Jews of German descent not so much to signify "to pray" as "to say one's prayers", that is, to recite a set form of devotions, whether with the congregation or in domestic privacy. Among Jews resident in Slavonic lands, "oren" is replaced by "dawenen"; in England and America, more generally "daven." This word has been supposed (by I. B. Lewisohn originally) to be a varied pronunciation of the Middle English "dawen" in its lengthened form "dawenen," identical with the modern English "dawn," and referring especially to the prayer of early morning. But much more probably it is to be derived from the Arabic "da'wah" — invocation, although this word is not used in Arabic for "prayer," since "du'a" (from the same root, "da'a") denotes prayer. In some manner, however, perhaps through the Turkish, "da'wah" became known to the Jews of eastern Europe in the sense of "prayer," the verbs "da'wenen," "dawenen" being formed from it.

The woman who recites prayers aloud to companions unable to read the square Hebrew or rabbinic characters, or unprovided with books, is, on the other hand, called a SAGERIN, from the German word "sagen" (= "to say"), because while all the men "said" their prayers in Hebrew, the women as a rule "said" them—especially the less frequent piyyutim and other passages reserved for festivals and the like—in "Tchines-Teutsch" or "Siddur-Teutsch" (*i.e.*, "prayer-German"; see JUDÆO-GERMAN).

Both "oren" and "dawenen" are sometimes specifically used to connote the artistic and devotional elements in the musical intonation of the prayers (comp. JEW. ENCYC. i. 76, *s.v.* 'ABODAH, MUSIC OF) according to the traditional Jewish manner (see HAZZANUT); but this is only when one who publicly officiates as cantor is spoken of, and in the same sense an officiant is termed a "ba'al tefillah" (lit. "master of prayer," *i.e.*, "competent leader of the devotions"). When a private worshiper is alluded to, the terms are applied to the monotonous wailing chant in which the prayers were crooned in an undertone by congregants or private worshipers of a past generation in northeastern Europe. The melody of this intonation was a form of the plaintive strain which prevails in the recital of the KINAH and much other medieval He-

OREN (Chant)



brew verse, and which closely reproduces the melancholy that is so noticeable in much of the folk-song of the Slavonic peoples.

F. L. C.

ORENSTEIN, ISRAEL: Russian novelist; born at Yampol, government of Podolia, 1831. At the age of twenty-one he went to Rumania, where he published (1870) his first novel in Hebrew—"Bet Ya'akob o Dim'at 'Ashukim." He subsequently published the following novels in Judæo-German: "Arba'ah Abot Nezikin"; "Das Schlechte Kind"; "Ee ha Da'at"; "Hezyon Yisrael," or "Ḥibbut ha-Keber"; "Die Geheimnisse der Jassyer Gemeinde"; and "Die Genarrte Welt."

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M. R.

ORGAAN VAN NEDERLAND. See PERIODICALS.

ORGAN: According to Jewish authorities, the organ was one of the instruments of music in the Temple. In the Authorized Version rendering of Ps. cl. 4 the terms "stringed instruments" and "organs" used to translate the Hebrew "minnim" and "'ugab" are supposed by commentators to be misplaced, and it is held that "organs" is the proper translation of the first Hebrew word "minnim." Accordingly, Targum Jonathan translates "minnim" as "halilin" (pipes, tubes); and in the second introduction to Mendelssohn's translation of the Psalms, "minnim" is accepted as denoting the organ. In modern Hebrew, however, "'ugab" is the equivalent of either "organ" or "piano." The Temple organ very likely was the "magrefa" mentioned in the Talmud as one of the instruments of the sanctuary. It is described by Samuel as consisting of ten pipes, each pipe having ten holes; a total of 100 notes was thus obtainable. An earlier baraita describes the size of the magrefa as an ell square with a board extension, on which were attached pipes capable of producing 1,000 different tones; but this number is thought to be an exaggeration ('Ar. 10b, 11a; see Rashi *ad loc.*). Apparently the extension was the keyboard, and the pipes acted as air-channels, as in the modern organ.

Instrumental music in divine services ceased with the destruction of the Temple. Music was prohibited generally, in token of mourning for the destruction of Jerusalem, except on festal occasions and especially at the marriage ceremony in order to delight and make happy the bridegroom and bride. It appears that the organ was employed in nuptial ceremonies which took place in the synagogue. The Ṭur and Shulḥan 'Aruk (Oraḥ Ḥayyim, 338, 2) allow non-Jews to play musical instruments at weddings on the Sabbath of the week in which a wedding occurs, in honor of the bridegroom and bride. David b. Abi Zimra (RaDBaZ) in his responsa (i., No. 132) permits one to engage a non-Jew on Friday to play on Sabbath for a religious occasion.

Cessation of Instrumental Music.

The modern organ in Reform synagogues as an accessory of worship was first introduced by Israel JACOBSON at Berlin in the new house of prayer which he opened for the Shabu'ot festival, June 14, 1815. It aroused great indignation and opposition on the part of the rest of the community, a successful appeal being made to Emperor Frederick William III. to close the place, on the plea that the Reform schism was detrimental to the established rights of the Jewish Church, and was especially disturbing to the Jewish congregation of Berlin. The house was closed Dec. 6, 1815. The members of the Reform party succeeded in building and dedicating their first temple on Oct. 18, 1818, at Hamburg, where they set up a fine organ, but employed a non-Jewish organist.

The rabbis immediately issued protests against the Reform movement in general and the use of the organ at the services in particular. Among those who attempted to prohibit the use of the organ were the rabbinate of Hamburg, Mordecai Benet, rabbi of Nikolsburg, Abraham Tiktin, rabbi of Breslau, Moses Sofer, rabbi of Presburg, Akiba Eger, rabbi of Posen, and Rabbi Samuel of Amsterdam. The objectors based their prohibition of the organ in the Synagogue on the following grounds: (1) playing on musical instruments is prohibited on Sabbaths and holy days (Maimonides, "Yad," Shabbat, xxiii. 4; Oraḥ Ḥayyim, 338, 339), and even to engage a non-Jew to play for Jews on Sabbath is considered a "shebut" or disturbance of the Sabbath rest; (2) music, except at marriage ceremonies, is generally prohibited, in token of mourning for the destruction of Jerusalem; (3) Jewish divine services must not be made to imitate the customs of the Christian Church.

Reasons Given for Prohibition.

Eliezer Liebermann justified the playing of the organ by a non-Jewish organist in divine services on the ground that the act was a religious one and could not, therefore, be shebut, and that this disposed of the objection based on the mourning for Jerusalem. As to aping Christian practise, Liebermann claimed that organ-playing had been the Jewish custom in the Temple prior to the Christian adoption of the organ. This latter view, however, is confined in Europe to the extreme wing of Reform. Moderate Reform objects to the introduction of the organ. Güdemann, for instance, characterized the use of that instrument in Jewish services as a "mésalliance." In the large cities of Russia, Rumania, Galicia, and the whole of the Orient the rich congregations employ a male choir, but the mixed choir and the organ are excluded. The organ is used in the Reform temples in western Europe and generally in America.

Among the Reform congregations in the United States the organ was first introduced in 1840 in Temple Beth Elohim at Charleston, S. C., under Rabbi Gustav Posnanski, by a vote of 46 against 40 of the older members, who objected to the innovation and who in 1844 carried the matter into the courts. The decision was against the minority, who appealed the case; and the higher court affirmed the decision in 1846. In the opinion, written by Judge Butler, the court held that, being unable to decide the merits of this religious controversy, it must rely upon the judgment of the majority of the congregation (text of decision in Elzas collection, "The Jews of South Carolina," article viii., "The Organ

In America.

in the Synagogue"). The minority finally withdrew and organized a separate congregation. The foremost Reform congregation of America, Emanu-El of New York, introduced the organ in its temple at 56 Chrystie street in that city in 1847. Opposition to it was started by Isaac Leeser in the "Occident," and in public sermons by the rabbis, particularly those of the Eastern States. Joshua Falk in his "Abne Yehoshua'" (1860), the first rabbinical work in Hebrew published in America, bitterly attacked the employment of the organ in divine services, and quoted "Wo to them that are at ease in Zion . . . that chant to the sound of the viol and invent to themselves instruments of music, like David" (Amos vi. 1, 5). See CHOIR.

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A. J. D. E.

ORḤOT ẒADDIḲIM: Book on ethics written in Germany in the fifteenth century, entitled "Sefer ha-Middot" by the author, but called "Orḥot Ẓaddiḳim" by a later copyist. Under this title a Judæo-German translation, from which the last chapter and some other passages were omitted, was printed at Isny in 1542, although the Hebrew original did not appear until some years later (Prague, 1581). Subsequently, however, the book was frequently printed in both languages. The author of the work is unknown, although Güdemann ("Gesch." iii. 223) advances the very plausible hypothesis that he was Lipmann Mühlhausen. The "Orḥot Ẓaddiḳim," which was designed to be a very popular code of ethics, contains the following maxims among others:

"It is evil pride to despise others, and to regard one's own opinion as the best, since such an attitude bars progress, while egotism increases bitterness toward others and decreases thine own capability of improvement" (ch. i.).

"Be just and modest in association with others, and practise humility even toward the members of the household, toward the poor, and toward dependents. The more property thou hast, the greater should be thy humility, and thy honor and beneficence toward mankind" (ch. ii.).

"Be kind to thy non-Jewish slaves; make not their burdens heavy, nor treat them scornfully with contemptuous words or blows" (ch. viii.).

"Forget not the good qualities thou lackest, and note thy faults; but forget the good that thou hast done, and the injuries thou hast received" (ch. xx.).

"Abash not him who hath a bodily blemish, or in whose family there is some stain. If one hath done evil and repented, name not his deed in his presence, even in jest, nor refer to a quarrel which has been ended, lest the dead embers be rekindled" (ch. xxi.).

In ch. xxvii. the author bitterly attacks the pilpul, reproves his countrymen who engage in this quibbling study of the Talmud, and reproaches those who neglect the study of the Bible and of all sciences.

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S. J. Z. L.

ORIA (אוריא, אוריא): City of southern Italy, possessing one of the oldest Jewish communities in Europe. AHIMAAZ BEN PALTIEL in his Chronicle represents his ancestor Amittai I. as living in Oria as early as 850; Hananeel, Amittai's son, held a disputation with the Archbishop of Oria in 880, and Ahimaaz traces his family in the city down to about the year 1060. Oria was a home of Jewish scholarship: the study of philosophy and the Talmud was pursued there; the Jews studied Greek and Latin also, and were not averse to the profane sciences (medicine and natural science). Oria was the native city of the first Hebrew writer that European Judaism produced — Shabbethai Donnolo (b. 913). Ten scholars of the community, which could not have been a very large one, fell in the massacre that took place when the Arabs under Ja'far ibn 'Ubaid conquered Oria (July 4, 925). The Jews shared the fate of the Christian inhabitants, with whom they were probably on friendly terms; at least, Donnolo had friendly relations with the archbishop Nilus.

The latest relic of the Jewish community is an epitaph, in Hebrew and Latin, of the year 1035; but Jews probably lived in Oria until toward the end of the fifteenth century.

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G. I. E.

ORIENT, DER: German weekly, founded by Julius Fürst, and published in Leipsic from Jan. 4, 1840, to June, 1851. Among its collaborators were Jost, Carmoly, Chajes, Letteris, Chwolson, Slonimsky, Frankel, Graetz, Jellinek, and Luzzatto. The periodical was divided into two parts, the first being devoted to the communal life of the Jews, and the second, a supplement entitled "Literaturblatt des Orients," to their history and literature. The first part was discontinued Jan. 4, 1851, on account of the passage of a new press law in Saxony. The editor promised, however, to continue publishing the literary supplement, which was suspended five months later, and to enlarge it, but he failed to do so. The general object of "Der Orient" was to promote the knowledge of the history of the Jews and to improve their condition by means of sweeping reforms.

H. R. S. O.

ORIGEN (ORIGENES, perhaps = "Horus-born"; surnamed **Adamantius):** Christian theologian; born in Alexandria about 185; died in Tyre about 254. Trained in the study of the Bible by his father, and in philosophy by the Neoplatonist Ammonius Saccas, he early devoted himself to the philosophical study of religion, and became an influential Church teacher and the founder of a school. His broad treatment of Christian doctrine exposed him to the charge of heresy; and his writings gave rise to prolonged controversies. Of his numerous works a few only have survived. Of these the most important are: the commentaries on the Gospels of Matthew and John; the great theological treatise "De Principiis" (Περὶ Ἀρχῶν); and the "Contra Celsum," a reply to the attack of the philosopher Celsus on Christianity (see CELSUS).

Origen's allegorical and spiritualizing interpretation of Scripture and conception of the Logos are similar to those of Philo; but his precise relation to the latter can hardly be definitely determined. It is uncertain whether he drew directly from Philo's writings or derived his hermeneutical method and his Logos doctrine through his teacher from the Alexandrian grammarians and philosophers. It is probable, however, that he, like his older contemporary Clement, was influenced by the Philonic doctrine. His works abound in explanations of Old Testament and New Testament passages. Though he had public disputations with Jews, his personal relations with them appear to have been friendly. In a number of places he speaks of consulting learned Jews on the meaning of Old Testament words and passages (see, for example "De Principiis," i. 3, § 4). In the "Contra Celsum" he throughout defends the Jewish faith against the philosophers's attacks.

His Exegesis.

Origen was, so far as is known, the first Christian scholar to undertake the study of Hebrew. It is not likely that he had a thorough knowledge of the language; though he in many places cites and explains Hebrew words, his Old Testament quotations are from the Septuagint, which he seems to have regarded as not less authoritative than the Hebrew text. There is no indication that he was acquainted with the Midrash. His chief contribution to Biblical science was his attempt to establish the true text of the Septuagint, his object being to define the exegetical relations between Jews and Christians. To this great work—the foundation of the science of Biblical text-criticism—he devoted twenty-eight years, collecting materials from all parts of the Christian world. He arranged his texts in six columns: Hebrew in Hebrew characters; Hebrew in Greek characters; Aquila; Symmachus; Septuagint; and Theodotion. Passages in the Septuagint not in the Hebrew he marked with an obelus (a horizontal line). Hebrew passages not in the Septuagint with an asterisk, the defective Septuagint passages being filled out, mostly from Theodotion. The resulting work, the "Hexapla," was deposited in the library at Cæsarea (in Palestine), was never transcribed, and perished, probably in the seventh century. Omitting the first two columns, Origen edited also the four Greek versions in parallel columns (the "Tetrapla"), but this edition seems likewise to have perished. He added in some places two other Greek versions (the "Quinta" and the "Sexta"); and Jerome (on Hab. ii. 11) mentions a seventh, of which, however, nothing more is known. Excerpts from the "Hexapla" are preserved in the writings of various Christian authors, particularly in those of Jerome. These have been collected by Montfaucon ("Hexaplorum Origenis Quæ Supersunt," Paris, 1713) and Field ("Origenis Hexaplorum Quæ Supersunt," Oxford, 1875). Field's edition contains all the material accessible at his time for the elucidation of the "Hexapla"; and nothing of importance has since been brought to light.

His "Hexapla."

The Septuagint column of the "Hexapla" (with the critical marks and marginal notes) was transcribed by Eusebius and Pamphilus, and was widely circulated (Jerome, Preface to Chronicles). From it was made a Syriac version (the "Hexaplar Syriac"), which has preserved the critical marks, and is therefore useful for the establishment of Origen's Greek text. The outcome of Origen's gigantic labors has been very different from what he intended. The carelessness of copyists, who often neglected the diacritical marks, has introduced foreign elements into his Septuagint text, the true form of which it is in many cases impossible or difficult to determine. Nevertheless the *disjecta membra* of his great work contain much of value furnishing no little material for fixing the Hebrew and Alexandrian Greek Old Testament texts of his time. A new critical edition of his work is being brought out by a commission of the Berlin University (Berlin, 1899 *et seq.*).

In all probability Origen was on terms of personal acquaintanceship with R. Hoshaiah, the head of the school of Cæsarea (see Bacher, "Ag. Pal. Amor." i. 92), and he was also, as he himself says, acquainted with a patriarch Ἰούλλος, a misreading of the name of Judah II. (see Jew. Encyc. vii. 338).

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T.

ORIGINAL SIN. See Sin.

ORION (כסיל): One of the constellations. The Septuagint translates "Kesil" in Isa. xiii. 10 and Job xxxviii. 31 by "Orion"; the Targum renders it in these two passages and in Job ix. 9 by "Nefila" (lit. "giant"), while the Peshiṭta in Amos v. 8, Job ix. 9 and xxxviii. 31 uses "Gabbara" (lit. "hero"), both of which names likewise denote "Orion." There are therefore four references to this planet in the Bible. The Talmud likewise regards "Kesil" as denoting Orion (Ber. 58b), as does Jerome, who translates Amos v. 8 and Job ix. 9 according to Jewish tradition. This tradition was not uniform, however, for Saadia Gaon (10th cent.) and Abu al-Walid (11th cent.; "Kitab al-Uṣul" and Hebr. transl., *s.v.*) interpret the word as "Canopus" (Arabic, "Suhail"), while more recent exegetes (see Gesenius, "Th." *s.v.*, and Ideler, "Sternnamen," p. 264, cited in Schiaparelli, "L'Astronomia nell' Antico Testamento," p. 77) have identified it with another constellation. At present, however, the opinion represented by the oldest tradition is generally accepted (G. Hoffmann, in "Zeitschrift für die Alttestamentliche Wissenschaft," ii. 107; Schiaparelli, *l.c.*). In Amos v. 8 and Job ix. 9 Orion is mentioned together with the Pleiades and with two other constellations whose identification is still doubtful, and which are merely said to have been created by God; in Isaiah (xiii. 10) occur the words, "the stars of heaven and the Orions [A. V. "constellations"] thereof shall not give their light"; and in Job xxxviii. 31 mythological conceptions seem to be contained in the verse, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion?"

The Aramaic and Syriac names of Orion have

been connected with the ancient Oriental tradition that NIMROD, who is called in the Bible a hero and mighty hunter, was fettered by God for his obstinacy in building the tower of Babel, and was set in the sky (Winer, "B. R." ii. 157). It is possible that the ancient Hebrews saw in this constellation the figure of a man who was naturally regarded as extraordinarily tall and strong, exactly as the Greeks named it "Orion," the Egyptians "Sahu," and the ancient Hindus "Triçanka" (Schiaparelli, *l.c.*). The Targum to Job xxxviii. 31 speaks of the "bands which lead Orion." The Babylonian scribe and physician Samuel (d. 257), who was celebrated also as an astronomer, said: "If a comet should pass over Orion the world would perish" (Bab. Ber. 58b; Yer. Ber. 13c), and in the same passage of the Babylonian Talmud further declares that "if it were not for the heat of Orion, the world could not exist on account of the cold of the Pleiades; and if it were not for the cold of the Pleiades, the world could not exist on account of the heat of Orion." See JEW. ENCYC. ii. 246a, 250b, *s.v.* ASTRONOMY.

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E. C. L. B.

'ORLAH ("Foreskin" [of the trees]): Name of a treatise in the Mishnah, Tosefta, and Yerushalmi, devoted to a consideration of the law, found in Lev. xix. 23–25, which ordains that the fruit of a newly planted tree shall be regarded as "'orlah" (A. V. "uncircumcised") for the first three years, and that therefore it may not be eaten. This treatise is the tenth in the mishnaic order Zera'im, and is divided into three chapters, containing thirty-five paragraphs in all.

Ch. i.: The conditions which exempt trees from or subject them to the law of 'orlah (§§ 1–5); mixing of young shoots of 'orlah or "kil'ayim" with other young shoots (§ 6); parts of the tree which are not considered fruit, such as leaves, blossoms, and sap, and which are therefore not forbidden, either as 'orlah in the case of a young tree, or to the Nazarite in the case of the vine; it is noted in passing, however, that in the case of a tree dedicated to idolatry (the ASHERAH) the use of these parts in any way is likewise forbidden (§ 7); the parts which are considered fruit in reference to 'orlah, but not in reference to "reba'i" (the fourth year); so that, although these parts may not be eaten during the first three years, it is not obligatory to take them to Jerusalem in the fourth year (§ 8; comp. Lev. xix. 24); concerning the planting of 'orlah shoots (§ 9).

Ch. ii.: On the mixing of oblations ("terumah"), the priests' share of the dough ("ḥallah"), firstlings ("bikkurim"), 'orlah, and kil'ayim with things which may ordinarily be eaten; the quantity of ordinary things which renders a mixture lawful in spite of the intermingling of unlawful things (§ 1); unlawful things which nullify one another when two or more of them are mixed with lawful things, and those which are added together, so that a larger quantity of lawful things must be in the mixture if it is to be eaten (§§ 2–3); cases in which ordinary dough is leavened with leaven made of oblations, 'orlah, or kil'ayim, or food is seasoned with spices made of the same ingredients (§§ 4–15); other mixtures which are unlawful (§§ 16–17).

Ch. iii.: On garments dyed with dye made from 'orlah fruit (§§ 1–2); on garments partly woven from the wool of a firstling or the hair of a Nazarite (§ 3); on bread baked in an oven heated by the peelings of 'orlah, and on food cooked on a hearth heated in the same way (§§ 4–5); 'orlah and kil'ayim which cause lawful things mixed with them to become unlawful, although the latter constitute the larger portion of the mixture (§§ 6–8); difference between Palestine, Syria, and other countries with reference to the laws regarding 'orlah and kil'ayim (§ 9).

In the Tosefta the treatise 'Orlah stands fourth in the order Zera'im, and consists of a single chapter. In the Palestinian Gemara to this treatise the several mishnayot are explained, and new regulations regarding 'orlah are added. Especially noteworthy is the passage i. 2, which states that R. Ishmael, by explaining the difference in wording between Num. xv. 18, and Lev. xix. 23, and deducing a law therefrom (Sifre, Num. 110 [ed. Friedmann, p. 31a]), violated the principle which he had enunciated elsewhere to the effect that different expressions if they have the same meaning may not be explained in such a manner as to permit of the deduction of different laws.

W. B. J. Z. L.

ORLEANS (אורליינש or אורלינש): Chief city of the department of Loiret, France. Its Jewish community dates from the sixth century. The various councils which met at that time in the city enacted special laws against the Jews. In 533 the second Council of Orleans forbade marriages between Jews and Christians, under pain of excommunication of the latter; and the third, in 538, forbade Christians to permit Jews to act as judges, and prohibited the Jews from appearing in public between Maundy Thursday and Easter Monday, also interdicting the clergy from eating with them. The fourth council decided, in 541, that any Jew who should make a convert, or should induce one of his former coreligionists to return to Judaism, or who should appropriate a Christian slave, or should induce a Christian to embrace Judaism, should be punished by the loss of all his slaves; if, on the other hand, a Christian became a Jew, and gained his liberty on condition of adhering to the Jewish faith, that such terms should be invalid; for it would not be just for a Christian convert to Judaism to enjoy freedom.

When Gontran, King of Burgundy, made his entry into Orleans in 585, Jews mingled in the throng hailing his arrival with joyful acclamations. They delivered a Hebrew address to him, but the king received them with derision, saying: "Woe to this wicked and treacherous Jewish nation, full of knavery and deceit! They overwhelm me with noisy flatteries to-day; all peoples, they say, should adore me as their lord; yet all this is but to induce me to rebuild at the public expense their synagogue, long since destroyed. This I will never do, for God forbids it."

At the beginning of the eleventh century the report spread through Europe that the caliph Hakim Bi-Amr Allah had destroyed the Church of the Holy

Sepulcher at Jerusalem at the instigation of the Jews of Orleans who had warned him, by letters written in Hebrew, of the departure of an expedition for the deliverance of the Holy Land. Although the accusation was utterly baseless, the Jews of Orleans, to escape a general massacre, were obliged to leave the city for a time. They returned, however, to resume their studies. Their academy was one of the most noted in France in the twelfth century, and their savants, known as the "Archives" of Orleans, took part in the synod held at Troyes about 1150, under the leadership of R. Tam and of R. SHIMAM. Philip Augustus expelled them in 1182, and turned their synagogue into a church, which he gave to the Hospital of St. John of Jerusalem in the year 1200.

Accused of Treason.

Like their co-religionists in other cities of France, the Jews of Orleans were obliged to wear the wheel badge, for which they were forced to pay an annual tax. In 1285 the badges in the bailiwick of Orleans brought fifty livres to the treasury, but in 1295 only thirty sous. The special tax imposed on the Jews amounted in 1298 to 500 livres, but in 1299 to 40 livres only, while by 1301 it had risen to 265 livres. The sale of their estates, exclusive of personal property, plate, and jewels, amounted in 1306 to the sum of 23,700 livres, 46 sous, 5 deniers. Their great school building, confiscated by Philip the Fair, was sold at auction at the same time and brought 340 livres, while the smaller school, situated in the city, brought 140 livres.

The principal scholars of Orleans were as follows: In the eleventh century: Isaac ben Menahem (Tos. to Men. 5a and to Giṭ. 21a); Meïr ben Isaac, liturgical poet (Zunz, "Literaturgesch." p. 251). In the twelfth century: Eleazar ben Meïr ben Isaac, Solomon ben Isaac, JOSEPH BEN ISAAC BEKOR SHOR (Tos. to Ḥul. 112b; Yeb. 25b, 36b; Mak. 6a; Shab. 13a; Zunz, *l.c.* pp. 282–285; *idem*, "Z. G." p. 75), Jacob of Orleans or R. Tam (died in London 1189; Tos. to Yoma 34a; Pes. 5b, 15a; Yeb. 4a; Ket. 47a; Giṭ. 8c; Zunz, "Z. G." p. 75), Abraham ben Joseph (Tos. to Bek. 45b and to Mak. 6b).

At the present time (1904) there are only a few Jewish families in Orleans.

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S. K.

ORMUZD. See AVESTA; ZOROASTRIANISM.

ORNAMENT: The mention made in the Old Testament of numerous articles of adornment leads to the conclusion that in antiquity self-adornment occupied among both men and women the same place as it does to-day in the Orient. It is probable, however, that only the rich men decorated themselves, whereas even the poorest woman managed to find some adornment; and the rich woman, then, as now in the Orient, was distinguished from the poor one by the number of her ornaments (comp. Isa. iii. 16 *et seq.*). The following are the general designations for ornaments: (1) "keli," in Isa. lxi. 10, for those of the bride; (2) "'adi," in Ex. xxxiii. 4, for those of a man, and in Jer. ii. 32 for those of a woman; (3) "migdanot," in Gen. xxiv. 53 and II Chron. xxi. 3. As special articles of adornment are mentioned the following: "nezem," both ear- and nose-ring (Prov. xxv. 12; Isa. iii. 21); earrings, on account of their round form, were probably called also "'agil" (Num. xxxi. 50), or "neṭifot" (Isa. iii. 19) because they were shaped like a drop.

The necklace, variously called "ḥali" (Prov. xxv. 12), "ḥelyah" (Hos. ii. 15), "'anaḳ" (Cant. iv. 9), was worn both by women (Ezek. xvi. 11) and by men (Prov. i. 9, iii. 3). It probably did not consist of a mere single gold or silver circlet, but of several chains united (comp. Cant. iv. 9). Smelling-bottles ("batte nefesh"; Isa. iii. 20), and especially ornaments in the form of little moons ("saharonim"; Isa. iii. 18) and suns ("shebisim"), were attached to such chains. "Kumaz" was probably another designation for necklace (Ex. xxxv. 22; Num. xxxi. 50). To judge from the Arabic "kuma'at," it consisted of little gold balls strung together. The seal-ring ("ḥotam") was worn on a string ("petil") round the neck by men, just as by the dwellers in the cities of Arabia to-day (comp. Robinson, "Palästina," i. 98). Afterward the ring was worn on the right hand, according to Jer. xxii. 24 (comp. Gen. xli. 42), and on the arm, according to Cant. viii. 6. Probably there was set in the ring a precious stone, perhaps an onyx ("shoham"), on which a picture or monogram was inscribed (comp. Ex. xxviii. 11). This ring, together with the staff ("maṭṭeh"), doubtless richly decorated, was the chief adornment of the Israelites as of the Babylonians (comp. Herodotus, i. 195; Strabo, 16, 1, 20). Bracelets ("ẓamid") are mentioned more frequently (Gen. xxiv. 22, xxx. 47; Ezek. xvi. 11). It is doubtful in what respect "eẓ'adah" (Num. xxxi. 50; II Sam. i. 10) differs from "ẓamid"; perhaps the latter was worn on the wrist, and the former on the upper arm. The "sherot" (literally "chains") mentioned in Isa. iii. 19 were probably likewise ornaments for the arm (comp. the Arabic "siwar"). Finger-rings ("ṭabba'ot") were worn by women (Isa. iii. 21), but the word designates also the seal-ring (comp. Ex. xxxv. 22; Num. xxxi. 50).

All sorts of ornaments were fastened to women's girdles; *e.g.*, smelling-bottles ("batte nefesh"), bags ("ḥariṭim"), and mirrors ("gilyonim"). Anklets ("'akasim"), fastened above the ankle, were also worn (Isa. iii. 18). They were frequently joined together with chains in order to keep the pace of the wearer even.

The importance of these ornaments for Israelites of all times may be judged from the fact that they were worn as amulets ("leḥashim"; Isa. iii. 20; comp. Gen. xxxv. 4), just as these are worn to-day among the Arabs, to whom "amulet" and "ornament" are identical expressions. It is probable that ornaments were usually of gold or silver, or, among the poorer population, of bronze, after the fashion of the modern poor Egyptian women, who wear brass rings with glass balls. The fact that precious stones were used as ornaments is evidenced in pas-

sages like II Sam. xii. 30; Ex. xxviii. 8 *et seq.*; Ezek. xxviii. 13 *et seq.* Such stones as could be engraved were especially valued for rings (comp. Ex. xxxi. 5, xxxv. 33).

E. G. H. W. N.

ORNAN. See Araunah.

ORNSTEIN, ABRAHAM PHILIP: English rabbi; born in London 1836; died at Cape Town Dec. 6, 1895. He was at first a teacher in the Jews' Free School, London, and at eighteen became minister to the Portsea congregation. In 1860 he removed to Birmingham as principal of the Birmingham Hebrew National Schools, remaining there till 1866, when he accepted a call as minister to the Hebrew Congregation, Melbourne, which position he held for ten years. In Melbourne he edited "Australian Israel," founded and took an active share in the management of the almshouses, and became life governor of the hospital. Returning to London in 1875, he made a tour to America, and returned in 1876 to Portsea as principal of Aria College.

In 1882 Ornstein went to Cape Town, where till 1895 he filled the post of head of the congregation. He laid the foundation-stone of the Oudtshoorn Synagogue, and established the congregation at Paarl. On his retirement from ministerial duties he devoted his attention to the establishment of a Jewish collegiate school, in which he achieved considerable success.

His nephew, **Abraham Ornstein** (b. Jan., 1863; d. Kimberley 1885), was minister to the Kimberley congregation.

Bibliography: *Jew. Chron.* Jan. 3, 1896.

J. G. L.

ORNSTEIN, JACOB MESHULLAM: Galician rabbinical authority; died at Lemberg 1839. He was the son of the Lemberg rabbi Mordecai Zeeb Ornstein. Jacob Meshullam at the death of his father was too young to succeed him in the Lemberg rabbinate; and accordingly that position, which had remained in the Ornstein family for more than 150 years, was given to another. Ornstein passed his youth in Jaroslaw, in Galicia, in the house of his father-in-law. Thence he was called as rabbi to Zolkiev, a smaller Galician town, but one which had always had prominent rabbis. When in 1806 the rabbinate of Lemberg again became vacant Ornstein was called to it, and he held the position for thirty-three years, until his death.

Ornstein, who was rich and independent, performed the duties of his office with energy and severity. He employed this severity also against the pioneers and the propagators of enlightenment and civilization among the Jews of Galicia, such as Rapoport, Erter, and others, and used his powerful influence to persecute these innovators. Nevertheless a large share of the persecution carried on in his name against the champions of enlightenment must be laid to the charge of his proud and haughty son Mordecai Zeeb Ornstein. The latter was probably the author of the document found one day on the door of the synagogue at Lemberg, placing Rapoport, Erter, Natkees, and Pastor under the ban. The reformers denounced Ornstein before the government; and the latter compelled him to revoke the ban. Ornstein had to endure much scorn and insult at the hands of the Progressivists, especially from Isaac Erter, who ridiculed him in a witty satire in his "Ha-Zofeh."

The most important of Ornstein's works is: "Yeshu'ot Ya'akob," a commentary in many volumes on the Shulhan 'Aruk; namely, on the Orah Hayyim, four parts; on the Yoreh De'ah, three parts; and on the Eben ha-'Ezer, three parts. This commentary is divided into a short and a long commentary. In the former the author explains the Shulhan 'Aruk, and in the latter he brings together from other works what has been said on the subject in hand, discusses it in pilpulistic fashion, and tries to remove difficulties and to solve contradictions. Under the same title, "Yeshu'ot Ya'akob," he wrote a commentary on the Pentateuch, which is printed with the text in many Pentateuch editions. Besides these works decisions of his are found in various collections of responsa, such as "Yad Yosef," "Mayim Hayyim," etc.

Bibliography: Buber, *Anshe Shem*, p. 111; Fuenn, *Keneset Yisrael*, p. 531; Walden, *Shem ha-Gedolim*, s.v.; Grätz, *Gesch.* 2d ed., xi. 445 *et seq.*

S. J. Z. L.

ORNSTEIN, MORDECAI ZEEB: Austrian rabbinic scholar; died at Lemberg Oct. 28, 1837; son of Jacob Meshullam Ornstein, rabbi of that city, by whom he was instructed in Talmudic and rabbinical literature. At an early age he showed remarkable capacity, and several of his responsa are scattered through his father's "Yeshu'ot Ya'akob." The success he thus attained with so little exertion, as well as the early recognition he received, increased his self-esteem to such an extent that he manifested it in his general behavior as well as in the fact that he sought only very important rabbinical positions. One effect of his pride was that for a long time he declined to accept any call as rabbi. Finally Przemysl, the third largest city of Galicia, offered him its rabbinate, and he accepted the invitation; but he died before he could enter upon his new duties.

Bibliography: Buber, *Anshe Shem*, p. 151.

E. C. M. W. R.

ORNSTEIN, ZEBI HIRSCH: Austrian rabbi; born at Lemberg; died there March 21, 1888; son of Mordecai Zeeb Ornstein, and grandson of Jacob Meshullam Ornstein, rabbi of that city. He was educated by his grandfather and father, and while quite young manifested exceptional talent. Responsa of his were published in the "Yeshu'ot Ya'akob" of his grandfather, in the first decades of the nineteenth century, and his reputation soon spread far beyond the limits of his own land. He occupied his first rabbinate at Brest-Litovsk, where he succeeded (1855) Jacob Meïr Padua. Even here, where, in opposition to the Galician critical treatment of the Talmud and of rabbinical literature, the Wilna method of instruction prevailed (in which the study of the Talmud consisted in memorizing it), Ornstein's wonderful powers of memory excited admiration. This respect for a foreigner displeased the government, which seized the occasion of a general expulsion of foreigners to remove him from his position. He was obliged to

leave the city in 1874. Hard times now befell him. He was no longer rich, and was compelled to seek any vacant rabbinate. The regard felt for him in Galicia was still unbounded; in spite of nine years' absence the community of Rzeszow at once extended to him a call as rabbi, which he accepted, officiating there from 1874 to 1875. In the latter year, after a hard night for election, he obtained the rabbinate of Lemberg, which had been held by several of his ancestors; and there he remained till his death.

After Ornstein's death his son-in-law—he had no son of his own—published, with notes, under the title "Milhamot" (Lemberg, 1889), a collection of responsa which formed a small fragment of Ornstein's Talmudic work "Birket Rabbi Ẓebi Hirsch" (PaZaH).

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E. C. M. W. R.

OROBIO DE CASTRO. See CASTRO, BALTHAZAR (ISAAC) OROBIO DE.

ORPAH: A Moabitess; daughter-in-law of Naomi and wife of Mahlon. After the death of her husband, Orpah and her sister-in-law Ruth wished to go to Judea with Naomi. She was persuaded, however, by Naomi to return to her people and to her gods (Ruth i. 4 *et seq.*).

In rabbinical literature Orpah is identified with Harafa, the mother of the four Philistine giants (comp. II Sam. xxi. 22); and these four sons were said to have been given her for the four tears which she shed at parting with her mother-in-law (Soṭah 42b). She was a sister of Ruth; and both were daughters of the Moabite king Eglon (Ruth R. ii. 9). Her name was changed to "Orpah" because she turned her back on her mother-in-law (*ib.*; comp. Soṭah, *l.c.*). She was killed by David's general Abisai, the son of Zeruiah (Sanh. 95a).

E. C. J. Z. L.

ORPHAN: A child bereft of one or both parents, more commonly the latter.—**Biblical Data**: The Authorized Version, in all cases but one, renders "yatom" the Hebrew word for "orphan," by "fatherless," the exception being in Lam. v. 3, where "yetomim" is rendered "orphans," the word being followed by the expression "and fatherless." Orphans are represented throughout the Bible as helpless beings; and therefore the Pentateuch reiterates continually the command to render justice to orphans. In the contrary case their oppressor is to expect the severest punishment (see Ex. xxii. 21–23, and elsewhere). God Himself is termed "the father of the fatherless" (Ps. lxviii. 6 [A. V. 5]). When Job wished to point out the excessive wickedness of his companions he said: "Ye would overwhelm the fatherless" (Job vi. 27). In other instances Job speaks of the wicked who are not afraid to commit injustice even toward orphans (*ib.* xxiv. 9; xxxi. 17, 21).

—**In Talmudic Law**: Owing to the emphasis of the Biblical prohibition against oppressing an orphan (see BIBLICAL DATA, above), the latter is regarded by the Rabbis as especially privileged. There is no fixed limit of age; as long as the boy can not manage his own affairs he is treated as an orphan (Maimonides, "Yad," De'ot, vi.; Isserles, in Shulḥan 'Aruk, Yoreh De'ah, 160, 18; comp. Isserlein, "Terumat ha-Deshen," No. 300). The blessed man "that doeth righteousness at all times" (Ps. cvi. 3) is the man who brings up an orphan boy, or girl, until marriage has given him, or her, another home (Ket. 50a). He who brings up an orphan in his house is regarded as the orphan's father (Sanh. 19b). One must deal with orphans gently and kindly, and must not speak harshly to them, and their guardian must take greater care of their money than of his own. Even while teaching them the Law or a handicraft, which may be done against their will, they must be treated differently from other pupils. In this respect the fatherless and the motherless are alike (Maimonides, *l.c.*). But the privileges enjoyed by the orphan in civil law extend only to the fatherless (Samuel de Modena, Responsa, iv., Nos. 196, 454). Most of the laws relating to orphans having been treated already (see ALIENATION AND ACQUISITION; GUARDIAN AND WARD; INHERITANCE, etc.), it will be sufficient here to give a few of the general laws which show the inviolability of the orphan's property.

With regard to ONA'AH, the orphan's property is considered equivalent to consecrated property (B. M. 56b). Orphans, although they may be rich, are exempt from taxation for charitable purposes, even for the ransom of captive Jews, unless the taxation is with the object of doing honor to them. They must, however, contribute to the fund for the safeguarding of the city in which they live (B. B. 8a; comp. Shulḥan 'Aruk, Yoreh De'ah, 248, 3). Orphans' property may be sold under judgment only when mortgaged upon usurious terms, so that its retention might cause the orphans great loss ('Ar. 22a). They need no PROSBUL for the Sabbatical year (Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 67, 28).

Certain laws relate exclusively to female orphans, such as that conferring the right to protest against her marriage while she is a minor (see MAJORITY, § 2). In one case she is termed "an orphan that has a father" (*i.e.*, a minor daughter, but no longer under her father's control). Such an orphan is under the same rule as a fatherless girl with regard to protesting and vows, that is, the vows of both are valid (Shulḥan 'Aruk, Eben ha-'Ezer, 155, 1). A female orphan has priority over a male orphan in regard to both support and the provisions for marriage (Ket. 67a; Shulḥan 'Aruk, Yoreh De'ah, 251, 7). He who gives an orphan girl in marriage should provide her with a dowry of not less than fifty zuzim. When an orphan girl is given in marriage by her mother or brothers with her consent, she can recover, when she reaches her majority, her part of the inheritance (Ket. vi. 5–6).

When a male orphan wishes to be married with the assistance of charity, the trustees of the fund hire a house for him and furnish it with all that is necessary; then they find him a wife (Ket. 67b). In certain ritual observances the term "orphan" ("yatom") is applied, during the whole year, to one in mourning for his father or his mother (see ḲADDISH).

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M. SEL.

It should be noted that in the civil law of the Talmud the term "yetomim" is almost always applied to heirs when the liability of their ancestor is cast upon them, even when the ancestor is not the father and when the heirs are not under age; as in the case of DEBTS OF DECEDENTS, and wherever the rights of the children and those of the widow come into conflict (see KETUBAH). In THE JEWISH ENCYCLOPEDIA "heirs" has generally been substituted for יתומים.

E. C. L. N. D.

ORSHA: Town in the government of Moghilef. Orsha is mentioned in the Russian chronicles of the eleventh century. In 1579 Isaac Yakubovich, a Jew of Brest, farmed the customs duties of Orsha, Moghilef, and other places. In 1643 Nikolai Kishka, assistant treasurer of the grand duchy of Lithuania, having been empowered by the diet to collect taxes throughout the grand duchy, entrusted their collection to Shaye Nakhimovich of Orsha, among others.

According to the census of 1880 the town had 837 houses (of which 431 were owned by Jews), one synagogue, and ten houses of prayer. Its present (census of 1897) population is 13,161, including about 7,000 Jews. Of the latter 950 are artisans and 273 are day-laborers. The local Talmud Torah affords instruction to 200, the Jewish elementary school (with industrial annex) to 105, and the two girls' private schools to 140 pupils. The city school has 30 Jewish pupils on its rolls. The charitable institutions of Orsha include a bikḳur ḥolim, a gemilat ḥasadim, and a poor-aid society.

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H. R. S. J.

ORSHANSKI, ILYA GRIGORYEVICH: Russian jurist and author; born at Yekaterinoslav 1846; died there Sept. 5, 1875. He was descended from a family which produced a number of distinguished rabbis and communal workers. At the age of four Orshanski entered the "ḥeder," and at ten was well read in Hebrew theological and philosophical literature. While studying the Talmud under the guidance of an uncle he acquired also a fair knowledge of the Russian and other languages, at first by self-instruction and then with the help of a tutor. At the age of fifteen he studied the most difficult treatises of the Cabala under the guidance of the local rabbi. In 1863 Orshanski entered the University of Kharkov and studied law. In the same year he wrote his first treatise, on Alexander the Great in the Talmud, "Talmudicheskiya Skazaniya ob Aleksandrye Makedonskom," which appeared in a series of articles published by the Society for the Promotion of Culture Among the Jews of Russia (St. Petersburg, 1866). Another of his works written about this time was not passed by the Russian censor until 1878, when it appeared in the "Yevreiskaya Biblioteka" (vol. vi.) as "Istoria Vyklyuchki." This work, dealing with the history of a Jew exempted by the "ḳahal" from conscription, shows that scientific method of investigation which Orshanski afterward successfully employed in his larger works.

In 1865 he published in the Hebrew periodical "Ha-Meliz" several popular articles, translated or original, on natural science. In that year, too, he accepted the position of tutor in the family of S. A. Trachtman of Odessa, and secured admission to the university in that city. At this time his bent for literature and juridical science expressed itself in two directions, —in the investigation of the Jewish question in Russia, and in researches in connection with problems of Russian life and law in general. His essays written at that time on the isolation of the Jews, "O Zamknutosti Yevreyev," and on Jewish folk songs, "Prostonarodnyya Pyesni Russkikh Yevreyen," appeared in the Russian supplement of the Hebrew periodical "Ha Karmel" (1866). During his stay in the university Orshanski also contributed to the periodicals "Odesski Vyestnik," "Novorosiski Telegraf," and "Ha Meliz." In 1864 the Odessa section of the Society for the Promotion of Culture Among the Jews of Russia, as an expression of its gratitude for his services to Judaism, elected him a member of that society. He was in such reduced circumstances at this time that he was compelled to accept a clerkship in a district court at a very small salary. In 1868 Orshanski graduated bachelor of law. The university council offered him the privilege of remaining at the university to prepare himself for a professorship, provided he embraced Christianity, but he rejected the proposition. He then tried to practise law in Odessa; but his modesty and shyness were unsuited to such a career, and the courts often slighted the young lawyer. His views were sometimes startling, and the judges attributed them to a deficient knowledge of practical jurisprudence and to an imperfect comprehension of the given case. It is easy to imagine their astonishment when a few years later the eminent St. Petersburg attorney V. N. Gerard, in the course of a lawsuit, cited, in confirmation of his views, the works of Orshanski, whom he described as "the acknowledged authority on questions of civil law." Orshanski soon abandoned the practise of his profession to devote himself entirely to theoretical research. From 1869 to 1871 he contributed to the periodical "Den"; indeed, he was its most active collaborator, publishing a series of essays on the economic, social, and legal conditions which afterward formed the basis of his two principal works on the Jewish question. Of these, one is an investigation of Jewish economic and social life in Russia; the other treats of the legal position of the Jews and the motives which prompted the Russian restrictive legislation with regard to them.

Early Attempts.

Contributions to "Den."

In 1871 the "Den" was suppressed by the government, and in October of that year Orshanski went to St. Petersburg to write editorials for the "Novoe Vremya." His stay in the Russian capital, though short, was very prolific in scientific and literary activity. But the rigorous climate of St. Petersburg affected his health, and he went abroad, remaining three and a half years in Heidelberg, northern Italy, and the Tyrol. During this time he wrote a long series of treatises on Russian jurisprudence, concerning problems of traditional, hereditary, and family law. For profundity of thought and clearness of exposition many of them rank among the best productions of Russian juridical literature. Such are the

essays: "Narodny Sud i Narodnoe Pravo"; "Rost i Lichnost"; "O Znachenii Prostyekh Svobody Voli v Pravye"; "Ideya Kazennavo Interesa v Russkom Pravye"; "Dyetskiy Sud i Brachnoe Pravo"; "Vnutrenny Zakon i Obshchaya Pravda." These and many others contain valuable observations demonstrating the practical application of older laws to modern forms of life.

In the summer of 1875 his health having considerably improved, Orshanski returned to Russia and settled in Yekaterinoslav with his parents, intending to go to Odessa for the winter, but a second attack of hemoptysis resulted in his death.

The sentiments entertained by the Russian Jews for Orshanski are best demonstrated by the memorial modeled by M. Antokolski, and erected in 1880 on his grave in the Yekaterinoslav Jewish cemetery. This memorial represents an altar composed of a disorderly heap of books of various sizes; a large half-open book on the top bears the following inscription in Hebrew, in red letters: "If I forget thee, O Jerusalem, let my right hand forget her cunning" (Ps. cxxxvii. 5). A wreath of laurels encircles a pen and merges into the shield of David.

Orshanski represents the singular combination of a Jewish publicist fearlessly standing up for his oppressed and ill-treated brethren and a learned civilian investigating theoretical and practical problems of general law. His desire to treat the Jewish question independently of national sympathies, and from a historical standpoint, is acknowledged even by his adversaries. As a theorist he acquired a high reputation in the literature of Russian civil law. The chief service, however, that Orshanski rendered to jurisprudence and to the scientific investigation of Jewish conditions in Russia consisted in his application to Russian legislative enactments of principles deduced from the laws of western countries. He endeavored also to show that Russia must pass through the same phases of judicial development as western Europe. He made it his chief task to disentangle the contradictions and correct the misconceptions of Russian lawyers, resulting from a lack of understanding of the relationship between the Russian code and the laws of other countries. Orshanski skilfully compares various legal institutions and the elements of law and applies the resultant data to the analysis of decisions rendered by the courts, thus giving a practical sense to abstract scientific theses.

Other works published by Orshanski were: "Russkoe Zakonodatelstvo o Yevreyakh," St. Petersburg, 1877; "Izslyedovaniya po Russkomu Pravu Semeinomu i Naslyedstvennomu," ib. 1877; "Izslyedovaniya po Russkomu Pravu Obychnomu i Brachnomu," ib. 1879; and "Izslyedovaniya po Russkomu Pravu," ib. 1892.

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H. R.

ORSHANSKI, ISAAC: Russian physician; born in Yekaterinoslav about 1851. His early education was confined to the study of the Old Testament and of the Talmud and its commentaries. His parents were poor, and as a boy he was required to help his father at butter-making. The influence of his elder brother Ilya, then a university student, led him to books and to miscellaneous reading. At the age of fifteen, and again at sixteen, he unsuccessfully essayed to enter the classical gymnasium of his native town. After removing to Odessa he studied mathematics and registered (1869) for the medical course of the university. A growing predilection for psychology led him to devote many hours to the subject. Graduating in 1875, he was appointed county physician in the government of Nijni-Novgorod, where he spent one year. He then resolved to devote himself to research work, went to St. Petersburg, and studied in the clinical laboratories of Dolinski and Orvsyanikov.

During the Turko-Russian war Orshansky was attached to the Army of the Caucasus as a surgeon; at the end of the war he returned to St. Petersburg, and then went back to Yekaterinoslav, where he spent three years in the practise of his profession and in charge of the ward for nervous diseases in the county hospital. During the years 1881 and 1882 he studied in Germany and France. In 1883 he was appointed privat-docent in the University of Kharkof, and while there he collected the material for his work on heredity.

In 1898 he was commissioned by his university to study the organization of the psycho-physiological laboratories of Europe, the results of which investigation have not yet been published. On his return he settled in Odessa, where he is now (1904) senior physician of the City Hospital for Nervous Disorders.

Bibliography: *Entziklopedicheski Slovar*, xxii. 230, St. Petersburg, 1897.

H. R. J. G. L.

OSER, BARUCH: German ab bet din; born about 1743 at Prague; died 1822 at Hamburg. From 1783 to 1814 he was dayyan in the latter city, and in Jan., 1814, he became president of its rabbinate, at the time when the town was occupied and was being ransacked by the French. After the foundation of the Tempel (1818), Oser protested in the name of the Hamburg rabbinate against the reforms in the service; and he threatened to excommunicate all who should further them. In order to confirm his action he asked the most celebrated Orthodox rabbis for their opinions, and published their answers under the title "Eleh Dibre ha-Berit" (Altona, 1819). In 1821 he resigned on account of old age.

Bibliography: E. Duckesz, *Iwwah le-Moshab*, Cracow, 1903; Grätz, *Gesch.* 2d ed., xi. 383 *et seq.*

S. A. Fe.

OSER, LEOPOLD: Austrian physician; born at Nikolsburg, Moravia, July 27, 1839; studied medicine at Vienna University, graduating and establishing himself as a physician in that city in 1862. In 1872 he became privat-docent at the university, department chief at the general dispensary, and physician at the Rothschild Hospital, Vienna; and in 1885 he was appointed assistant professor.

Oser is a collaborator on Eulenburg's "Encyclopädie der Gesammten Heilkunde" and on Noth-

nagel's "Handbuch der Speziellen Pathologie und Therapie." He has written essays for the medical journals; and is the author of: "Experimentelle Studien über Uterusbewegungen" (with Schlesinger), Vienna, 1873; "Ueber Darmsyphilis," *ib.* 1875; "Bericht über den Fleckentyphus," *ib.* 1876; "Ueber Darmsyphilis," *ib.* 1880; "Pathologie und Therapie der Cholera," *ib.* 1887; "Zur Pathologie der Darmstenosen," *ib.* 1890; etc.

S. E. T. H.

OSIMO, MARCO: Italian physician; born at Montagnana in 1818; died at Padua May 1, 1881. He received his degree in medicine at the university of the latter city in 1851. In 1854, becoming interested in the diseases of silkworms, he began the study of them and presented memoirs thereon to the Academy of Literature, Arts, and Sciences of Padua, of which he was a member, and to the Institute of Venice. He published also two works on the same subject: "Cenni sull' Attuale Malattia dei Bachi da Seta" (3d ed. Padua, 1877) and "Ulteriori Ricerchi e Considerazioni sull' Attuale Malattia dei Bachi da Seta" (*ib.* 1876). He wrote, besides, "Narrazione della Strage Compiuta nel 1547 Contro gli Ebrei d'Asolo e Cenni Biografici della Famiglia Koen-Cantarini" (Casale-Monferrato, 1875).

Bibliography: *Il Vessillo Israelitico*, 1881, p. 149.

S. U. C.

OSIRIS, DANIEL: French philanthropist and art patron; born at Bordeaux July 23, 1825. For more than half a century a close friend of men prominent in art, politics, literature, and science, he has devoted his life and fortune to benefactions. He presented his native city with public fountains, and at Arcachon in the Gironde, where his summer residence is, he built a magnificent synagogue. He erected a statue of Joan of Arc (by Frémiet) at Nancy, which in return bestowed on him the freedom of the city; and he established there a serotherapeutic institute also as well as a municipal crèche. Owing to Osiris' efforts a synagogue was built in the Rue Buffault in Paris, which was dedicated Sept. 3, 1877, and in which services are held according to the Sephardic ritual; while he presented a second in 1903 to Bruyères in the Vosges. At Paris, furthermore, he restored many dilapidated tombs of famous men in the cemetery of Père-Lachaise, and presented the city with a statue of Alfred de Musset by Mercié, while Switzerland received from him a statue of William Tell, set up at Lausanne, with the inscription "A la Suisse, en reconnaissance de l'hospitalité donnée à l'armée française 1870." In 1903 he presented to the state the famous château of Malmaison, the residence of the empress Josephine. He has also purchased that part of the field of Waterloo where the last grenadiers of the Old Guard fell, and proposes (1904) to erect there a monument to their memory.

The benefactions of Osiris to art include a prize of 100,000 francs, founded at the Exposition Universelle in 1889, for the most noteworthy contribution to art, science, and industry. This prize was awarded to the Galerie des Machines. He offered a similar prize to the Exposition of 1900, which was divided four years later between Mme. Curie (60,000 francs), for her discovery of radium, and M. Branly (40,000 francs), for his contributions to wireless telegraphy. A third prize of 100,000 francs, to be awarded triennially by the Institut de France for the most important contribution to the progress of humanity, was awarded for the first time in 1903 the recipient being Dr. Roux, of the Pasteur Institute.

Osiris has had reproduced in bronze the colossal statue of "Moses" by Michelangelo, and he is the possessor of the original drawing for the well-known etching "Jews at the Wailing Place" by Alphonse Masson.

Bibliography: *La France Contemporaine*, iii., Paris, 1901.

S. J. Ks.

OSKAR JUSTINUS. See Cohn, Oskar Justinus.

OSNABRÜCK: Capital of the district of the same name in the province of Hanover, Prussia. A Jew named Jacob is mentioned in a document of 1267 as living there; and the text of a Jewish oath of the same period has been preserved. On Nov. 28, 1309, Bishop Engelbert II. directed the lay assessors to protect the Jewish families in Osnabrück, then numbering about thirteen, from wrong or violence. The same bishop issued other decrees regarding the Jews (Nov. 7, 1312), which forbade them to receive more than one pfennig per mark as weekly interest. Bishop Gottfried gave his protection (June 15, 1327) to fifteen Jewish families, mentioned by name, in return for an annual tax of from two shillings to eighteen marks on each family, and the Jews were compelled to act as complainants or defendants only before him or his court. On July 8, 1337, Emperor Ludwig the Bavarian entrusted the protection of the Jews to Count Heinrich of Waldeck, who was to collect from them all tribute and taxes. During the period of the Black Death Jews were martyred in Osnabrück as elsewhere, and their possessions were claimed by Bishop John II. (named Hoet), who redeemed with them all property which was in pledge. A few years later, however, eight Jews, each with a household consisting of a servant, a maid, and a tutor, were allowed to reside in Osnabrück, but each one was bound to pay the city an annual tax of thirty marks. In 1386 the Jews of Osnabrück purchased a cemetery, and the city had at that time a "Judenteich," a "Judenstrasse," and a "Judengraben" (later called, apparently, "Wribergraben"). There were five Jewish families in the town in 1413, each of which paid from seven to eight gold gulden as tax, but their number had dwindled by 1423 to two, named Lefmann and Isaak. On Oct. 20, 1424, Bishop Johann of Diepholz was compelled to promise to rid the city of Jews, since the citizens disliked them, but these two families, both of which were privileged, were permitted to remain.

For several centuries no Jews were allowed in Osnabrück. In his concordat with the city Duke Ernst August II., who was also Bishop of Osnabrück, enacted (May 29, 1716) that no Jew should be allowed to engage in trade or to live in the town contrary to the will of the council. There were but three Jewish families in Osnabrück in 1848, a local statute fixing that number as the maximum. In 1901

the Jews of the city numbered 397; it now (1904) belongs to the district rabbinate of Emden, and includes [illegible] souls. The Jewish community possesses a public school, a benevolent society and women's [illegible], and a hebra kaddisha society.

Bibliography: Aronius, Regesten, p. 273, No. 654; Bär, Osnabrücker Urkundenbuch, iv. 424, No. 642; 443, No. 683, Osnabrück, 1902; Mittheilungen des Historischen Vereins zu Osnabrück, v. 22 [illegible], 25; vi. 84, 137 et seq., 141 et seq.; [illegible] viii. 68 et seq.; xi. 50, 155; Wiener, in Ben Chananja, [illegible] Nos. [illegible]; idem, in Jahrbuch für die Geschichte der Juden, [illegible] i. 176, 214 et seq.; idem, Regesten, p. 41, No. 117; p. 66, No. 85; idem, in Jüdisches Literaturblatt, viii. [illegible], 11 et seq., 15 et seq.; Salfeld, Martyrologium, pp. 90, 247, 286; Jellinek, Martyrer und Memorbuch, [illegible], p. 72; Allg. Zeit. des Jud. 1877, p. [illegible]; [illegible], No. 11, 4; Wurm, Osnabrück, Seine Geschichte, seine Bau- und Kunstdenkmäler, p. 50, Osnabrück, 1901; Statistisches Jahrbuch des Deutsch-Israelitischen Gemeindebundes, 1903, p. 53.

D. A. Lew.

OSNAPPER. See Asnapper.

OSPREY (A. V. **Ospray**): Rendering in the English versions of the Hebrew "'ozniyyah" in the list of unclean birds in Lev. xi. 13 and Deut. xiv. 12. As the osprey proper (*Pandion haliaetus*) is not common in Palestine, "'ozniyyah" may be a generic term including several species, such as the golden, the imperial, and the short-toed eagle. The last-named is the most abundant of the eagle tribe in Palestine, and closely resembles the osprey.

In Ḥul. 62a the 'ozniyyah is described as a bird which does not sojourn in settled places. In Kelim xvii. 14 it is mentioned by the name of "'oz," and it is stated that tools were made of its wings.

Bibliography: Tristram, *Nat. Hist.* p. 182; Lewysohn, *Z. T.* p. 170.

E. G. H. I. M. C.

OSSIFRAGE (פרס): An unclean bird, mentioned in Lev. xi. 13 and Deut. xiv. 12; the *Gypaetus barbatus*, commonly known as the lammergeier (R. V. "gier-eagle"). It derives its name from its habit of breaking bones, its favorite food, by letting them fall from a great height upon the rocks. The "peres" is characterized in Ḥul. 62a as a bird which does not haunt the habitations of man.

Bibliography: Tristram, *Nat. Hist.* p. 170; Lewysohn, *Z. T.* p. 167.

E. G. H. I. M. C.

OSTERBERG, MAX: American electrical engineer; born at Frankfort-on-the-Main June 12, 1869. He accompanied his parents to America (New York) in 1884, where he entered upon a business career. In 1891 he took up the study of electricity, and graduated from Columbia University, as electrical engineer, in 1894. He received the degree of A.M. in 1896.

Osterberg is the author of: "Index to Current Electrical Literature," 1893; "Text-Book on Thermodynamics," 1894; etc.

Bibliography: *American Jewish Year Book*, 1904-5, p. 162.

A. F. T. H.

ÖSTERREICHER, JOSEPH MANES: Hungarian physician, born at Alt-Ofen 1756; died at Vienna Dec. 14, 1831. He studied medicine, but could not practise until after the promulgation of the edict of toleration by Emperor Joseph II. in 1781. He received his medical diploma in 1782. He was thereupon appointed physician at the hospital in his native town, and subsequently head physician of the county of Zala. In 1785 he became physician at the health resort Balaton Füred.

In 1802 Österreicher went to Vienna to practise. His investigations into the adulteration of food attracted the attention of Emperor Francis, who rewarded him with handsome gifts; and on his appointment as chief physician to the imperial household in 1818, he received the great gold medal of citizenship.

Österreicher's works include: "Analysis Aquarum Budensium Item Aquæ Sarisapiensis et Acidulæ Furediensis," Vienna, 1781; "Nachricht von den Bestandtheilen und Kräften des Füreder Sauerbrunnens," *ib.* 1792; "Sal Mirabilis Nativus Hungaricus," *ib.* 1801.

Bibliography: Reich, *Beth El*, 1856; *Wiener Mittheilungen*, 1858, No. 5; Szinnyei, *Magyar Irók*.

S. L. V.

OSTRAU. See Mährisch-Ostrau.

OSTRICH: The Hebrew term for this bird occurring most frequently in the Bible is "bat ha-ya'anah"; the plural form "ye'enim" occurs in Lam. iv. 3, and "renanim" in Job xxxix. 13 (A. V. "peacocks"). The Authorized Version renders also "ḥasidah" (*ib.*) by "ostrich" (see Stork).

The ostrich is an unclean bird (Lev. xi. 16; Deut. xiv. 15). Allusions are made to its living in deserted and lonely places (Isa. xiii. 21, xxxiv. 13, xliii. 20; Jer. l. 39; Job xxx. 29), to its melancholy cry (Micah i. 8), and to its speed in running (Job xxxix. 18). The idea of its being pitiless toward its young (Job xxxix. 16; Lam. iv. 3) has, as Tristram says, some foundation in fact, because "when surprised by man with the young before they are able to run, the parent bird scuds off alone and leaves its offspring to their fate." So also with regard to its stupidity (Job xxxix. 17): "When surprised it will often take the very course that insures its capture." These two characteristics are ascribed to it by the Arabs also. On the other hand, the belief that the ostrich leaves its eggs to be hatched by the sand (*ib.* 14 *et seq.*) may have arisen from its habit of scattering some unincubated eggs around its nest to serve as food for the young when hatched.

In the Mishnah "na'amit," in the Talmud "na'amita," is used besides "bat ha-ya'anah" for the ostrich (Shab. 110b; M. Ḳ. 26a). The voraciousness of the bird is illustrated by its devouring a pair of phylacteries (Yer. M. Ḳ. 83b), and it is also related (Yer. Yoma iv. 4) that an ostrich swallowed gold pieces of the size of an olive and ejected them in a polished condition. It does not even disdain broken glass as food (Shab. 128a). Yalḳ. Shim'oni ii. 17a makes the ostrich consume the flesh of the slain Agag. In Kelim xvii. 14 is mentioned a vessel made of a glazed ostrich-eggshell, having a capacity of twenty-four hen eggs. The egg of the ostrich was used for medicinal purposes (Shab. 110b).

Bibliography: Tristram, *Nat. Hist.* p. 233; Lewysohn, *Z. T.* p. 188.

E. G. H. I. M. C.

OSTROG: Russian city in the government of Volhynia. A Jewish community was probably founded at Ostrog toward the end of the fourteenth century, when Lutsk was already noted for its important Jewish population. The first published

reference to the Jews of Ostrog is dated 1532, and deals with the imposition of customs duties on horned cattle brought from Wallachia by Jewish drovers of Ostrog and other towns. The extent of this trade may be seen from the statement that Isachka, an Ostrog Jew, bought 1,500 oxen in Wallachia. In 1536 a number of Ostrog Jews were accused before King Sigismund I. of having driven several thousand head of cattle from Wallachia to Poland by way of Lithuania without paying the required customs duties: the accused claimed that they had paid the required duties in Poland, and that they had not passed through Lithuania at all. In 1550 the celebrated Jewish scholar Solomon Luria became rabbi of Ostrog. His fame brought many students to Ostrog, and the town thus became the seat of a widely famed rabbinical seminary. He was frequently called upon to act as judge in civil cases, especially in important legal suits. In 1568 the well-known tax farmers Isaac Borodavka and Mendel Isaakovich went to Ostrog to submit a suit to a rabbinical court composed of Solomon Luria and the rabbis of Brest and Pinsk. Luria was followed by other noted rabbis—Eliezer ben Simḥah Kohen of Tulchin (d. 1612), Simson ben Isaac Boch (d. 1636), and Samuel Edels (d. 1631). The house of the last-named was preserved until 1889, when it was destroyed by fire. The fame and learning of these rabbis gave Ostrog great prominence among Jewish communities, so much so that it was styled by a contemporary writer "the great city of scholars and writers, uniting within itself learning and greatness."

Synagogue at Ostrog, Russia.
(From a photograph.)

Toward the middle of the seventeenth century Ostrog had about 1,500 Jewish householders, and the importance of the community may be seen from the fact that Ostrog was one of the four "main Volhynian communities" that sent their delegates to the diet of the Volhynian "ḳahals," which in turn selected delegates to the Council of Four Lands. The prosperity of the Ostrog community was shattered by the Cossack uprising under Chmielnicki. In Aug., 1647, the city was pillaged by the Cossacks, and the Jews who had not made their escape were massacred; in Feb., 1649, the town was again attacked, the Jews, with few exceptions, being killed in one night; men, women, and children were slain on the streets and squares, their houses were utterly destroyed, and the synagogue was transformed into a stable. Three rows of graves are still pointed out in one of the streets of Ostrog as being those of the victims of the massacre. It is the custom among the pious Jews of Ostrog to visit these graves on the Ninth of Ab and throw garlic on them: the origin of the latter custom is not definitely known.

In 1661 the town still bore witness to the destructive violence of the Cossacks. In that year there were only five Jewish houses in Ostrog, and the once flourishing community had vanished as if by magic. In 1666 a certain Aaron Zelig of Ostrog was sent as delegate to the general council at Pshevorsk. In the next decade of the same century the community of Ostrog had as its rabbi Shmelka Sack, who was at the head of the local yeshibah and who rebuilt at his own expense the synagogue destroyed in 1648. His synagogue was ruined by fire in 1889. Sack died in 1680 and was succeeded by the cabalist Naphtali Kohen, who went to Posen in 1689, then to Frankfort-on-the-Main and Prague, and after a checkered career returned to Ostrog in 1715. From Ostrog, Kohen started for Palestine, but died on the way, in Constantinople (1719). Joel Heilprin, previously rabbi of Lutsk, was rabbi of Ostrog between 1690 and 1710, and was called by the Jews there "Joel the Great." He was succeeded by Bezaleel Kohen (son of Naphtali Kohen), who died in 1717.

In the eighteenth century Ostrog was divided by the hereditary princes into two parts; and this led naturally to the division of the Jewish community into two ḳahal organizations, under their separate rabbis. The two ḳahals were not always on friendly terms. Internal dissensions arose and seriously affected the welfare of the community, rendering it less able to defend itself against common enemies. These internal dissensions were reflected in the relations of the community with other Volhynian communities, as exemplified by the formal protest, in 1758, of two rabbis, Löb of Kremenetz and Saul of Vladimir, against the conduct of the Ostrog ḳahal, in which some of the leaders of the latter were accused of abuse of their official positions.

Ostrog was affected but little by the Haidamack raids which kept the Jewish populations of Kiev, Volhynia, and Podolia in a state of fear between 1734 and 1768. A few Jewish merchants from Os

ing were killed while returning from a neighboring fair, and according to tradition an attempt was made by peasants from four by villages to smuggle arms into the town with the purpose of later massacring the Jews and the Poles; the plot was discovered and frustrated by the aid of the Tatars living in the vicinity. The Jews of Ostrog regarded this as a miraculous escape, and for decades celebrated the event by reading appropriate psalms on the day after Passover.

The second half of the eighteenth century was a troubled time for the Polish Jewry. The census returns of that period show that the Ostrog community, like the rest, felt the pressure of contemporary events. The statistical data for 1765–87 collected in compliance with the regulations of the diets show the following:

Date.	Number of Jews in Ostrog.	Jewish Houses in Ostrog.	Total Number of Jews in District of Ostrog.
[illegible]	1,777	415	2,429
[illegible]	963	Not given	1,399
1784	1,123	333	1,556
1787	1,829	282	2,348

With the disappearance of their prosperity the Jews of Ostrog lost also much of their learning. Poverty, helplessness, and ignorance created conditions favorable to the teachings of the Ḥasidim, and in the last two decades of the eighteenth century Ḥasidism rapidly gained adherents throughout Volhynia. The last district rabbi of Ostrog under Polish rule was the famous Meïr Margolies (d. 1790), a faithful follower of BeSHT. The rabbis of Ostrog during the eighties of the eighteenth century were Jacob Joseph (d. 1790), known, after the title of his work, as "Rab Yeba," and Asher Ẓebi Koretzki, author of a Ḥasidic work. Both were pupils of Ber of Meseritz, and untiring preachers of Ḥasidism in Ostrog.

Statistics.

On the second partition of Poland Ostrog passed into the possession of Russia. During the siege of the city by the Russian army (1792) the old synagogue in which the Jews had gathered for protection was hit repeatedly by cannon-balls. One of these may still be seen embedded in the outer wall of arms, and another is suspended by an iron chain from the inner wall of the synagogue. The Jews of Ostrog regarded the escape of their synagogue from complete destruction as a miracle, and commemorated the event for many years on the sixth and seventh days of Tammuz. A house in Ostrog which belonged to a Jew and which was the home of the printing establishment that issued, in 1581, the first New Testament in Slavonic is still standing.

Ostrog has a total population of 14,530, of whom 5,000 are Jews. The community possesses three synagogues, fifteen houses of prayer, several Jewish schools, a Jewish hospital, and a Jewish government school. The Jews of Ostrog are chiefly engaged in retail trading and in handicrafts, especially tailoring and shoemaking.

Bibliography: Dubnow, in *Voskhod*, 1894, p. 3; *Regesty i Nadpisi*; *Russko-Yevreiski Arkhiv*, vols. i., ii.; *Ha-Meliz*, 1860, p. 214.

H. R. J. G. L.

OSTROGORSKI, MOISEI YAKOVLEVICH: Russian political economist and sociologist; born in the year 1854. He is the son of a Jewish teacher at Grodno (see "Ha-Shaḥar," v. 273). After studying law in the University of St. Petersburg, he held for some time a subordinate position in the Ministry of Justice. He published his "Khronologiya Russkoi Istorii," a chronology of Russian history, in 1872 (St. Petersburg), and in the following year his "Khronologiya Vseobschei i Russkoi Istorii," which has been frequently reprinted (14th ed., *ib.* 1897). His "Istoriya Rossii dlya Narodnykh Uchilisheh," a history of Russia for the public schools, enjoyed a like popularity (14th ed., *ib.* 1896). In 1876 he began to publish the yearly "Yuridicheski Kalendar." In 1889 appeared his "De l'Organisation des Partis Politiques aux Etats Unis" (Paris; reprinted from the "Annales de l'Ecole Libre des Science Politique"). His "La Femme, au Point de Vue du Droit Public" (Paris, 1892) was crowned by the Faculté de Droit of Paris and has been translated into both German and English ("The Rights of Woman," London, 1893). "De l'Organisation de Partis Politiques" subsequently formed the basis of a larger work, in three volumes, on the political parties of Great Britain and the United States, of which an English translation appeared under the title "Democracy and the Organization of Political Parties," with a preface by James Bryce (New York, 2 vols., 1902).

Bibliography: Brokhaus-Efron, *Entziklopedicheski Slovar*; *New York Times*, Dec. 27, 1902.

H. R. P. Wi.

OSTROPOLI, SAMSON BEN PESAḤ: Polish rabbi; martyred at Polonnoye, government of Podolia, in the Cossacks' Uprising July 15, 1648. When the Cossacks laid siege to Polonnoye, Samson, with 300 of his followers, arrayed in their shrouds and praying-shawls, went to the synagogue, and stood there praying until the enemy came and butchered them all.

Ostropoli was a noted cabalist. He was the author of a commentary (published by his nephew Pesaḥ at Zolkiev in 1709) on the cabalistic work "Karnayim." According to the author of "Yewen Meẓulah," he wrote also a commentary on the Zohar in conformity with the cabalistic system of Luria; but this work has not been preserved. Other works of his are: "Dine we-Hanhagot ha-Adam" (Ostrog, 1793), a collection of cabalistic liturgical regulations from the works of Ostropoli and other cabalists; "Sefer Liḳḳuṭim" (Grodno, 1794), cabalistic exegetics and elucidations of many passages in the Zohar and other works; and "Nifla'ot Ḥadashot" (*ib.* 1797), elucidations of the Pentateuch and the Five Megillot, and homiletics.

Bibliography: Grätz, *Gesch.* x. 57, 65, Leipsic, 1897; *Yewen Meẓulah*, section *Gezerah Deḳaḳ Polonah*; Azulai, *Shem ha-Gedolim*, i. 181, Wilna, 1852; Gurland, *Le-Korot ha-Gezerot*, ii. 25, vi. 60 *et seq.*; Fürst, *Bibl. Jud.* iii. 357.

H. R. A. S. W.

OSTROWO. See Posen.

OTHNIEL: One of the sons of Kenaz, according to the chronicler (I Chron. iv. 13); hence one of the Kenizzites. After Caleb had been assigned his possession (Josh. xv. 13 *et seq.*), he drove out the giants and otherwise secured it for himself, except the town of Kirjath-sepher, as a prize for whose capture he offered his daughter Achsah. "Othniel the son of Kenez, the brother of Caleb, took it, and he gave him Achsah his daughter to wife" (*ib.* xv. 16, 17). Othniel's heroism, however, achieved the greatest results for his people when he delivered them from foreign oppression. The tribes had no sooner settled in the land than a conqueror from the country of Mesopotamia, Cushan-rishathaim, probably an Aramean, swept down over Syrian territory and subjected Israel. For eight years they were compelled to pay the price of submission and oppression. When they cried for mercy YHWH raised up a savior, "even Othniel the son of Kenaz, Caleb's younger brother" (Judges iii. 9). By the spirit of YHWH that came upon him he routed the king from Mesopotamia and saved Israel from its oppressor. "And the land had rest forty years." The question of marriage involved in this narrative is not troublesome. The marrying of near kin was allowable in that day, as is seen in the cases of Abraham (Gen. xx. 2, 5, 12), of Isaac and Rebekah, of Jacob and Rachel and Leah, and often in later times. Othniel's real relation to Caleb is plain if the narrative is allowed to tell its own story.

E. G. H. I. M. P.

OTIYYOT DE-RABBI AḲIBA. See AKIBA BEN JOSEPH, ALPHABET OF.

OTRANTO (אוטרנטו): City of southern Italy. It was one of the oldest seats of Jewish learning in Europe, so that at an early date the proverb "From Bari shall the Law go forth, and the word of the Lord from Otranto" came into circulation. In the Middle Ages the community was a comparatively large one. Benjamin of Tudela, who speaks of the town as being "on the coast of the Grecian Sea," found there about 500 Jews, leaders among whom were Rabbis Menahem, Caleb, Me'ïr, and Mali. The community survived until about 1540 the various vicissitudes experienced by all Jews in the kingdom of Naples. As late as 1538 mention is made of regular sermons preached in Otranto; and at about the same time a divorce document was drawn up there.

The following scholars are known to have lived at Otranto: Moses b. Shem-Ṭob ibn Ḥabib of Lisbon (15th cent.) and the liturgical poet Menahem b. Mordecai Corisi (קוריצי). The Jews of Otranto spoke Greek and often had Greek names.

BIBLIOGRAPHY: Benjamin of Tudela, *Itinerary*, ed. Asher, i. 15, ii. 33; Zunz, *G. V.* 2d ed., p. 446, note g; idem, *Literaturgesch.* p. 514; Ersch and Gruber, *Encyc.* section ii., part 27, p. 146; Luzzatto, *Luaḥ ha-Paytanim*, p. 50.

G. I. E.

OTTENHEIMER, HENRIETTE: German poetess; born at Stuttgart Sept. 10, 1807; died there 1883. A faithful Jewess, she was filled with the desire, even at an early age, to combat anti-Jewish prejudice; and she numbered among her friends and correspondents many famous personages, including Uhland, Rückert, Michael Beer (the author of "Struensee"), Gabriel Riesser, Menzel, and others. The last years of her life she spent, almost completely paralyzed, with an aged sister near Ratisbon.

Henriette Ottenheimer wrote much, both in prose and in poetry, although she published little. Her most important work is the poem "Der Kettenschmied, ein Märchentraum" (Stuttgart, 1835), dedicated to Uhland. Other works include: "Gedichte" (*ib.* 1832), a volume of poems; "Bilder und Lieder" (Munich, 1833); "Erzählungen und Gedichte" (Stuttgart, 1836); and "Erzählungen" (Leipsic 1841). She also contributed stories and lyric poems to the "Morgenblatt," Lewald's "Europa," Duller's "Phœnix" and "Deutsches Stammbuch," Spindler's "Damenzeitung," and other periodicals.

BIBLIOGRAPHY: Kayserling, *Die Jüdischen Frauen*, pp. 238 *et seq.*

S. M. K.

OTTENSOOSER, DAVID: German author; born 1784; died May 22, 1858, at Fürth. An infant prodigy, he was an omnivorous reader from early youth; and his unceasing activity continued throughout his life. Ottensooser was a thorough scholar, although entirely self-taught; but his mode of expression is frequently obscure owing to his lack of training.

His literary activities were manifold. He translated and annotated the Books of Job, Isaiah, and Jeremiah, edited philosophical works of Maimonides, Bedersi, and Shem-Ṭob ben Joseph Falaquera, wrote a Jewish history based on Josephus, and published anecdotes from the Talmud and from Maimonides.

In Ottensooser's time the yeshibah of Fürth was at its prime, and the students of the Talmud there found in him a constant benefactor.

BIBLIOGRAPHY: H. Zirndorf, in *Allg. Zeit. des Jud.* 1858, p. 471; Fürst, *Bibl. Jud.* iii. 58-59; Zeitlin, *Bibl. Post-Mendels.* ii. 258.

S. M. L. B.

OTTENSOSER, LAZARUS: German rabbi; born at Weimarsschmieden in 1798, died at Hochstädt Aug., 1878; son of the "Cultusbeamte" Naphtali Ottensoser of Weimarsschmieden, with whom he went in early youth to Kleinabstadt. Beginning life as a peddler, Lazarus was subsequently called as teacher to the community of Scheinfeld. In 1821 he was called as "morch zedek" to Aub, and in 1828 to Hochstädt. In 1861 the Bavarian government officially sanctioned the Talmud Torah which he had established.

BIBLIOGRAPHY: N. Eschwege, *Leben und Wirken des Rabbiners Lazarus Ottensoser, Gründer der Talmud Torah (Praeparanden) Schule in Hochstädt* (n.d.).

S. S. O.

ÖTTINGEN: Former principality and county of Germany, covering about 100 square kilometers. It belonged to the two houses of Öttingen-Spielberg and Öttingen-Wallerstein, and included, aside from the capital of Öttingen, the communities of Hainsfurth, Mönchsroth, Harburg, Deggingen, Ederheim, Schopfloch, Erdlingen, Pflaumloch, Baldern, Oberdorf, and Aufhausen. The earliest date mentioned in connection with the Jews of Öttingen is 1298, the time of the Rindfleisch persecutions, this occurs in the "Martyrologium," where the capital is referred to in connection with the same date. On May 30,

1641 Emperor Ludwig granted to Count Ludwig the Elder of Öttingen the right "to use and enjoy the Jews, together with all rights, honors, and good habits." On Nov. 21, 1642 an imperial edict was issued ordering every Jew twelve years of age and over to pay the "Opferpfennig" and one gulden (in gold) every Christmas into the imperial exchequer. On June 16, 1669 Count Ludwig sent at the emperor's command the physician Enoch b. Abraham as a conference with the royal councilors at Nuremberg. In 1552 Count Ludwig XVI. of the house of Spielberg expelled all the Jews from the territory; they went to Essingen and refused to return even when the governor Conrad Zwickh sent them "resolutions" as an inducement to do so. In 1587 only seven Jews and one Jewess are mentioned as at Öttingen. From 1608 to 1614 the two branches of the house conferred with a view to expelling all Jews, but the plan was not carried out. In 1658–1659 the Jews were expelled from Öttingen-Baldern by the countess Isabella Eleonore, and admitted to Ettingen at the intercession of the head of the Order of St. John, Heinrich von Lützow. In 1714 the regulations restricting the Jews of Öttingen to the towns of Spielberg and Wallerstein were abolished.

The earliest documents referring to the Jews there belong to the fifteenth century and are letters of protection granted by the counts to individual Jews.

Earliest Documents.

The earliest of these letters, of the year 1434, was granted to the brothers Hitsch and Süssmann. Jews were permitted to lend money on pledges at a weekly interest of one pfennig in the gulden. If involved in lawsuits, the testimony of at least two Christian citizens was required against them. This contract was indefinite as to time and could be canceled at the pleasure of the count. Similar letters of protection were granted in 1444 by Count Wilhelm to the Jew Jacob of Wemding, and in 1559 by a later Count Wilhelm to some Jews of Nersheim. These Jews were each required to keep in their houses a Christian as a substitute in case of war, and a spear, and to pay the yearly state tax in addition to ten gulden as protection money. Letters of protection for the Jews were granted at Öttingen only after the Thirty Years' war. In the introductions to these letters it was invariably observed that the Jews ought to be "expelled and abolished," and that the count granted them his protection only by special request, and his favor only for the specified time. A request for the renewal of a letter had to be made half a year before the expiration of the old one. On being taken under protection the Jews were required to take an oath of fealty, for which joining of hands was substituted in 1806.

The Jews of Öttingen were subjected to the following taxes in addition to those mentioned already: (1) the "Klappergeld" (in the form of one or two good saddle-horses sent to the castle for the use of the count every two or three years; frequently a sum up to ten gulden per family was required instead); (2) the "Ordinari" tax (introduced in 1649, for real estate, which was entered every year at the "Rentkammer"); (3) the goose-tax (introduced in 1719; it consisted in the delivery to the count of "fattened, unplucked, and live" geese every year, on St. Martin's day; this tax also was often commuted to a money-payment at the rate of one gulden per goose); (4) the Michaelmas tax; (5) the "Herbstzins" or synagogal tax; (6) the New-Year's and "Sacrist" money (from 75 to 100 gulden, collected by the parnasim of the various communities and handed to those of Öttingen, who solemnly transferred it to the prince's exchequer).

In addition to these taxes the Jews were obliged to send a valuable present to the count on his wedding. If a Jew married one of his sons or daughters, he could keep the young couple only one year (the "Kostjahr") thereafter in his house, after which they had to leave the county. Beginning with 1806 a Jew was permitted to marry only when another family had disappeared in some way, or on receiving special permission. Jews were not permitted to take more than 7 per cent interest for their money. Any Jew convicted of usury, or of taking any object in addition to his legitimate interest, forfeited the loan and was compelled to pay a fine amounting to double the sum loaned.

Jewish Business.

The Jews of Öttingen were not allowed to deal in spices in the seventeenth and eighteenth centuries. In 1785 those of Öttingen-Spielberg were permitted to establish chintz-, cotton-, and silk-mills. One Moses the Elder was considered to be the richest Jew of Öttingen, the value of his property being estimated at 12,000 gulden in 1684.

In the fifteenth, sixteenth, and seventeenth centuries the houses of the Jews were officially inspected every second year; beginning with 1806, every third year. Every Friday each Jew was compelled to clean the street in front of his house, under penalty of a fine of two thaler. Although a decree of 1530 ordered the Jews to wear yellow rings on their caps, this was never enforced in Öttingen, and Charles V. annulled it entirely in 1541, since Jews wearing this badge beyond the county would be in peril of life and limb. The Jews were furthermore permitted to ride through the streets of the town with baldric and side-arms, except on Easter, Whitsuntide, and the Christmas holidays. On June 8, 1623, the Jews of Öttingen were forbidden to make their purchases in the weekly market before the "Jew's flag" was hoisted. The tongue of every ox killed for Jewish consumption was sent to the court. Intercourse with foreign Jews was strictly forbidden; a foreign Jew coming into the county paid a poll-tax of eighteen kreuzer per day and reported daily to the authorities. As Jewish beggars were especially troublesome in the territory of Öttingen, the state established inns for them at Harburg and Wallerstein. A detailed description of the Jewish tramps, who, with others, often made the roads unsafe, was given by the Jew Joseph Isaac, bookseller at Goschheim, in the "Journal von und für Franken," 1790; for the betterment of their condition he published in 1791, in Hebrew and German, a work entitled "Gedanken über Betteljuden und Ihre Bessere Versorgung."

Restrictions.

Difficulties between Jews and Christians were

brought into the Christian courts, before which Jews and Christians were equal; and the former had their own ceremony in taking the oath. The Jew about to take an oath first covered his head, then he washed his hands, said the prayer "Asher Yaẓar," drew the ṭallit over his head, put on the tefillin, turned with his face toward the east, took the roll of the Law into his right hand, covered it partly with the left hand, and recited the formula of the oath. In especially difficult cases he held a butcher's knife in his hand, or took the oath in the synagogue, sitting, arrayed in a shroud, on a coffin before the open ark. In 1783 the "Ordnung des Jüdischen Eides vor Christlichen Gerichten" appeared.

Legal Status.

In 1583 the Jew Abraham Haas was hanged by the feet on a gallows, beside a hungry dog, and expired after thirty hours. In 1555–56 the Jews Hirsch Rubin and Schmerein were accused of having killed a Christian child for ritual purposes. Anna Grävin, the complainant, however, was convicted of calumny and sentenced to death by drowning. The Jews were liberated June 30, 1556, on taking a solemn oath to renounce their feuds. On Jan. 12, 1611, "Jacob the Tall," after committing a burglary, made an attempt to blow up the "Deutsche Ordenshaus" with gunpowder; he was captured, tortured several times in spite of having confessed, and hanged by his feet on the gallows, between two dogs. A great fire was built near him, at which he was slowly roasted for half an hour, until he expired. In May, 1690, the Jews were suspected of having murdered a Christian child, but they succeeded in proving that the Christian Hans Hopfenstetter committed the deed. The Jews thereupon held services of thanksgiving and appointed the 18th of Iyyar as a day of fasting in commemoration of their deliverance, which day is still observed.

The Jews had local and two district rabbis, the former being elected by the communities and the latter by the parnasim, who convened for this purpose from the various communities. The rabbis, cantors, schoolmasters, slaughterers, and "schulklopfers" were exempt from all taxes, administered justice with the consent of the county, imposed fines, and pronounced the sentence of the lesser or the greater excommunication upon individual members. The district rabbis received from 45 to 90 gulden; after the Jewish courts were abolished in 1811 they received 400 gulden.

Rabbis and Teachers.

The communities were divided into two groups, each constituting a district rabbinate: the Öttingen-Spielberg group, including the eight larger communities, and the Öttingen-Wallerstein group, including six communities. The following rabbis were associated with the former group: 1661–96—Enoch b. Abraham, Simon Hirsch, Simon b. Yishai, Moses Meïr Tarnopol (author of the Pentateuch commentary "Me'or Ḳaṭon"); 1696–1705—Naphtali Enoch b. Mordecai, Rabbi Isaac (or Seligman); 1719–53—Abraham David Mahler of Prague, "Hochfürstlicher und Hochgräflicher Landesrabbiner"; 1753–64—Abraham Benjamin (Wolf), Levi b. Samuel Levi; 1764–95—Jacob Phinehas Katzenellenbogen; 1795–1844 — Phinehas Jacob Katzenellenbogen. The rabbis connected with the Öttingen-Wallerstein group were: Phinehas Katzenellenbogen (1630–50), Hirsch Jacob (from 1655), Isaac Israel of Pressnitz (1730–50), Hirsch Kohn of Fürth (1751–63), Isaac Hirsch Kohn (1763–72; called to Bonn), Benjamin Hirsch Kohn (1772–89; called to Bonn), Asher Löw (1789–1809, descendant of Saul Wahl).

In Öttingen the parnasim were the actual administrative officials, and three or four were elected for each community, serving for three years. Their political duties included guarding the interests of the exchequer of the count or prince, policing the community; making an inventory of the property of the Jews every three years; caring for the poor, and collecting the taxes. They were exempt from all services and taxes while holding office, and received a fee for each paper bearing their signature. They were also empowered to fine any member of the community to an amount not exceeding five gulden. Since the house of Öttingen had a Catholic and a Protestant branch, these terms were applied to their Jewish supporters. Thus there were "Catholic" and "Protestant" synagogues and "Catholic" and "Protestant" Jews. On a market-ship going to Mayence one Wagenseil is said to have created a disturbance by asking a Jew whether he was a "Catholic" or a "Protestant" Jew. These designations were applied to the Jews as early as the middle of the seventeenth century. When a quarrel broke out between the two branches of the house in 1674 the Jews of their respective territories were forbidden to traffic with each other.

Communal Government.

Noteworthy among the court Jews of Öttingen were Hirsch Neumark and David Oppenheim. Hirsch Neumark lived in the second half of the seventeenth century, first at Wallerstein and then at Öttingen. Through the great influence he exercised over Count Albert Ernst he succeeded, supported by the suspicions of the Jews of Fürth, in having the Swiss citizen Pacoston arrested at Nördlingen; consequently, when the suspicions proved to be unfounded, the Jews were expelled from the cantons of Bern, Freiburg, and Basel (1791). In 1672 David Oppenheim (Oppenheimer) was granted protection for fifteen years by Count Albert Ernst of Öttingen; he was made director of the mint of Öttingen with the title "Mint Jew of the Prince" (1674–95). He received also the privilege of furnishing the metal necessary for coinage; he used for this purpose foreign coin, which he purchased cheaply and recast. Bavaria, Swabia, and Franconia protested against this practise. In 1695 Oppenheim was arrested by order of the president of the council, Count Wolfgang, but died in prison before the end of the trial. The following court Jews are also mentioned: Öttingen: Koppel zu Laupheim (Baldern, 1710); Abraham Elijah Model of Mannheim (Wallerstein; 1739); Löw Manasseh (1740); Joseph Löw Zachariah (1771); Zachariah Model (1772); Haale Meïr, Simon Ḥayyim Springer, Itzig Wolf Springer, Wolf Ḥayyim Springer (1775); Wallerstein: Abraham Itzig, Ḥayyim Löw (1792); Jacob Hochinger (1803), at Harburg, was the last court factor in the territory of Wallerstein. Abraham Jonas (1811)

Court Jews.

was the last court factor of Öttingen, having been appointed by the princess Maria Aloysia.

The community of the town of Öttingen does not seem to have possessed its own cemetery. Between 1441 and 1701 it used the cemetery of Nördlingen. Then Wallerstein offered its cemetery. When a quarrel broke out between the two communities on this account in 1716 they compromised with the understanding that the community of Öttingen should pay eight gulden a year to the community of Wallerstein.

The present community of the town of Öttingen numbers (1904) 141 Jews, the total population being 2,975. It has a Hebrew young men's association and a philanthropic society. Wallerstein has 32 Jews, and has a hebra kaddisha and a poor-fund. Hainsfarth has 137 Jews in a total population of 1,607. Mönchsroth has 90 Jews, and Pflaumloch 28. Dr. H. Kramer and Dr. A. Kohn respectively are the officiating rabbis at the last two places.

Present Conditions.

Bibliography: W. V. Löffelholz, *Ottingana*, 1883; S. Haenle, *Zur Gesch. der Juden im ehemaligen Fürstentum Ansbach*, 1867, pp. 56 et seq.; Löwenstein, *Beiträge zur Gesch. der Juden in Deutschland*, 1895; L. Müller, in *Zeit. des Hist. Vereins Schwaben und Neuburg*, 1880, 1900; Salfeld, *Nürnberger Martyrologium*, pp. 79, 271, 275, Berlin, 1898; Kohut, *Gesch. der Deutschen Juden*, pp. 241, 250, 315, Berlin (n.d.); Wetzel, *Westarische Beiträge*, i. 361–363; Carmoly, *R. Hezekiah Abrahamm, Rabbiner in Öttingen*, in *Israelit*, 1861, No. 41.

S. S. O.

ÖTTINGEN, ELIJAH B. ABRAHAM B. MORDECAI HA-LEVI: Rabbi at Wengrow, Poland, in the first half of the seventeenth century. His first work, "Berit ha Lewi" (Lublin, 1645), is an original exposition of the prayer of Moses (Deut. iii. 23–29) by 365 different methods, interwoven with the 613 commandments, and is based upon stories from Midrash and Talmud. A second, larger work of his, entitled "Minḥat Eliyahu," is mentioned by Fürst, but is otherwise unknown. Another work, notes on the tractate Horayot, was printed together with the tractate Sukkah (Dyhernfurth, n.d. [17th cent.]; republished Amsterdam, 1727). Steinschneider and Michael, however, think that this work was written by one of the tosafists, and that Öttingen was merely its editor.

Bibliography: Fürst, *Bibl. Jud.* i. 23; Benjacob, *Ozar ha-Sefarim*, p. 95; Michael, *Or ha-Ḥayyim*, Nos. 160, 356; Zunz, *Z. G.* p. 45; Steinschneider, *Cat. Bodl.* col. 348.

S. O.

OTTINGER. See ETTINGER.

ÖTTINGER, EDUARD MARIA: German writer; born at Breslau Nov. 19, 1808; died at Bannewitz, near Dresden, June 26, 1872. In 1828 he became a Catholic. He lived as a journalist in Berlin (editing "Eulenspiegel," 1829), Munich ("Das Schwarze Gespenst," 1830), Berlin ("Neuer Eulenspiegel," 1831, "Figaro," 1832–36), Hamburg ("Argus," 1836–38), Mannheim, Leipsic ("Charivari," 1842–52, "Narrenalmanach," 1843–49), Paris, Brussels, and after 1860 in Blasewitz.

Öttinger wrote many works, comprising novels, poems, satires, and historical and bibliographical writings, a complete list of which may be found in "Moniteur des Dates," vi. 83, Dresden, 1868. Among them may be specially mentioned: "Buch der Lieder" (Berlin, 1832; 5th ed., Leipsic, 1850); "Der Ring des Nostradamus" (Leipsic, 1838; 2d ed., *ib.* 1845); "Historisches Archiv" (Carlsruhe, 1841); "Bibliotheka Shahiludii" (Leipsic, 1844), a bibliography of chess; "Graf Saint-Germain" (*ib.* 1847); "Rossini" (*ib.* 1847); "Bibliographie Biographique" (*ib.* 1850; 2d ed., Brussels, 1854; this work, containing biographical data of about 200,000 persons, was the forerunner of the "Moniteur des Dates"); "Neues Buch der Lieder" (Dresden, 1852); "Iconographia Mariana" (Leipsic, 1852), a bibliography of the miracle-working pictures of the Virgin Mary; "Auf dem Hradschin" (Prague, 1856); "Gesch. des Dänischen Hofes von Christian II. bis auf Friedrich VII." (Hamburg, 1857–59); "Die Moderne Semiramis" (Berlin, 1863); "Mutter und Sohn" (*ib.* 1864). His historical novels were for a time much read in Germany.

In 1866 Öttinger commenced to edit and publish in Dresden, under the patronage of the King of Prussia (later Emperor William I.), his well-known work "Moniteur des Dates," which he continued until his death. This great undertaking was finished by Hugo Schramm-Macdonald in Leipsic in 1881. The work gives short biographical notes of all important men (over 1,000,000 in number) from the dawn of history to the date of the completion of the book, including living persons.

Bibliography: Brümmer, *Dichter-Lexikon*, s.v.; Schramm-Macdonald, in *Illustrirte Zeitung*, Leipsic, July 27, 1872; Öttinger, *Moniteur des Dates*, s.v.

S. F. T. H.

ÖTTINGER, JACOB JOSEPH: German rabbi; born at Glogau 1780; died at Berlin Nov. 7, 1860. A pupil of Hirsch Samose, he acquired a wide knowledge of rabbinical literature. In 1820 he was called to Berlin as assistant rabbi, and was appointed acting rabbi five years later, on the death of Meyer Simon Weyl. Only a few of his novellæ have been printed; but many modern Hebrew works and new editions of earlier books were approved by him and by Elhanan Rosenstein, his colleague at Berlin. His pronounced stand on the question of Reform deserves especial mention.

Bibliography: Landshuth, *Vollständiges Gebets- und Andachtsbuch zum Gebrauch bei Sterbenden*, Appendix, p. I, Berlin, 1867 (contains his epitaph).

S. M. K.

ÖTTINGER, JOSEPH: Austrian physician; born at Tarnow, Galicia, May 7, 1818; died at Cracow Oct. 2, 1895. He was educated at the University of Cracow (M.D. 1843; Doctor of Surgery 1850). In 1851 he had charge of the lectures on the history of medicine and medical jurisprudence at the university, but the "venia legendi" was refused him for political reasons, mainly because of his intense Polish sympathies as opposed to Austrian control. It was not until 1867 that he became privatdocent. Seven years later he was appointed assistant professor; and this position he held until 1889, when, having reached the age-limit, he retired.

In addition to his university duties Öttinger was physician-in-chief to the Jewish hospital at Cracow, and was a member of the Cracow Academy of Sciences and other learned societies.

Öttinger wrote many studies for the professional

journals; he was the editor of a dictionary of Polish medical terminology, published by the Society of Physicians of Cracow, of which he was president; and for many years he edited also the medical journal "Przeglad Lekarski." Among his works special mention may be made of the following (all written in Polish): "Notes on the Chief Epidemic Diseases" (1865); "On Medical Superstitions" (1867); "On Epidemic Insanity" (1868); "The Principal Results of Medical Experience" (1870); "The Sick in the Jewish Hospital at Cracow and Their Diseases" (1871); "Some Reminiscences of the Previous History of the Medical Faculty of the Jagellonic University" (1874–76); "The Plague in Europe During the Last Two Centuries" (1879); "Collection of the Hippocratic Writings in the Light of Modern Criticism" (1879); "Medical Notes from the Sixteenth Century" (1880).

S. A. Be.

OTTO, JULIUS CONRAD. See Margolioth, Naphtali.

OTTOLENGHI, ABRAHAM AZARIAH (BONAJUT): Italian rabbi; born at Acqui 1776; died in 1851; brother of Israel Emanuel Ottolenghi. On the occasion of the entrance of the French army in 1796, after the battle of Montanotte near the walls of Acqui, he made an address on the significance of the tree of liberty. After the French reverses of 1799 and the battle of Novi, the populace rose against the Jews of the city. The Ottolenghi were persecuted, Abraham Azariah being attacked by the reactionary party. The brothers Ottolenghi escaped and fled to the Alps; but their father was seized as a hostage by the French troops and taken to Genoa. On the restoration of order after the battle of Marengo, Azariah returned and resumed his theological studies. He assumed, without claiming any fees, the rabbinical functions at Acqui, and continued to discharge them until shortly before his death. He was the author of "Shir le-Kabod ha-Torah" (Leghorn, 1808).

S. U. C.

OTTOLENGHI, DONATO: Italian author; born at Acqui Nov. 7, 1820; died Oct. 5, 1883, at Alessandria, Piedmont, where he had resided since 1848. He was an ardent patriot, and maintained a correspondence with D'Azeglio, Bianchi-Giovini, Balbo, and Gioberti. Being very wealthy, he devoted all his energies to the elevation of the poorer classes of Alessandria, making his philanthropic plans known both through the daily press and by means of his own writings.

In addition to numerous articles in "La Provincia" and "Il Vessillo Israelitico," Ottolenghi's works include: "La Causa dei Poveri Deferta al Sesso Gentile," Alessandria, 1860; "Si Pensi al Povero, Considerazioni e Proposte," *ib.* 1860; "Progetto per la Fondazione di un Comitato Centrale e Permanente di Beneficenza in Alessandria," *ib.* 1862; "Della Povertà e della Beneficenza in Alessandria," *ib.* 1868.

Bibliography: *Il Vessillo Israelitico*, 1883, pp. 328 *et seq.*, 343 *et seq.*

S. U. C.

OTTOLENGHI, EMILIO (Count of Vallepiana): Italian philanthropist, born at Acqui Nov. 5, 1830; since 1848 he has been a resident of Alessandria, Piedmont. In 1882 he was elected to the common council and was re-elected for several years. He was likewise a member of the advisory board of the "Ricovero di Mendicità," and the founder of refuges and asylums, and is a director of the Bank of Italy, the Savings Bank, and the Hebrew community, as well as president of the national society for the province of Alessandria. Ottolenghi has been successively made chevalier, officer, and commander of the Crown of Italy by Humbert I., who has created him (Feb. 22, 1883) Count of Vallepiana.

Bibliography: *Ottolenghi di Vallepiana*, in *Famiglie Illustri Italiane.*

S. U. C.

OTTOLENGHI, GIUSEPPE: Italian general; born at Sabbioneta, Lombardy, Dec. 26, 1838; died at Turin Nov. 2, 1904. He began the study of law at Turin, and then entered the military academy of that city. He enlisted as a volunteer in the campaign of 1859, was promoted, and took part in the campaigns of 1860 and 1861, being the first Jew to belong to the staff. In 1863 he was promoted to the rank of captain. In 1864 he fought against the brigands of Basilicata, and won the silver medal for military valor; while in the campaign of 1866 he received the Cross of Savoy as well as several other decorations. Ottolenghi was for some time professor of military history and tactics in the Royal Military School at Modena, and was military attaché with the French army in the Franco-Prussian war. He was likewise the Italian delegate to the European commission to determine the boundary between Turkey and Montenegro, after the Eastern war. He was made brigadier-general in 1888; commandant of the division of Turin in 1895; commandant of the fourth army corps in 1902; minister of war, 1902–3; senator of the kingdom, 1902; and commandant of the first army corps, 1903.

Giuseppe Ottolenghi.

Bibliography: *Il Vessillo Israelitico*, 1891, pp. 171–174; 1895, p. 276; 1902, pp. 182, 189; *Archives Israelites*, Nov., 1904, pp. 356–357.

S. U. C.

OTTOLENGHI, LAZZARO: Italian rabbi; born at Acqui 1820; died in Rome 1890. He occupied successively the rabbinates of Turin, Mondovì, and (1858) Acqui. The last years of his life were spent in Rome. Ottolenghi was a preacher of some note, and wrote a number of Hebrew poems. Among his writings are: "Matrimonio Misto," a comedy; "Dialoghi Religioso-Morali"; and "Kol

Kiria," designed for the study of Hebrew literature. In his youth he wrote several tragedies, one of which, "Delwige," was produced at Acqui in 1852.

Bibliography: *Il Vessillo Israelitico*, 1890, p. 138.

U. C.

OTTOLENGHI, LEONETTO: Italian philanthropist; born at Asti Nov. 3, 1829; died at Pisa Feb. 20, 1904. In 1880 he rebuilt the Jewish synagogue at Asti, and two years later organized the exposition held there, of which he was president. In 1898 he promoted a second exposition. King Humbert I visited both expositions, and on March 14, 1879, conferred upon Ottolenghi the hereditary title of count. In 1903 Ottolenghi presented a statue of Humbert I to Asti, and founded an Alfieri collection in the Palazzo Alfieri.

Bibliography: *Il Vessillo Israelitico*, 1892, pp. 373 *et seq.*; 1898, pp. 358 *et seq.*; 1898, pp. 162 *et seq.*; 1904, pp. 96 *et seq.*

s. U. C.

OTTOLENGHI, SALVATORE: Italian physician; born at Asti March 20, 1861. He received his education at his native town and at the University of Turin (M.D. 1884). He has been since 1888 assistant professor of medicine and chief of the medico-forensic department in the University of Sienna.

Ottolenghi has contributed to the medical journals nearly eighty essays, especially on forensic medicine, anthropology, and criminology, and is the author of: "Anomalie del Campo Visivo Nei Precopatici e Nei Criminali," Turin, 1891; "Duocento Criminali e Prostitute" (with U. Rossi), *ib.* 1894; "La Sensibilità della Donna," *ib.* 1896; "La Suggestione e le Facoltà Psichiche Occulte in Repporto alla Pratica Medico-Forense" (with U. Rossi), *ib.* 1899; "Il Glicogeno dei Muscoli e del Fegato nel Cadavere a Diverse Epoche della Morte," Sienna, 1901.

s. F. T. H.

OTTOLENGO, JOSEPH: Italian scholar of the sixteenth century; died about 1570. He was a German by birth, but went from Ettlingen to Cremona. There he conducted a school ("Hebr. Bibl." v. 125, note), and became involved in a feud with Joshua dei Cantori, who, partly for this reason, agreed to serve with Vittorio Eliano on the censorship committee which condemned the Talmud. He published, or caused to be published at his expense, about twenty Hebrew books at Riva di Trento, between 1558 and 1562, in the printing-house founded by Cardinal Cristoforo Madruz. Ghirondi says erroneously that Ottolengo had these books printed at Cremona, and both he and Fürst wrongly ascribe to him the authorship of the "Dikduke Rashi," a compendium of Elijah Mizrahi's supercommentary to Rashi, which he merely edited. It is possible that the author was really Jacob Marcaria, who wrote prefaces to some of Ottolengo's editions. Ottolengo was the author of the following works: "Lnah mi Kol ha-Dinim" (Riva di Trento, 1558), a list of the decisions of the RaN; and "Simane Mordekai" (*ib.* 1558).

Bibliography: David Gans, *Zemah David*, 1570; Fürst, *Bibl. Jud.* iii. 58; Steinschneider, *Hebr. Bibl.* i. 112; Gedaliah ibn Yahya, *Shalshelet ha-Kabbalah*, ed. Amsterdam, p. 52a; Nepi-Ghirondi, *Toledot Gedole Yisrael*, p. 164; Mortara, *Indice*; *Allg. Zeit. des Jud.* July, 1902.

s. U. C.

OTTOLENGO, SAMUEL DAVID BEN JEHIEL: Italian rabbi of the cabalistic school; flourished in the seventeenth and eighteenth centuries; born at Casale-Monferrato; died 25th of Ab, 1718. He was chief rabbi of Padua and Venice, and was the author of the following works: "Kiryah Ne'emanah" (Venice, 1701), extracts from the "Ma'abar Yabbok" of Aaron Berechiah of Modena; "Me'il Shemuel" (*ib.* 1705), extracts from the "Shene Luhot ha-Berit" of Isaiah Horwitz, with an index; and "Tikkun Shobabim" (*ib.* 1719), containing among other things extracts from the similarly entitled work of Moses Zacuto. Ottolengo wrote also a number of responsa, as well as several piyyuṭim and elegies, some of which have been printed, while others exist only in manuscript. He also left a manuscript collection of "hiddushim" on various treatises of the Talmud. His haskamah is found in the "Paḥad Yiẓḥaḳ," *s.v.* "'Ones Noten Arba'ah Debarim."

Bibliography: Nepi-Ghirondi, *Toledot Gedole Yisrael*, pp. 330, 335; *Allg. Zeit. des Jud.* July, 1902.

s. U. C.

OULIF, CHARLES NARCISSE: French lawyer; born at Metz July, 1794; died in Paris March 3, 1867; educated at the Imperial Lyceum of Metz and later at Strasburg, where he was the first Jew to receive a degree in law (Dec., 1815), being admitted to the bar at Metz. Two years later he became an officer in the National Guard, and later was an enthusiastic supporter of the revolution of 1830. Almost immediately after the inauguration of his legal career Oulif began his struggle to remove the disabilities of the Jews of France. For many years he strove to secure the abolition of the Jewish oath, and he was twice successful (1816 and 1827), at least within the jurisdiction of the court of Metz, while he also secured the suppression of the term "Jew" in all judicial measures and documents in the same court.

In the latter part of 1834 Oulif accepted a call to the chair of law at the University of Brussels, where he remained for over thirty years. The year after his appointment he was admitted to the Brussels bar.

The interest of Oulif in Judaism was unremitting. While at Metz he had established a school for Jewish youths, and had been one of the founders of a society for the encouragement of Jewish arts and industries which served as models for similar institutions at Nancy, Strasburg, Paris, and other cities. Later he became vice-president of the board of trustees of the Central Rabbinical School of France, which was originally situated at Metz, but was later transferred to Paris as the Jewish Seminary. The same keen interest which he always felt in this school was manifested by him in the Alliance Israélite Universelle. Later still he was one of the founders of the French Benevolent Society of Brussels. He was a member of the Legion of Honor (1837) and received the decoration of the Order of Leopold of Belgium.

The literary works of Oulif include: five volumes of the decisions of the court of Metz, begun by him and his colleague Paraut in 1818; a pamphlet, "Sur l'Etat de l'Enseignement Supérieur en Bel-

gique"; and numerous articles on important political questions in the Belgian liberal journals, the most striking being a series entitled "France et Belgique."

BIBLIOGRAPHY: Sarrut, *Biographies des Hommes du Jour*, v., Brussels, 1838; *Arch. Isr.* March 15, 1867; *La Belgique Judiciaire*, April 11, 1867.

S. J. KA.

ÓVÁRY, LEOPOLD: Hungarian historian; custodian of the Hungarian state archives; born at Veszprim Dec. 31, 1833. He took part in the Hungarian struggle for liberty in 1848 and in the Italian war of independence in 1860. After the political troubles had been settled he devoted himself to the study of history, in which he soon achieved distinction. In 1876 he was appointed assistant custodian of the state archives, in 1904 chief custodian; and in 1892 he was elected a member of the Hungarian Academy of Sciences. A knighthood of the Order of the Crown of Italy has been conferred upon him.

Óváry's writings had considerable political influence, especially those attacking the anti-Hungarian Rumanian propaganda in Italy. His chief works include: "Nápolyi Történelmi Kutatások" (Budapest, 1874); "III. Pál Pápa s Farnese Sándor Biboronok Magyarországra Vonatkozó Diplomácziai Levelezései" (*ib.* 1879); "Oklevéltár Bethlen Gábor Diplomácziai Összeköttetéseinek Történetéhez" (*ib.* 1886); "Zsigmond Király és az Olasz Diplomaczia" (*ib.* 1889); "A Magyar Anjouk Eredete" (*ib.* 1893); "La Questione Dacoromana e lo Stato Ungherese" (Rome, 1894; German ed., Budapest, 1894; French ed., Paris, 1894). Óváry embraced Christianity.

BIBLIOGRAPHY: *Akadémiai Almanach*, 1893, p. 165; *Pallas Lex.*; Szinnyei, *Magyar Irók Elete*.

S. L. V.

OVEN: Stoves built into a room for the purpose of heating it have always been unknown in the East. The substitute for them is the "aḥ," or portable brazier, which even at present in the Orient is placed in the room during cold weather (comp. Jer. xxxvi. 23). In some regions it is the custom to put a wooden frame like a low table over the pot of coals when the latter no longer send up flames; and over this is spread a large rug to keep in the heat, its ends serving to cover up to the waist the persons lying around the brazier. It is questionable whether the Hebrews were acquainted with this practise (comp. Niebuhr, "Reisen," ii. 394). The usual word for oven, "tannur," designates the baking-oven, which was probably like that still used among the Arabs. It commonly consists of a large open pot or jar which is half filled with small bricks. These, when properly heated, serve to bake the dough spread over them or stuck to the sides of the jar. Horse or sheep dung is usually used as fuel by the modern fellahs (comp. I Kings xvii. 12; Isa. xliv. 15; Ps. cxx. 4). As now, so probably among the ancient Hebrews the dough was baked in a few minutes, often being slightly burned (comp. Hos. vii. 4, 7 *et seq.*). Such ovens are to-day usually placed in special huts, each household either having one to itself or sharing it with several families. In cold winters the fellahs not seldom use these to warm themselves.

The "maḥabat" was probably a pan devised for baking thin cakes (Lev. ii. 5, vii. 9; Ezek. iv. 3), and in which meat also was sometimes roasted (II Macc. vii. 3, 5). In II Sam. xii. 31, Jer. xliii. 9, and Nah. iii. 14 "malben" is used to indicate the large brick-kiln for burning bricks. In Ecclus. (Sirach) xxvii. 5, xxxviii. 10 is mentioned the *κάμινος*, which was used for burning pottery. "Kibshan" and "kur" (comp. Gen. xix. 28; Ex. ix. 8, 10; xix. 18; Mal. iv. 1) designate the smelting-furnace. The latter term is used in Prov. xvii. 3, xxvii. 21 (comp. Wisdom iii. 6) for the smelting of gold, and in Ezek. xxii. 18–22 and Isa. xlviii. 10 for that of silver. In Deut. iv. 20, I Kings viii. 51, and Jer. xi. 4, however, it is used also to designate the furnace employed for smelting iron ore.

In Dan. iii. a furnace ("attun") is mentioned into which Daniel's three friends were thrown. It is evident that this was like a smelting furnace, open at the top to admit of the reception of the ore, and having an opening also below, which could be closed, for raking the fire and withdrawing the molten metal (comp. *ib.* verses 22, 23, 26).

E. G. H. W. N.

OVERREACHING. See ONA'AH.

OVRUCH (OVRUTCH): District town in Volhynia. In 1629 only three houses there were owned by Jews; but a fairly large Jewish community must have existed, for in that year a synagogue was built ("Arkhiv Yugo-Zapadnoi Rossii," VII., ii. 413). In 1883 in the whole district of Ovruch there were, besides Jewish settlements in towns, seven rural settlements and forty-two Jewish farmers. In 1896 the Jews of Ovruch numbered 4,177 in a total population of 9,845, and they possessed three houses of prayer and one poorhouse. In the same year there were in the whole district, in a total population of 194,976, about 20,750 Jews, possessing two synagogues and twenty-one houses of prayer. Petty trades, especially in the smaller towns, were almost entirely in the hands of the Jews.

BIBLIOGRAPHY: *Regesty*, No. 783; *Entziklopedicheskī Slovar*, xxi. 673.

H. R. A. S. W.

OWL: Rendering in the English versions of the following Hebrew words: "kos" (Lev. xi. 17; A. V. "little owl"); "yanshuf" (*ib.*; A. V. "great owl"; LXX. *ἰβὶς*); "tinshemet" (*ib.* v. 18; R. V., after the Samaritan and Targum, "horned owl"; Vulgate and A. V. "swan"). The Authorized Version renders "bat ha-ya'anah," "ḳippoz," and "lilit" also by "owl" (but see OSTRICH; SERPENT).

"Kos," referred to in Ps. cii. 7 as living among ruins, may be identified with the *Carine glaux*, the emblem of Pallas Athene, and called by the Arabs "bumah," the most abundant of all owls in Palestine. "Yanshuf" is usually identified with the *Bubo ascalaphus*, which inhabits ruins and caves throughout Palestine, but is especially abundant around Petra, the ancient Edom (comp. Isa. xxxiv. 11). There are also found in Palestine the white owl, the great horned owl, the wood-owl (*Syrnium aluco*), the Indian fish-owl (*Ketupa ceylonensis*), and the long-eared and the short-eared owl (*Strix otus* and *S. brachyotus*).

The terms for "owl" occurring in the Talmud are: קקואי, קקואי, and קואי. This bird was eaten in Babylon, but was forbidden as food in Meraba,

where it was called תרוותא (Hul. 63a). There is also קפיפא or קריא (or קדיא; comp. Targ. on "kos," Lev. xi. 17), described by Rashi as a bird screeching in the night, with a countenance resembling that of a cat, the cheeks of a man, and having the eyes in front (Niddah 23a; Ber. 57b). It is said that its appearance in dreams is of bad omen (ib.).

Bibliography: Tristram, *Nat. Hist.* p. 191; Lewysohn, *Z. T.* p. 182.

E. G. H. I. M. C.

OWL, THE. See Periodicals.

OWNERSHIP. See Property.

OX or BULLOCK (Hebrew, שור, פר).—**Biblical Data:** Among the agricultural Semites the ox or bull had a sacred character. Thus in Sabea it was sacred to Athtar (comp. Mordtmann in "Z. D. M. G." xxx. 289, and Barton in "Hebraica," x. 58); at Tyre, Astarte was represented with the head of a bull or cow (comp. Ashtoreth); and the sacred character of the bull in Babylonia is indicated by the name of the constellation Taurus (comp. Jensen, "Kosmologie," pp. 62 *et seq.*). That the Israelites also held the bull sacred in the early days of their agricultural life, is proved by the worship of Yhwh in the image of a calf (see Calf-Worship). This worship was perhaps borrowed from the Canaanites. Tobit i. 5, which speaks of "Baal the heifer," shows that the Canaanites, as well as their cousins of Tyre, represented their deity in this form.

It was probably due to the sacred character thus acquired that the figures of twelve oxen were employed in the Temple to support a large laver (I Kings vii. 25; II Kings xvi. 17; Jer. lii. 20). Partly in consequence of this sacred character, too, partly because of its use for food, the bull became one of the most important of the sacrificial animals (Ex. xxix. *passim*; Lev. iv. *passim*; Num. xxviii., xxix. *passim*; Ps. l. 13; etc.). From its sacred and economic importance, the proper performance of the functions of the bull became, as in Job xxi. 10, a token of prosperity.

E. G. H. G. A. B.

—**In Rabbinical Literature:** The Hebrew word "shor" is said to apply to an ox even when it is only one day old (B. K. 65b), as well as to the different kinds of oxen, including the wild ox ("shor ha-bar" or "shor ha-midbar"; comp. B. K. 44b) and the unicorn. Hence the Talmudic saying: "The ox which Adam offered to God had only one horn in its forehead" ('Ab. Zarah 8a). Egyptian oxen, it is said, have large bellies (Suk. 21b; comp. Parah ii. 2). If in the month of Adar the ox is cold in the morning but at noon lies down in the shade of a fig-tree, this is an indication that the month has fallen in its proper season, and that it is not necessary to intercalate a second Adar month (Sanh. 18b; comp. Yer. R. H. ii. 58b). R. Ḥisda declared that a black ox is the most valuable for its skin, a red ox for its flesh, and a white ox for plowing, and that a black ox with white spots is inferior in every respect (Nazir 31b). Oxen are considered to be dangerous domestic animals; so much so that one who, while praying, sees an ox coming toward him may interrupt his prayer. The Talmudists strongly warned the people to keep out of the way of an ox: "When thou seest the head of an ox in its food-basket, ascend upon the roof and throw the ladder down after thee." Still, according to Samuel, it is only a black ox in the month of Nisan that is dangerous, because Satan jumps between its eyes (Ber. 33a). See Unicorn.

Bibliography: Kohut, *Aruch Completum*, s.v. שור and תור; Levy, *Neuhebr. Wörterb.* s.v. שור and תור; Lewysohn, *Z. T.* pp. 129, 307.

E. C. M. Sel.

OXFORD: County town of Oxfordshire, England. According to Anthony à Wood, Jews settled there almost immediately after the Conquest. They located along Fish street (now St. Aldate) from Carfax to the great gate of Christ Church, forming a Jewry with St. Edward's Church in the center. Several of the halls which were the foundation of the university were owned by Jews—as Moysey's, Lombard's, and Jacobs' Halls. In 1141, during the conflicts between the empress Matilda and King Stephen, the Jews were mulcted by both sides, giving to Maud an "exchange" and to Stephen "three exchanges and a half," after the latter had burned the dwelling of Aaron son of Isaac. The earliest record is of a payment by the sheriff of Oxfordshire, on behalf of the Jews, of 100 shillings, in 1156. Shortly afterward a miracle was said to have occurred: St. Frideswide caused a Jew named Dieulecres fil Moyse of Wallingford to lose his senses because he had mocked at her miracles ("Acta Sanctorum," viii. 576). Only five Jews of Oxford are mentioned as having contributed to the Northampton donum of 1194 on Richard I.'s return to England, but these contributed the comparatively large sum of £44 1s. 6d. Among their names is that of Benedictus le Puncteur, whom Jacobs has identified with Berechiah ben Natronai Krespia ha-Nakdan.

About this time the Jews obtained possession of a cemetery outside the East Gate, where the Tower of Magdalen now stands. It was afterward transferred to the opposite side of the road, now the Botanic Gardens. About 1221 the Dominicans, or Black Friars, settled in the heart of the Jewry at Canon Hall, and a little later Henry II. established a house of converts next to the Guild Hall, on the site of the present town hall (M. Lyte, "University of Oxford," p. 26). On the other hand, a synagogue had been built in Fish street on land granted to Copin of Worcester by the prior of St. Frideswide.

In 1222 a deacon of the Church fell in love with a Jewess and was converted to Judaism, whereupon he was handed over to the secular power and burned ("Annales Monastici," iv. 62). For attempting to rescue a young Jewish convert a number of Jews of Oxford were in 1235 imprisoned in the castle, but were afterward released as innocent. The Jews here as elsewhere earned their livelihood by lending money, which naturally led to disputes. In 1241 the Jewry was attacked and the houses sacked; forty-five of the rioters were imprisoned. It may have been in consequence of this that four years later the king limited to 43 per cent the amount of interest Jews could collect from scholars. Questions in dispute between Jews and scholars were decided by the chancellor, though in 1260 the con-

stable of Oxford Castle vainly claimed jurisdiction over the Jews. The jurisdiction of the chancellor over them was confirmed in 1286; he was allowed to issue his writ to the constable for that purpose. In 1268 a Jew of Oxford attacked a procession of clergy going to hear a sermon on Ascension day, and, seizing the processional cross, trod it under foot. The Jews, consequently, were compelled to make a cross for Church processions, and to erect a marble one on the spot where the act was committed, in front of their synagogue. It was afterward moved to a spot in front of Merton College, which was built on ground purchased by Walter de Merton from Jacob, son of Master Moses of London.

At the expulsion the king came into possession of bonds and other property, belonging to twenty-three Jews of Oxford, amounting to £30 1s. 4d., and of corn and wool equivalent to £285 1s. 8d. and £150 13s. 4d. The community had a synagogue on which it paid yearly to the prior and monastery of St. Frideswide the sum of 18s. 9d. A large number of deeds exist relating to the loan transactions of the Jews of Oxford, which have been collected by Neubauer ("Collectanea of the Oxford Historical Society," xvi. 289–314).

At the beginning of the seventeenth century a certain number of converted Jews are mentioned as teaching Hebrew at Oxford, among them James Wolfgang and James Levita (possibly identical). Casaubon had a Jewish secretary named Jacob Barnet at Oxford in 1609; he expressed a willingness to become converted, but fled at the last moment; he was banished from England in 1613. Another Jew, Antonio Maria de Verona, was treated favorably at Oxford in 1626, at the request of the queen Henrietta Maria. An Italian Jew named Alexander Arniedi taught Hebrew at Oxford a little later. A Jew named Jacob was the first person to open a coffee-house at Oxford; indeed, he is credited with having introduced coffee into England about 1650. Toward the end of the seventeenth century Isaac Abendana taught Hebrew at Oxford, and edited a Jewish calendar from 1692 to about 1700.

The connection of Jews with Oxford in more recent years has been chiefly with the university, a large number of Jewish students accepting the opportunities opened to them by the University Test Act of 1871. S. Alexander became a fellow of Lincoln. A small congregation has collected in Oxford, whose synagogue, in Richmond road, was founded in 1841.

Bibliography: Boase, *Oxford*, pp. 22, 32, 66, 166, London, 1890; *Publications Jew. Hist. Soc. Eng.* ii. 65.

——**Typography:** The first Hebrew book printed at Oxford appears to have been an edition of the Mishnah, with a Latin version by Samuel Clarke, in 1667 (see Wolf, "Bibl. Hebr." ii. 704, iv. 323). The next was a part of Maimonides' "Mishneh Torah," with translation and notes by H. Prideaux, in 1679. Hyde's Hebrew treatises on chess were also produced in Oxford, in 1694, and Clavering's "Talmud Torah"—a text and translation of Maimonides' "Yad"—in 1705, all by the Clarendon Press. In more recent years the same press has produced several rabbinical texts edited by Neubauer, Driver, Cheyne, etc., and a new English edition of Gesenius' "Dictionary." The order of prayers of the Sephardic ritual, edited by Dr. M. Gaster, is now (1904) being printed at the Clarendon Press.

Bibliography: Steinschneider, *Cat. Bodl.* col. 3101; *idem*, in Ersch and Gruber, *Encyc.* section ii., part 28.

J.

OẒAR HA-ḤOKMAH WEHA-MADDA'. See Periodicals.

OẒAR NEḤMAD: Hebrew annual founded and published at Vienna by Ignatz Blumenthal of Brody, Galicia, in 1836. Only four volumes appeared, in 1836, 1857, 1860, and 1863 respectively. Their contents consisted of essays in an epistolary form on Jewish literature by the principal Jewish scholars. The first volume contained fifty letters dealing with literature, by I. S. Reggio, S. D. Luzzatto, S. Rapoport, Samson Bloch, Abraham Geiger, Gentiluomo, Della Torre, and Leopold Dukes, and poems by Wessely, Rapoport, and Joseph Almanzi. The second volume comprised twenty-four letters, the new contributors being Steinschneider, Carmoly, and R. Kirchheim. The third volume included contributions by I. Levy and Mortara in addition to the collaborators already mentioned, while the fourth and last volume contained an essay by Soave.

H. R. S. O.

OẒAR HA-SIFRUT: Hebrew annual devoted to Jewish literature, science, poetry, and belles-lettres; founded by Isaac Shaltiel Gräber at Yaroslav, Galicia, in 1887. For the first three years it was published regularly; but the fourth volume did not appear until 1892, while the fifth, which is thus far the last, was issued in 1896. Among its collaborators were Jacob Reifmann, Abraham Epstein, David Kaufmann, W. Bacher, Samuel Poznanski, Leon Gordon, Reuben Asher Braudes, and Solomon Mandelkern.

H. R. S. O.

'OZER BEN MEIR: Polish rabbi; died at Zolkiev May, 1710; great-grandson of Solomon Luria. 'Ozer was rabbi at Clementow. He wrote: "Eben 'Ozer 'al Yad" (with text, Amsterdam, 1742), on the Yoreh De'ah, on Oraḥ Ḥayyim, and on Eben ha-'Ezer; novellæ on some masseḳtot (Zolkiev, 1758); and others of a similar character, published in "Maginne Ereẓ" (Amsterdam, 1753).

Bibliography: Azulai, *Shem ha-Gedolim*, i. 153; Steinschneider, *Cat. Bodl.* No. 6697; Fürst, *Bibl. Jud.* iii. 56.

H. R. A. S. W.

OZER, SARAH. See Zelka, Sarah.

P

PABLO ALVARO. See Bodo.

PABLO CHRISTIAN. See Christiani, Pablo.

PACIFIC MESSENGER. See Periodicals.

PACIFICO CASE: An affair arising out of a claim made on the Greek government by one David Pacifico, commonly known as "Don Pacifico" (born a British subject at Gibraltar 1784; died in London April 12, 1854). Pacifico first began business at Lagos, Portugal, in 1812, but owing to sympathy with the Liberals his property was confiscated by Don Miguel. He was, nevertheless, appointed Portuguese consul at Morocco Feb. 28, 1835, and two years later Portuguese consul-general to Greece. Owing to some complaints he was dismissed from this latter post Jan. 4, 1842; but he continued to reside at Athens. When the Easter burning of Judas Iscariot customary in that city was given up in 1847 at the request of the Rothschilds, the mob in revenge burned down Pacifico's house, whereupon he claimed compensation to the amount of £26,618. When this rather preposterous claim, as well as others, including one of G. Finlay, the Greek historian, was not treated seriously by the Greek government, Lord Palmerston sent a British fleet to Piræus (1850), and seized all the ships in the harbor. The French government also sent a commission, which could not agree with the English claimants; and the Pacifico case thereupon resulted in a general quarrel, in the course of which the French ambassador took the serious step of withdrawing from London. Palmerston was censured for his action in the matter by the House of Lords (June 18, 1850), but was reassured by a vote of confidence passed in the House of Commons by a majority of 46.

Ultimately Pacifico received 120,000 drachmas and £500 in settlement of his claims; and with this sum he passed the rest of his life in London.

Bibliography: Speech of Lord Palmerston, in Hansard's *Parliamentary Reports*, June 25, 1850, cols. 380-444; *English Parliamentary Papers*, 1850, Nos. 1157, 1179, 1209, 1211, 1228, 1230, 1231; 1851, Nos. 1207, 1415; Finlay, *History of Greece*, vii. 30-32; *Dict. Nat. Biog.*

J.

PADAN-ARAM (Assyrian, "Padanu"): The first element in the word is variously explained as meaning "road" or "field," "yoke," and "plow." It may indicate in this connection that portion of Aram which could be cultivated—the lowland between the Euphrates and the Tigris, generally mentioned in contrast with the high plateau of Palestine. The district is referred to by this name only in Genesis, while Hosea xii. 13 (R. V. xii. 12), in describing the life of Jacob, terms the same region "sedeh Aram" (= "field of Aram"). Bethuel, the father of Isaac's wife Rebecca, came from Padan-aram (Gen. xxv. 20), whither Jacob had gone to escape from Esau and where he married two wives (Gen. xxviii. 2, 5-7).

L. G. H. S. O.

PADERBORN: Town in the province of Westphalia, Prussia. The presence of Jews there is first mentioned in 1606, when the diet of Paderborn decided to prevent any increase of the Jewish inhabitants on account of the exorbitant interest exacted by those of them engaged in money-lending. On Feb. 23, 1607, the prince bishop Theodor von Fürstenberg promised the diet to do his best to comply with its wishes; and he issued to the Jews of the locality the following directions: They were not to charge a higher rate of interest than one schwanenheller per week on every thaler; once in every year they were absolutely obliged to settle in full with their debtors; every obligation of a debt was to be approved by the authorities; pledges obtained from Christians and not redeemed within the prescribed time might be sold only in accordance with an official valuation; Jews might no longer lend money on real estate; claims of every kind whatever would not, under any consideration, be valid for more than two years. Jews were permitted to deal only in gold, silver, gilded goblets, rings, and precious stones. When Duke Christian of Brunswick in 1621 passed through Westphalia, levying war contributions, the Jews of Paderborn were compelled to pay the sum of 30,000 thaler.

Restrictions in the Eighteenth Century.

The expulsion of the Jews and their absolute exclusion from trade were again sought in 1651; but the request was not complied with. The decree regulating their position, promulgated at the end of the seventeenth century by Bishop Hermann Werner von Metternich, continued in force until the foundation of the kingdom of Westphalia under Jerome, brother of Napoleon I. A supplementary edict of the elector Clemens August on their legal condition was proclaimed Feb. 3, 1718 (or 1719). No Jew was allowed to marry without the permission of the sovereign; and the maximum number of Jewish families in Paderborn was fixed at 125. The excess of young persons was compelled to emigrate. Nevertheless there were at times more than 200 Jewish families in Paderborn. The Jews were under the protection of the bishop; and it was his personal right to investigate every year most minutely the domestic affairs of every Jewish family. No Jew could be admitted as a resident unless he possessed a letter of safe-conduct from the sovereign. To obtain this it was necessary to produce evidence of the possession of at least 1,000 thaler as well as a testimonial of good behavior. The applicant was then obliged to take an oath that he would be true to the bishop, and would not undertake anything that might be detrimental to the interests of the cathedral chapter. After these formalities had been complied with he became a "vergleiteter Jude."

Foreign Jews were not permitted to stay in the locality longer than three days. They were not obliged to pay any fees; but the resident Jews

were compelled to pay an assessment of 25 thaler yearly for them. In Rietberg, a county near Paderborn, a bearded Jew was obliged to pay a poll-tax of 12 groschen; a beardless one, a tax of 6 groschen only.

Foreign Jews.

The Jews of Paderborn were privileged to hold divine service, and to build synagogues; but neither the latter nor Jewish dwellings were permitted in the neighborhood of a church. Jews were not allowed to enter churches or Christian cemeteries; they were obliged to keep their stores closed and their blinds down on Sundays and holidays; they were prohibited under penalty from attending processions; monetary transactions were not permitted on holidays; Christians were not allowed to live with Jews, and the latter were forbidden (until 1808) to keep either Christian servants or Christian wet-nurses; and Christians were prohibited from calling Jewish physicians into their houses. To distinguish them from the Christian clergy, the Jews were not allowed to wear laces or collars; and to distinguish them from rich citizens, they were forbidden to dress in silk or in velvet. Further, they were not allowed to have woven buttons on their coats, to wear a cue, or powdered hair, nor to carry guns or pistols. Under the name "Geleitgeld" (safe-conduct money) they were obliged to pay to the prince bishop a yearly tribute of 200 thaler. Further, for the confirmation of their privileges, they were required to present a homage gift of 12,000 thaler to every new bishop. The Jews were not allowed to pursue the trade of tavern-keeper, brewer, distiller, or baker. Peddling also was prohibited, under a penalty of 5 thaler. A decree of Jan. 8, 1720, granted Jews the right to charge 10 per cent interest on sums not exceeding 25 thaler, 8 per cent on amounts from 25 to 100 thaler, and only 6 per cent on sums exceeding 100 thaler. They were allowed to trade in grain provided they did not purchase any of it in foreign countries so long as there was a sufficient supply in the diocese. However, even this privilege was withdrawn by the elector Clemens August (Sept. 16, 1741).

Right to Trade in Grain Forfeited.

The marriage laws and ritual matters were concerns of the Jews' Commission, which was under the supervision of the rabbi. After the latter had rendered a judgment, an appeal against the same was permissible only within three days; the penalty for the transgression of such laws was to be paid to the collector-in-chief within thirty days. Blasphemy and religious disturbances came within the jurisdiction of the archidiaconal courts. In commercial disputes between Jews and Christians the former were never allowed to take the so-called "Erfüllungseid." The oath in court was always taken in an abbreviated form. The person taking it placed his right hand upon his covered head, and affirmed solemnly, wishing that, if he swore falsely, he might be eternally cursed, execrated, and engulfed by the earth like Korah, Dathan, and Abiram, and that his wife might become a widow and his children orphans.

The Jews formed among themselves a corporation, with a presiding officer, a treasurer, and deputies; and at certain intervals they used to assemble, under a princely official, for a so-called diet, at which the following subjects were discussed: the contraction of loans and the payment of such as were due; valuation of the property of the individual members of the community, and the assessment of the taxes to be paid by them to defray the yearly expenses. An exact record of the proceedings was sent to the prince.

Although the Jews were not permitted to live in the main streets of the town, they had no distinct ghetto. Their cemetery was bought by them in 1728 in one of the most remote parts of the township boundaries, near the Libori Berg; and it was derisively called by the populace "Abraham's Bosom." The Jews owned it for a short time only, because it was robbed and the bodies disinterred.

No Distinct Ghetto.

The edict of June 13, 1747, prescribed that a foreign Jew might enter Paderborn through the western gate only; there he was to remain until a member of the Jewish congregation and the collector-in-chief had given bond for him. If he stealthily entered the town, in violation of these regulations, a penalty of three months' carting was inflicted upon him, and the congregation was fined ten gold florins for having neglected its duty. Under the edict of Sept. 5, 1750, every Jew was required to submit to a yearly search of his house for stolen or "doubtful" goods, and to submit his packages or boxes of goods to inspection. The edict of May 7, 1765, prohibited foreign Jews from entering the town under any circumstances, even though a bond was furnished and an exact description of the person was given. When, in 1788, the last prince bishop, Franz Egon von Fürstenberg, entered upon office, he was made to declare, in the capitulation prescribed for him, that the Jews in his territory should, with the exception of 125 families, be expelled. In 1808, however, when the kingdom of Westphalia was founded, the Jews were placed upon an equal footing with the other citizens. By the decree of March 31 of that year they were given a consistory of their own which was invested with the supervision of divine service, of the public schools, and of the charitable and philanthropic institutions.

To-day (1904) the Jews of Paderborn number 420 in a total population of 23,000. The orphan asylum is located in the town; and there is a Jewish women's society, besides a hebra kaddisha.

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S. S. O.

PADOVANI, ELISHAMA MEÏR: Italian Talmudist of the eighteenth century; born in Modena; died at Padua 1830. He was educated and first served as rabbi in his native place; he then became joint rabbi at Mantua with Jacob Cases, and, finally, rabbi of Padua, where he was the teacher of M. G. Ghirondi. He was the author of sermons, halakic decisions, and a short compendium on the laws contained in Shulḥan 'Aruk, Yoreh De'ah, 29-60, 98-110, which work Ghirondi possessed in manuscript. He wrote, besides, notes to Reggio's "Ha-Torah weha-Filosofia" (MS. Almanzi, 115), published anonymously in Modena in 1797, and "Il Luminario Ecclissato" (Parma, 1797).

in answer to the "Luminario dei Ciechi" of the neophyte Maria Guzzoli.

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I. E.

PADUA: City of upper Italy, 22 miles west of Venice, on the Bacchiglione, capital of the province of the same name. Its Jewish congregation, for centuries one of the most important of Italy, with the synagogue and cemetery, existed as early as 1300. The first Jew in Padua known by name was the physician Jacob Bonacosa, who, in 1255, translated there the "Colliget" of Averroes (Steinschneider, "Hebr. Uebersetzungen," p. 671). Toward the middle of the fourteenth century numbers of Jews from Rome, Pisa, Bologna, and the Marches of Ancona established themselves in Padua as money-lenders; and many of the Jews who had been persecuted in Germany and the Alpine countries removed to Padua after 1440. The statutes of the community were liberal, the population was tolerant, and the Jews were admitted without restrictions. They were placed on an equal footing with other foreigners, and occasionally they were even made citizens of the town. Thus they obtained full liberty with respect to their commerce and their loan-banks, the demand for banks being very great in that district. As the court of the Carraresi and the students of the university lived in high style, more and more merchants moved to Padua; and the congregation assumed a size which was quite considerable for that period. The condition of the Jews remained equally favorable when the Carraresi made themselves masters of the city: they were not hindered from carrying on their trade in merchandise; they could even engage in agriculture, and were taxed only moderately. The authorities were directed to protect the Jews, and were required to pay an indemnity if any injury which might have been prevented was done to the latter. The Jews built a synagogue and laid out a cemetery in the district in which they lived, outside the city, on the opposite side of the river. When their burial-ground was filled, Francesco Novello da Carrara permitted them to buy an adjacent plot; and for their benefit he repealed a law according to which only citizens were allowed to buy real estate.

Prosperity in the Fourteenth Century.

The rule of the Carraresi was forcibly abolished as early as 1405, to the detriment of the Jews, and the territory of Padua was incorporated in the republic of Venice. The congregation at that time was already considerable. It was prominent at the Congress of Forli in 1418, the money for the expenses of the deputation which the congress resolved to send to the pope was to be collected in Padua. With the advent of Venetian rule the fortunate period of the Jews ceased. They lost their citizenship and the right of settlement; they were compelled to acquire a residence-privilege ("condotta") for a limited period; and every time this was renewed they were subjected to new restrictions, or the payment of larger sums was imposed upon them. Besides all this, the danger of expulsion threatened them continually. They were no longer permitted to acquire farms or other real estate; and their liberty in respect to commerce also was restricted. But, if the rights of the Jews were not greater under Venetian rule than in other states, the senate at least saw that the laws were administered justly toward the Jewish inhabitants, and protected them from acts of violence. It interfered especially against the authorities of Padua, who repeatedly attempted to utilize the weakness of the Jews to their disadvantage; it prevented, when possible, threats of expulsion, or, if such had been already carried into effect, it hastened to recall the Jews. The Jews themselves did not submit to oppression without remonstrances. The city government objected to the rate of interest demanded by them, and to the method adopted with regard to unredeemed pledges. When the senate purposed to interfere forcibly in this matter, the Jews declared that they were unable to do business on the terms suggested, and closed their banks (1415). They were sustained by the populace; and especially the university took their part, for, in the interest of the students, it could not spare the Jewish merchants and money-lenders. Both at that period and later the university repeatedly and energetically defended the Jews. Subsequently they were often threatened with expulsion, but the "condotta" was always extended, though only after haggling and even fighting. The energetic refusal of the Jews to continue their business transactions caused their opponents to agree to their demands; but there was no solidarity among the Jews, and when the authorities or the citizens of Padua were in need of funds, they found many Jews in the neighborhood who were more accommodating than those of Padua.

Decline Under the Venetians.

The relation of the Jews to the Christian population grew much worse when the monks began to preach Christian socialism and declared it to be a crime to permit the Jews to remain in the city or even to tolerate them in any fashion. In 1455 these preachers incited the population so successfully that the Jews were expelled, and forgiveness was asked in Rome for the toleration which had so long been accorded them. However, the exigencies of the situation proved stronger than the requirements of the faith; and the Jews were again admitted. These events were repeated in 1473, although the rights of the Jews were still more restricted. In 1482, under similar circumstances, the Jews were placed under the exclusive supervision of the senate in Venice, and were withdrawn from the authority of the community. But the monks gave them no rest. BERNARDINUS OF FELTRE, the great enemy of the Jews, went to Padua, and a "monte di pietà" (pawn-shop) was solemnly dedicated in his presence (1491). Then came the period of the fierce combats between Francis I. of France and Charles V., during which the territory of Venice suffered fearfully from the troops of foreign mercenaries. The great sack of Padua took place in the year 1509; and the Jews were among those that suffered most. During the long-continued struggles and the general distress

Action of the Monks.

there was no time to take heed of them; but in 1547 another storm was raised against the Jewish bankers, and the republic ordered their banks to be closed. Had not the university, and especially the juridical faculty, energetically guarded the interests of the Jews, the latter probably could not have remained in Padua. As it was they were able to maintain themselves in the city, although they were forbidden to carry on money transactions.

Closing of Banks.

Now the authorities desired to separate them from the Christians. From 1541 the establishment of a ghetto was demanded; but the senate did not agree until 1581, and, owing to numerous obstacles and difficulties on the part of the Jews, the institution did not come into existence until 1602. There the Jews lived, always amid the same struggles and in the same state of uncertainty, until 1797. On April 28 of that year the French military entered Padua, and the hour of liberty for the Jews came. On Aug. 28 following they were accorded the unrestricted right to live in any part of the city; and the ghetto was called "Via Libera."

The French were displaced in 1798 by the Austrians, who, animated by the spirit of Joseph II., accorded far-reaching privileges to the Jews—some families were even ennobled—so that their régime was generally hailed with joy. From 1805 to 1814 Padua was included in the kingdom of Italy by Napoleon; and thus the Jews, as subjects of the French empire, had the opportunity of participating in the Sanhedrin at Paris; Rabbi Isaac Michael Finzi acted as vice-president of that body. After the treaty of Vienna, Padua again belonged to Austria, except during brief intervals; and the Jews enjoyed all the privileges with the exception of eligibility to public offices. Full emancipation was not accorded to them until 1866, when Padua was incorporated into the present kingdom of Italy.

Under French and Austrian Rule.

The Jews of Padua occupied themselves originally with money transactions, and thereby fulfilled an economic mission which was highly beneficial to the district. The demand for money both by the authorities and by private individuals was urgent, loans at burdensome rates of interest being obtained from numerous citizens and Tuscans. The Jews did not impose heavier terms than the latter; and the high rate of interest, 20 to 30 per cent, was not considered exorbitant during those uncertain times. The transaction of monetary affairs by the Jews was furthered under the Carraresi; and they established several trading societies which pursued the business of banking. The great demand for money is evidenced by the fact that in 1432, with 17,000 inhabitants, the town possessed seven loan-banks. The customers of the Jews included, besides private individuals, the community, which was compelled to borrow money in cases of extraordinary expenses, and the bishop, who pledged his receipts to obtain funds. But the university, above all, urgently required the presence of the Jews in the capacities of foreign lecturers and students.

Occupations of the Jews.

Economic conditions changed about the middle of the fifteenth century, and the intention was to restrict the Jews to a lower rate of interest; but they protested that they could not continue to do business if the rate was reduced, and so kept the upper hand. The establishment of the above-mentioned "monte di pietà" advanced their business rather than injured it, as now they were able to obtain money at moderate interest. The number of banks increased enormously, and all of them prospered. But, as mentioned previously, in 1547 the Jews were compelled to close the banks, and money transactions were prohibited. Two years previously the authorities of the city had forced the Jews to adopt the Italian language in their business documents, for which, until then, in spite of numerous protests, they had employed Hebrew.

The majority of the Jews of Padua were not, however, engaged in money transactions, but dealt in merchandise. They attempted to be active in all spheres; but everywhere they encountered Christian competition. Nevertheless, they maintained their ground, except in cases in which the law prevented them from doing business. The Jewish merchants kept well-assorted stocks, and sold their goods at a moderate profit. But the more their business flourished and increased—in 1615 they owned eighty-four of the eighty-six stores in the city—the more actively did the community petition the senate of Venice to prohibit them from engaging in mercantile pursuits. Again the representatives of the university emphasized the economic advantage derived from the presence of the Jews, and defended the rights of the latter. The Jews were obliged to struggle also against the merchant gilds. Ever since the fourteenth century they had dealt in gold, silver, and precious stones; they did exceedingly well in the import of foreign goods; and they worked also as goldsmiths. But the gild of goldworkers harassed them wherever it could. The Jews had been allowed to purchase the pledges of the "monte di pietà" when they were sold at auction; but as the Christians did not wish Jewish competition, Jews were forbidden to participate further in these sales. The university demanded that the Jews should at least be allowed to buy the books of the students, so that the latter might be able to purchase them back at moderate prices, but in this it was not successful. The retailing of goods and peddling were the only occupations not denied them; and they were even admitted into the pedlers' gild, or, rather, a "fraglia degli strazzaroli Giudei" was formed beside the Christian one (1448). Upon the payment of 125 lire per year, the Jews were permitted to participate in all the rights of the gild. An agreement was also made, in 1539, with the gild of the shoemakers, that the Jews should be permitted to trade in leather; but when they proposed to enlarge their business they were strictly forbidden to do so.

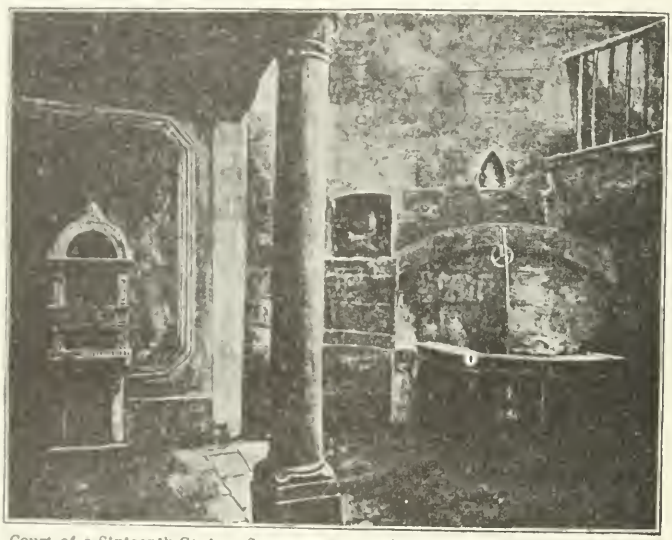
Jewish Merchants.

The gild of manufacturers also opposed the Jews. The latter did an extensive business in cloth, linen, and similar goods; but in 1558, in consequence of the opposition, they were ordered to be excluded from this trade. A protest from the university

caused a suspension of the decree; but the interdict was repeated in 1571. Again the university interceded for the Jews; and it was now supported by the community, which acknowledged the advantages of Jewish commercial activity. A fierce conflict ensued between these authorities and the gild; and at length the Jews were accorded the privilege of dealing in manufactured goods (1581). Owing to the luxury common in Padua, they prospered. The Christian merchants did not, however, cease their struggle against the annoying competition. In 1623 they determined that only members of the gild should be allowed to sell manufactured goods; and the Jews, accordingly, were compelled to suspend operations. Later, however, they were permitted to resume.

Protests Against Manufactures.

Moses Mantica had attempted, as early as the fifteenth century, to establish silk-factories in Padua; but he had not been successful. In 1645 a Jew named Trieste established a factory for silk goods, and 6,000 persons in the vicinity found work at the looms. The Christian merchants, unable to compete with him, endeavored to obtain a decree forbidding the Jews to manufacture. The brothers Cantarini wished to establish a silk-spinning mill in 1713, but they were prohibited from erecting a building. The conflict continued for a long time, the Jews meanwhile pursuing their operations, to the great benefit of the population; but in 1779, in consequence of continued calumnies, they were absolutely forbidden to manufacture. Nor were they allowed to devote themselves to any trade, even that of tailoring.



Court of a Sixteenth-Century Synagogue at Padua, Showing Cistern and Font.
(From a photograph.)

The Jews were originally unrestricted with regard to their dwellings. At first they settled across the river, in remote parts of the town (near the present railroad station); but with increasing numbers, they removed into the central parts of the town, the street Volto dei Negri, in which many of them lived being called "Volto degli Ebrei." They continued to spread as far as the vicinity of the cathedral. The ghetto established in 1602 comprised those streets which had already been principally inhabited by Jews. It was enclosed by four gates, on which were insulting inscriptions; these were published by Wagenseil ("Sota," pp. 476 *et seq.*, Altdorf, 1674). The Jews were compelled to submit to the new regulations as to residence; but they soon complained of the miserable and unhealthful dwellings, for which they were obliged to pay excessively high rents. The streets were narrow and dark; the houses, damp; and, besides, the habitations were so overcrowded that during epidemics the ghetto was a fearful focus of infection. The congregation lost an enormous number by death during epidemics; for instance, during the plague of 1631. The ghetto existed until 1797, when the French destroyed the gates. They were never re-erected.

Dwellings of the Jews.

Other ecclesiastical measures against the Jews were enforced; *e.g.*, those concerning the Jews' oath and, from 1430, the badge. Frequent exceptions were, however, allowed, as in the case of the interdicts against going abroad during Passion week and keeping Christian servants. The senate at Venice would not accede to further encroachments by the Church. When, after the death of Simon of Trent in 1475, Jew-baiting prevailed, the senate prohibited the sermons; and in 1570 it forbade the compulsory attendance of Jews at Christian discourses. The senate in 1587 declined to allow them to be placed under ecclesiastical jurisdiction. On the other hand, it permitted in 1556 the burning of the Talmud and other Hebrew books. The state prohibited compulsory baptism also; but converted Jews were richly rewarded, and their baptism was celebrated amid great rejoicing of the most distinguished circles. The greatest sensation was caused in 1602 by the baptism of a rabbi (?), Solomon Cattelan, whose conversion was regarded as a merciful miracle, and was described in a special book.

Taxes were paid for all its members by the congregation, which assessed the individuals. The levies were moderate under the Carraresi; but they gradually rose until they became an important source of income. The Jews were compelled to pay 850 ducats yearly for their loan-banks and 200 (from 1585 onward, 300) ducats for the right of residence. The latter tax went to the community. The taxes and the fees for the right of residence together amounted to 900 ducats in 1700. Besides, the congregation was compelled, from 1591, to contribute 700 ducats annually for the support of the banks

needed in Venice by the state. To these sums were added extraordinary contributions for the equipment of the army and of the fleet; and, to escape heavier requisitions, the Jews often bound themselves to voluntary taxes. The state demanded large loans also, *e.g.*, in 1691, not less than 16,300 ducats, and in 1704 the sum of 20,000 ducats. The taxes imposed by the commune were also considerable; and, although the senate exempted the Jews therefrom, the commune levied an income-tax upon them, the amount of which it frequently augmented. Thus the burdens of the congregation increased, whereas the receipts diminished. Wealthy Jews, tired of the constant vexations, removed from the city, while those who remained lost the income from their businesses, or obtained exemption from the taxes payable to the congregation. Thus the debts of the congregation grew considerably, and in 1736 it was compelled to appeal to the state for the regulation of its finances. The means employed were of no avail; and the congregation, which had a yearly deficit of 4,786 lire and a debt of 56,000 ducats, was forced in 1761 to become bankrupt. It was relieved only when, with the entrance of the French, the oppressive encumbrances, special taxes, and economic restrictions of the Jews were removed.

Taxation.

Almemar of the Synagogue at Padua.
(From a photograph.)

The strained relations which constantly existed between Jews and Christians have already been mentioned. Temporary expulsions repeatedly took place, but the decrees of exclusion were always revoked. Exceptional cases of violence are reported only twice. Although in 1509, during the sack of Padua, the Jews were spared by the foreign soldiery, later, when those citizens of Padua who had sided with Charles V. were attacked in the city, the Venetian troops pillaged the houses of the Jews in a ruthless manner and, with the assistance of the rabble, robbed them of everything. The complaints of the Jews were unavailing, and they recovered none of their property. They fared worse in 1684, after the siege of Vienna by the Turks, when the news was disseminated that the long resistance of Budapest to the Imperial and Venetian armies had been due to the Jews of that city. On August 20, 1684, a threatening host of farmers entered the ghetto at Padua and began to storm the houses in search of plunder. The better element among the citizens, who armed themselves, and soldiers hastened to the rescue of the Jews. Severe punishment was imposed upon the pillagers, and still severer ones threatened, yet for six days the Jews dared not leave the ghetto. Two authors have described the terrors of those days—Rabbi Isaac Hayyim Cantarini in his "Pahad Yizhak," and a poet, Semu Cuzzeri, who devoted to Paduan Jews an Italian poem which is still unpublished. It goes without saying that insults and petty outrages were continually committed against the Jewish inhabitants; but in general the republic of Venice maintained law and order in its domains.

Persecutions.

The relations of the Jews to the university deserve special mention. As already stated, the university often defended the Jews and endeavored to protect them from violent and illegal measures; while the students were among their best customers. This did not prevent many cases of friction. The students of medicine claimed the corpses of the Jews for anatomical purposes; and often they took them forcibly from the burial place in spite of the fact that the Jews possessed the privilege that the bodies of their dead were not to be touched. For this privilege they paid large sums. Being severely punished, the students were at last obliged

The University and the Jews.

to Sabbat. When the first snow of each winter fell, the Jews, like the other citizens, following an old custom, were required to pay a certain tax to the students—at one time 6 ducats. This "celebration of the first snow" was abolished in 1633; but the Jews were compelled to continue payment of the tax in order to provide confetti for the students, whose number was about 1,000.

As the Jews were admitted to the study of medicine, a great many of them, some from distant countries, entered the university. During the period from 1517 to 1619 eighty Jewish students, and from 1619 to 1721 as many as 149, obtained the degree of doctor of medicine. The Jews were obliged, before graduation, to deliver 170 pounds of confetti to the other students; and during the fifteenth century they were even compelled immediately after receiving their degrees to invite the entire student body to dinner. The graduation fees were considerably higher for Jews than they were for Christians. Jewish graduates were exempted from wearing the Jews' hat, but if they attempted to practise medicine among Christians as well as among their coreligionists they encountered a fierce opposition. As the gilds fought against the Jewish merchants, so the Christian physicians opposed their Jewish competitors, and they were not particular as to the means employed to show their hostility. In spite of this opposition, however, the ability and the conscientiousness of the Jewish physicians procured them good practises. The Jews were not allowed to enter other professions, except to the extent that the congregation was entitled to select four young men to study law for administrative purposes.

Communal Organization.

The congregation was formed early, soon after the first Jewish settlement. Its condition changed with the privileges of its members. During times of oppression many endeavored to withdraw in order to obtain freedom from taxes; but this was prohibited in 1732, owing to the financial difficulties of the congregation. Nevertheless, as stated above, the congregation was ultimately forced to become bankrupt. The community owned quite a number of synagogues. The oldest, situated in the Corso Savonarola, existed as early as about 1300. Later ones were established in more central positions. The Italian synagogue was founded in 1548, by Rabbi Johanan Treves; it was enlarged in 1680 and in it in 1832 was introduced the first divine service in Italy with a choir. The German synagogue, of about the same age, was the largest, and was called "Bet ha-Keneset ha-Gedolah." In 1682 it removed into its present building. The Spaniards, who were not numerous, established in 1617 a synagogue of their own, which, however, was destroyed by fire in 1629, and subsequently they attended the services of the Italian congregation. Recently all synagogues, with the exception of the German one, were closed, and in that the Italian ritual was introduced.

Like the other congregations of Italy, that of Padua had its charitable institutions. These were recently consolidated as the Società di Mutuo Soccorso. The cemeteries, with the exception of the oldest, which was laid out in 1386, are all in existence. In the second one, which was established in 1450 and was used for a century, the body of Isaac Abravanel of Venice was interred in 1508; but the graves and stones were destroyed in 1509, so that his tomb can no longer be identified. Quite recently (1904) the congregation erected in the center of the burial-ground a stone in his memory. From 1530 onward the Jews owned a cemetery in the Borgo degli Ebrei, in which was erected the tomb of R. Meïr Katzenellenbogen and of his family. Another burial-ground was established in 1653, and still another in 1754 (according to some, 1774). The present cemetery beyond the Porta Eugenia was opened in 1864. It contains the grave of S. D. Luzzatto.

Public Activities.

The Padua congregation, owing to its size, intelligence, and readiness to make sacrifices, has repeatedly made its influence felt in public affairs, and has been a careful guardian of the interests of the Jews. As already mentioned, it participated in the Congress at Forli in 1418; it also fought to protect Hebrew books from the Inquisition. The first synod held for this purpose, at Ferrara in 1554, was presided over by Meïr Katzenellenbogen, then rabbi of Padua. A congress was held in 1585 in Padua itself, at which were discussed the measures to be taken to obtain permission for the printing of Hebrew books (see Massarini, vol. viii.). Prominent men repeatedly drew the attention of Jewry and of the civilized world to the congregation of Padua. Elijah Delmedigo, celebrated for his philosophical and medical knowledge, lectured in 1485 at the University of Padua. At the same time the school of Rabbi Judah Minz attracted numerous pupils from Italy, Germany, and Turkey; and the fame of the school was maintained by his son Abraham, as well as by Meïr Katzenellenbogen, who was Abraham's son-in-law. Later rabbis, like Samuel Archevolti and the above-mentioned Isaac Ḥayyim Cantarini, were noted for their Talmudic learning combined with scientific scholarship. From 1829 to 1870 Padua was the seat of the Istituto Rabbinico Lombardo-Veneto, the reputation of which spread over the entire world, especially through the brilliant achievements of S. D. Luzzatto. A Hebrew printing establishment existed temporarily in Padua during the eighteenth century.

Rabbis and Scholars.

Of the rabbis and scholars of Padua the following deserve mention: Meïr b. Ezekiel ibn Gabbai (until about 1500); Elijah (d. 1493); Menahem Delmedigo (1510); Judah Minz (until 1508); his son Abraham (until 1526); Abraham's son-in-law, Meïr of Padua (Katzenellenbogen; until 1564); Meïr's son Samuel (until 1590); these were the ancestors of the "King of the Poles," Saul Wahl. Contemporaries of the last-named were: Meshullam b. Asher da Mucciano (1535); Joseph b. Jacob Ashkenazi; Johanan Treves (1543); Raphael b. Joshua Zarefati, the commentator of the Roman Maḥzor (1554); Jacob b. Moses Levi (1572); Benzion b. Raphael, under whose leadership the excommunication against Azariah del Rossi's "Me'or 'Enayim" was signed; Judah b. Moses Fano; Samuel b. Elhanan Archevolti (until 1609); Aryeh Cattalani (until 1622); Abram Cattalani; Benedetto Luzzatto (1627); and the doctors Judah b. Samuel Cantarini (until 1651), and his relative Samuel (until 1631), Ḥayyim Moses (until 1660), Isaac Ḥayyim Moses, celebrated both as physician and apologist (1644–1723). Of the Marini family: the brothers Solomon (until 1670) and Shabbethai b. Isaac (until 1685); Isaac, son of the former (until 1700); Aaron Romanin (1673); Samuel David b. Jehiel Ottolenghi (1700); Isaiah Mordecai b. Israel Hezekiah Bassani (1700); Michael Terni (1710); Abram Shalom (1730); Moses Ḥayyim Luzzatto (1707–47); Solo-

mon b. Isaiah Nizza (1750); Jacob Raphael Forti (until 1786); Isaac Raphael Finzi, vice-president of the Paris Sanhedrin (until 1812); and Israel Conian (1820). Of the Ghirondi family: Solomon Eliezer b. Benzion (until 1700); Benzion (until 1730); Mordecai Samuel b. Benzion, author of "Toledot Gedole Yisrael" (until 1852); his son Ephraim Raphael (until 1857). In the nineteenth century: Rabbis Leon Osimo (until 1869), Graziadio Viterbi (until 1879), Giuseppe Bassevi (until 1884), Eude Lolli, and Alessandro Zammatto. Scholars: S. D. Luzzatto (died 1865); his son Filosseno (died 1854); Lello della Torre (died 1871); Giuseppe Almanzi (died 1863); Eugenia Gentilomo Pavia (1822–94); Gabriele Trieste (died 1860); Marco Osimo (died 1881).

In 1615, among the 35,463 inhabitants of Padua there were 665 Jews; in 1865, about 800; in 1901, about 1,050; in 1904, in a total population of nearly 50,000, about 1,100.

Bibliography: Ciscato Antonio, *Gli Ebrei in Padova (1300–1800)*, Padua, 1901; *Corriere Israelitico*, ii. 10 *et seq.*, iv. 28 *et seq.*; *Archives Israélites*, 1861. For the scholars of Padua, see Mortara, *Indice*, passim.

G. I. E.

PADUA or PADOVA FAMILY. See Mazliah, Judah b. Abraham Padova.

PADUA, JACOB MEÏR: Russian rabbi; born in Brest-Litovsk; died there Dec. 12, 1854. He was a descendant of the Katzenellenbogen family which had been prominent in Brest for more than three centuries. His father, Ḥayyim (d. 1837), and his grandfather, Aaron b. Meïr (d. 1777), author of "Minḥat Aharon," both lived in that city, which chose Jacob Meïr Padua as its rabbi after the death of his relative Arych Löb Katzenellenbogen in 1837. He was at that time rabbi of Pinsk-Karlin, government of Minsk; and he did not enter upon the duties of his new rabbinate until 1840. In 1852, when there was a great dearth, which caused much suffering among the poor, Padua permitted Jews to eat peas and beans at the Passover; and he defended his action, which was a departure from Orthodox practise, in one of his responsa (No. 48). He held the rabbinate of Brest-Litovsk until his death.

Padua was the author of "Meḳor Ḥayyim" (2 parts, Sudzilkow, 1836), on Shulḥan 'Aruk, Yoreh De'ah, and on some Talmudical subjects, with an appendix containing responsa by his above-mentioned grandfather; "Ketonet Passim" (Königsberg, 1840), on Joseph Ḥabiba's Alfasi commentary, "Nimmuḳe Yosef," with an appendix, "Ḥizze Yehonatan," on R. Jonathan's Alfasi commentary to the tractate 'Erubin. His responsa, entitled "Teshubot Maharim" (Warsaw, 1854), appeared in the year of his death.

Bibliography: Feinstein, *'Ir Tehillah*, p. 221, Warsaw, 1886; Fuenn, *Keneset Yisrael*, p. 561, *ib.* 1886; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 625.

E. C. P. Wi.

PAGANISM. See Gentile: Worship, Idol.

PAGAY, HANS: Austrian actor; born at Vienna Nov. 11, 1845. His father was a broker, and destined his son for the same career; but Pagay preferred the stage, and began as a chorus singer, going subsequently to Linz and Odessa, where he sang comic parts in operettas. He then traveled through Austria-Hungary and southern Germany, and in 1887 accepted an engagement at the Residenztheater, Berlin, where he now (1904) occupies a noteworthy position as a character actor.

His wife, **Sophie Pagay** (*née* Berg, born at Brünn April 22, 1860), took children's parts at the age of seven at the Stadttheater, Brünn, where she also filled her first engagement after reaching maturity. She then appeared successively at Reval, Kiel, Görlitz, Breslau, Augsburg, and Hanover. In 1887 she went to Berlin, where she was connected with the Residenztheater until 1896, and then with the Lessingtheater until 1899. In that year she joined the company at the Königliche Hoftheater, where she plays chiefly old ladies' rôles.

Bibliography: Eisenberg, *Biog. Lex.*

S. L. V.

PAGAY, JOSEPHINE: Austrian actress, born at Vienna; died at Berlin Nov. 18, 1892. She made her first appearance at the age of fourteen in the rôle of *Cupido* in "Orpheus in der Unterwelt," at the Quaitheater, Vienna. Her spirited delivery, humor, and histrionic talents made her a favorite with the public, and she scored triumphs in the operettas of Offenbach, Suppé, Millöcker, and Strauss, and in the farces of Kaiser, Bittner, Berla, Costa, and Langer. She was at the height of her career in the sixties and seventies, but toward the middle of the eighties she suddenly left the stage and retired to Berlin.

Bibliography: Eisenberg, *Biog. Lex.*

S. L. V.

PAGEL, JULIUS LEOPOLD: German physician and medical writer; born at Pollnow, Pomerania, May 29, 1851; educated at the gymnasium at Stolp and at the University of Berlin (M. D. 1875). In 1876 he established himself as a physician in Berlin, receiving from the university in that city the "venia legendi" in 1891, and the title of professor in 1898. In 1902 he became assistant professor of the history of medicine.

Pagel has been since 1885 assistant editor of Hirsch's "Biographisches Lexikon"; he is also editor of the "Deutsche Aerzte-Zeitung" and of the "Biographisches Lexikon Hervorragender Aerzte des Neunzehnten Jahrhunderts," Berlin and Vienna, 1901; and since 1899 he has been collaborator for medical history on Virchow's "Jahresbericht über die Leistungen und Fortschritte in der Gesammten Medizin."

Among his works may be mentioned: "Die Anatomie des H. v. Mondeville," Berlin, 1889; "Die Chirurgie des H. v. Mondeville," *ib.* 1892 (French transl. by E. Nicaise, Paris, 1893); "Die Angebliche Chirurgie des Joh. Mesuë," Berlin, 1893; "Medizinische Deontologie," *ib.* 1896; "Entwicklung der Medizin in Berlin," Wiesbaden, 1897; "Einführung in die Gesch. der Medizin," Berlin, 1898; "Medizinische Encyclopädie und Methodologie," *ib.* 1899.

Pagel has also written essays for the "Allgemeine Zeitung des Judenthums," among others "Gebet des Maimonides," "Doctor Esra," etc.

Bibliography: Pagel, *Biog. Lex.*

S. F. T. H.

PAGGI, ANGELO: Italian Hebraist; born at Sienna May 4, 1789; died at Florence June 7, 1867. He received his Hebrew training under Leon Vita Monseles, and also studied Italian and Latin literature. For a short time he was engaged in business;

[illegible] abandoned it to open an educational institution, where he introduced a rational and logical method of teaching. He was principal of the Jewish school at Florence from 1826 to 1846, when failing health obliged him to retire, although he continued to write and teach in private. Among his pupils was Prof. Fausto Lasinio, with whom he translated the hymns of St. Ephraem from the Syriac. He also wrote "Compendio di Tutte le Dottrine Israelitiche"; "Grammatica Ebraica"; "Grammatica Caldaico-Rabbinica"; and he left several unpublished works: "Storia Giudaica dalla Creazione del Mondo ai Nostri Giorni"; "Grammatica Ebraica e Rabbinica Compendiata ad Uso delle Scuole"; "Dizionario Ebraico-Italiano"; "Dizionario Caldaico-Rabbinico-Italiano"; "Dizionario Italiano-Ebraico-Caldaico-Rabbinico"; "Dissertazione Critica Sopra una Leggenda Talmudica"; "Poesie Ebraiche"; "Autobiografia"; and "Scritti di Pedagogia e Morale." A review by him of Renan's "Vie de Jésus" was published posthumously in the "Vessillo Israelitico" (June, 1879, *et seq.*).

Bibliography: Servi, *Gli Israeliti d'Europa nelle Civiltà*, pp. 175 *et seq.*; Idem, *Angelo Peggi e le sue Opere*, Corfu, 1869.

U. C.

PAHLAVI LITERATURE, JEWS IN: The Pahlavi or Middle Persian literature, extending approximately from the third to the tenth century C.E., is devoted mainly to the theology of Zoroastrianism. In its polemics, therefore, it naturally mentions and criticizes other religions, especially Judaism, Christianity, Manicheism, and, very guardedly, Mohammedanism. The more scanty historical and geographical literature also alludes occasionally to Jews. While some of these references are vague, others are of considerable importance, especially the statements in the "Dinkard" and the "Shikand-gumanig Vijar" for religion, and in the "Dina-i Mainog i Khirat" and the "Shatroiha-i Eran" for history and geography. In the "Shayast la-Shayast," vi. 7 (West, in "S. B. E." v. 297)—dating perhaps from the seventh century—there is an allusion to the Zandiks (a heretical Zoroastrian sect), the Jews, and the Christians as being "of a vile law," while according to the "Dinkard" (translated into English and edited by Sanjana, p. 24)—the longest and, from a religious point of view, the most important work in all Pahlavi literature; it dates from the ninth century, having been begun by Atur-farnbag, who flourished during the califate of Al Mamun (813–833), and completed by Aturpat, son of Hemet, a contemporary of Zat-Sparam, who was alive in 881—Judaism, Christianity, and Manicheism are all to be checked as degraded in creed and perilous to Zoroastrianism. In like spirit the "Dinkard" (p. 257) declares that the evil of the worst age of the world is due to the "sinful dispositions of all men, derived from the Yahudi [Jewish] religion" (comp. *ib.* p. 456), and the Zoroastrians were warned by the Dastur Seno (for the form of this name see Justi, "Iranisches Namenbuch," p. 279, Marburg, 1895) to keep aloof from Judaism, the laws and tenets of which were calculated to ruin and devastate the world ("Dk." p. 310).

In the "Dinkard."

The "Matigan-i Gujastak Abalish" (i. 15) records a religious disputation between the Zandik Abalish and the orthodox Atur-farnbag, which was held before the calif Al-Mamun about 825, and at which Zoroastrians, Mohammedans, Jews, and Christians were present. The only point of Jewish religion mentioned in this polemic is called forth by the later Zoroastrian custom of performing ablutions in the morning with "gomez" to insure freedom from any possible defilement by the "druj nasu" (= "demon of dead matter"; comp. also the later "Sad-Dar," lxxiv. 1, transl. by West in "S. B. E." xxiv. 337–338). To uphold the practise of bathing on rising, Atur-farnbag appeals to "the Jews, the Christians, and the Mohammedans, each of whom, on rising at dawn, washes his hands and face, begins the invocation of God and the angels, and puts himself in a state of grace to receive food or to undertake his occupations" ("Matigan-i Gujastak Abalish," v. 12–15). It would seem, moreover, that this same Atur-farnbag was acquainted with the Gemara, if the reading "Gyemara" in "Dk." v. 1, §§ 2-3 be correct (comp. West, *l.c.* xlvii. 119–120; Preface, p. xiv.), and that he employed it in religious controversies. The "Ture" or Torah is likewise mentioned in the "Dinkard" with disapproval, being characterized as "the words of devils and unworthy of belief" (ed. and transl. Sanjana, pp. 604–605).

Religious Disputations.

Furthermore, in this work (West, *l.c.* xviii. 399–410; comp. also the translation by Sanjana, pp. 90–102, which varies from West's version in several respects, the passage being a very difficult one) there is a refutation of a Jew who had attacked the Zoroastrian custom of "khvetukdas" or next-of-kin marriage. This term is understood by the modern Parsis to denote marriage of first cousins, although its ancient connotation is generally agreed to have implied such unions as those of brother and sister, father and daughter, or mother and son (comp. Justi, "Gesch. Irans bis zum Ausgang der Sasaniden," in Geiger and Kuhn, "Grundriss der Iranischen Philologie," ii. 434–437, and the literature there cited). The very circumstance that the Jew made this protest implies, moreover, that "khvetukdas" denoted a closer union than that of first cousins, since such a marriage is by no means abhorrent to Judaism (see Consanguinity Among Jews). The chapter of the "Dinkard" which records the controversy states only the fact that the Jew objected to the practise of "khvetukdas," giving no allusions either to his tenets or his arguments, but devoting almost its entire content to upholding the system, which it defends by drawing parallels with the excellent results obtained by the inbreeding of cattle.

Protest Against Dualism.

The assumed dualism of Judaism and Manicheism is naturally condemned when compared with the practical monism of later Zoroastrianism (comp. Jackson, "Iranische Religion," in Geiger and Kuhn, *l.c.* ii. 629–630); for the Hebraic recognition of evil as a rival power to good is somewhat casuistically interpreted by the Zoroastrian theologians as a plea for the necessity of its

existence as a cosmic and moral force, while they themselves distinctly subordinate Ahriman, the principle of evil, to Ormuzd, the principle of good ("Dk." ed. Sanjana, p. 211). The "Dinkard" goes further than this, however, and declares that the Jewish Scriptures were first composed by Zohak, a monstrous dragon of the race of Ahriman, who dwelt at Babylon (Jackson, *l.c.*, pp. 663–664; Spiegel, "Eranische Alterthumskunde," i. 530–544, Leipsic, 1871–78). This statement seems to be based simply on "odium theologicum," not on any actual misreading of proper names or popular legend. Zohak is said to have deposited the Bible in the "fortress of Jerusalem," and to have led the Jews to believe in Abraham and later in Moses, whom they "accepted as their prophet and messenger of faith, and unto whom they ascribe the salvation of sins committed" (Sanjana, *l.c.* pp. 372–373). Thrice Zohak made mankind submit to the Jewish faith (*ib.* p. 379)—possibly a vague allusion to the frequent collocation of Abraham, Isaac, and Jacob, or, more probably, of Abraham, Moses, and Elijah (or Enoch), the latter two as being the forerunners of the Messiah (comp. *ib.* p. 439, and Macler, "Apocalypses Apocryphes de Daniel," pp. 110–112, Paris, 1895).

Zohak and the Bible.

The diabolical origin of the Bible is developed somewhat more specifically in the "Dinkard" (pp. 438–439). Here it is said that Zohak composed ten "universally noxious precepts" to counteract the ten beneficent regulations of the pious Jemshid (Spiegel, *l.c.* i. 522–530). These precepts of Zohak (evidently a reminiscence of the Decalogue) were written out at his command, and were preserved in Jerusalem. Since Abraham followed their teaching, "people came to look upon these precepts of Zohak as the work of the prophet Abraham, who was to come at the end of the world. . . . Thus every one of the Jewish race and faith came to look upon Zohak's religious words as meant for himself and to believe in them." These ten commandments, which show no resemblance to the Decalogue, but are, in fact, quite its reverse, may be summarized as follows (Sanjana, *l.c.* pp. 437–438): (1) the Almighty is the injurer of the universe; (2) the Devs (demons) must be worshiped as the source of all earthly prosperity; (3) men should practise injustice rather than justice; (4) men should act unrighteously and disgracefully in every matter; (5) men should lead greedy and selfish lives; (6) fathers should withhold from their children such training as would fit them in their turn for noble fatherhood; (7) the poor should be deprived of protection; (8) goats should be killed before reaching maturity, according to Jewish usage; (9) the Devs should sacrifice good and pious men as do the Jews; (10) men should be cruel, revengeful, and murderous. Only two of these commandments, the eighth and ninth, mention the Jews; the former referring to the sacrifices of kids as sin-offerings (*e.g.*, Lev. iv. 23 *et passim*), and the latter possibly to a distorted reminiscence of some such passages as II Chron. xxviii. 3; Ps. cvi. 37–38; Isa. lvii. 5; Jer. xix. 4–5, xxxii. 35; Ezek. xvi. 20–21; xxiii. 37, 39, which allude in condemnatory terms to human sacrifices practised in Israel, or even to the view maintained in the Midrash, Targum, and Talmud, that Jephthah actually sacrificed his daughter to YHWH (comp. Jew. Encyc. vii. 95a). In any case the number of the commandments, ten, is a palpable imitation of the Decalogue.

Unfavorable as are the criticisms on the Jews in the "Dinkard," they are far less hostile and explicit than those in the "Shikand-gumanig Vijar," a polemical work of the latter part of the ninth century. Marṭan farukh, the author of this book, in the course of his defense of the Zoroastrian religion, criticizes the Mohammedans, the Christians, the Manicheans, and the Jews, the twelfth and thirteenth chapters, as well as a few paragraphs of the eleventh, being devoted to the last-named. In these sections Marṭan-farukh cites numerous passages from the Bible which is characterized as "full of delusion" and "of every iniquity and demonism" ("Shikand-gumanig Vijar," xiii. 4, xiv. 2). The verses quoted are mainly from the Pentateuch, although a few are from Isaiah, and one is from the Psalms. The list of such verses is as follows, excluding mere vague reminiscences: Gen. i. 2–3; ii. 16–17; iii. 9, 11–16, 18–19; vi. 6; Ex. xx. 5 (scarcely, as has been suggested, an attempt to translate Gen. iv. 15); Deut. xxix. 4, xxxii. 35 (less probably a paraphrase of Nah. i. 2); Ps. xcv. 10; Isa. xxx. 27–28, xlii. 19. The source of these citations has not yet been determined with any degree of certainty. It seems safe to affirm, however, that it was not a complete translation of the Bible into Pahlavi from which Marṭan-farukh quoted his texts, even though there may once have been such a version which has long since disappeared (comp. Jew. Encyc. iii. 190b, vii. 317b). This is shown by the variations in the rendering of Gen. ii. 16–17 and iii. 11 in the "Shikand-gumanig Vijar." The former verses are translated thus: "The Lord, who is the sacred being himself, commanded Adam thus: 'Eat of every tree which is in this garden, except of that tree of knowledge; because when thou eatest thereof you die'" (*ib.* xiii. 18–20); "The sacred being commanded Adam thus, 'Thou shalt not eat of this one tree which is in paradise'" (*ib.* xi. 352); "When you eat of this tree you die" (*ib.* xiii. 143). Gen. iii. 11 is translated: "Mayest thou not ever yet ["agarat"] have eaten of that tree of knowledge, of which I said ["guft"] that you shall not eat?" (xiii. 33), and also: "Mayest thou not ever yet ["hargizhica"] have eaten of that tree of which I commanded ["farmuṭ"] that you shall not eat?" (xiii. 139).

In the "Shikand-gumanig Vijar."

The spelling of the Hebrew proper names offers little help in the determination of the source used by the "Shikand-gumanig Vijar," especially as the entire work is a Pazand transcription in Avesta letters of a Pahlavi original. The names in question are as follows: "Abrahim" ("Abreham" in "Daṭistan-i Denig," xxxvii. 90); "Adam"; "Adino" (= אדני); "Asarasarā" (a misreading of Pahlavi "Asrayilan" [= "Israelites"]); "Asima" (in the Sanskrit version, "Asinaka" [= "Ismc"]; comp. West, *l.c.* xxiv. 225, note 4); "Havac" (= "Eve"); "Hurusharm"

Biblical Names.

(= "Jerusalem" [Pahlavi, "Aurishalem," in "Dina-i Mainog-i Khirat," xxvii. 67, "Aurushalim," in the "Dinkard" (comp. el Sanjana glossary to vol. vi.)]); "Mashya" (= "Messiah" [Pahlavi, "Mashikha," in "Dabistan-i Denik," xxxvii. 90–91]); "Mushae" (= "Moses"), "Zuhud," "Zuhudaa" (= "Jew," "Jews," "Judaism" [Pahlavi, "Yahutan," in "Dina-i Mainog-i Khirat," xxvii. 67, "Shayast la-Shayast," vi. 7, and "Dinkard," *passim*; on the interchange of Pahlavi "y" as "z," comp. Haug, "Essays on Pahlavi," in his "Pahlavi Pazand Glossary," p. 97, Bombay, 1870; Kirste, "Semitic Verbs in Pahlavi," pp. 5–7, Vienna, 1903]).

The translations of the verses cited in the "Shikand-gumanig Vijar" are, in general, fairly accurate. The principal variations from the text as represented by the Hebrew are as follows: Gen. i. 2, "There first arose earth, without form and void, darkness and black water, and the breathing of the sacred being ever yearns over the face of that black water" ("Shikand-gumanig Vijar," xiii. 6–7). Gen. iii. 18–19 is translated (*ib.* xiii. 38–40): "Thy eating shall be through the scraping off of sweat and the pushing of thy nostrils, until the end of thy life; and thy land shall grow all bodily refuse and dung." The original of the verse translated "I am the Lord, seeking vengeance and retaliating vengeance, and I retaliate vengeance sevenfold upon the children" (*ib.* xiv. 5–7), is somewhat obscure. It may be based on Nah. i. 2 (R. V.), or on Deut. xxxii. 35, or on Ex. xx. 5. The last seems the most probable source, not only in view of the fact that the great majority of the Old Testament citations in the "Shikand-gumanig Vijar" are taken from the Pentateuch, but also on account of the so-called Targum of Jonathan, which expands the phrase "jealous God" into "a jealous and avenging God, and avenging myself with jealousy," while the "sevenfold" vengeance is evidently a misunderstanding of the "third and fourth generation." The only citation, however, which seems to give any real clue to the original version employed by Martan farukh is Gen. iii 14. According to the "Shikand-gumanig Vijar" (xiii. 42–44), "He spoke to the serpent thus: 'Thou shalt be accursed from amid the quadrupeds and wild animals of the plain and of the mountain; for thee also there shall be no feet; and thy movement shall be on thy belly, and thy food shall be dust.'" This version is very probably also based on the Targum of Jonathan, which adds to the Hebrew original the phrase, "and thy feet shall be cut off."

Haggadic Stories.

In addition to direct citations from the Bible, whose basis may have been, at least in part, the Targum of Jonathan, the "Shikand-gumanig Vijar" contains four stories, purporting to be from the sacred writings of the Jews. The first of these (*ib.* xiv. 26) states that "every day he prepares, with his own hand, ninety thousand worshipers, and they always worship him until the night time; and then he dismisses them, through a fiery river, to hell." This tale is founded on the Talmudic legend that no portion of the heavenly host praises God for more than a single day; for at the end of that time they are dismissed to the stream of fire from which they were created (comp. Dan. vii. 22; Ps. civ. 4), while a new company of angels takes their places (comp. JEW. ENCYC. i. 586a). The same chapter also relates ("Shikand-gumanig Vijar," xiv. 40–50) how the Lord visited Abraham to comfort him in his old age and his affliction. Abraham thereupon sent his son Isaac to fetch wine from paradise, and entreated the Lord to drink of it. Ignorant of its provenience, however, God refused to do so, until He was assured by His host of the purity of its origin. The legend is evidently a confusion of the account of the visit of the Lord to Abraham in the plains of Mamre (Gen. xviii.) with the story of the wine brought by Jacob to his father, Isaac (Gen. xxvii. 25); for according to the Targum of Jonathan and Yalḳ., Gen. 115, this wine was contained in the grapes made at the creation of the world and was borne from paradise to Jacob by the archangel Michael. The third story ("Shikand-gumanig Vijar," xiv. 58–70) likewise has a Talmudic basis. In dire poverty a righteous man beseeches divine aid, and in answer to his prayers an angel descends from heaven, and tells him that the sum of joy and sorrow may not be changed. In recognition of his piety, however, there is destined for the petitioner in the future life a throne the feet of which are of jewels; and he may if he wishes have the benefit of one of these feet on earth. After consultation with his wife, the pious man declines to mutilate his reward in heaven, even though he knows that his sufferings in this world must otherwise continue unabated. This legend is taken from the account of HANINA B. DOSA, who received under similar circumstances a golden table-leg from paradise. His wife, however, had a vision in which she beheld the righteous feasting in heaven at three-legged tables, while her husband's board had but two supports. When she told her dream to Ḥanina, he immediately prayed to God to withdraw the bounty for which he must pay so dearly; and he thus chose earthly poverty rather than diminution of heavenly bliss (Ta'an. 25a; Ber. 17).

The last story ("Shikand-gumanig Vijar," xiv. 75–78) states that the Lord boasted of slaying "in one day an assemblage of sinners, as well as innumerable innocents." And when the angels talked much of the unreasonable performance, He then spoke of it thus: "I am the Lord, the ruler of wills, superintending, unrivaled, and doing my own will; and no one assists or is to utter a murmur about me." The source of this passage is uncertain. It may be suggested, however, that it rests upon some such passage in the Bible as Job ix. 22, 12: "He destroyeth the perfect and the wicked." "Behold, he taketh away [R. V. "he seizeth the prey"], who can hinder him? who will say unto him, What doest thou?" (comp. Ezek. xxi. 3–5; Dan. iv. 35).

Allusions to Jewish History.

Allusions to Jewish history are found in two Pahlavi works, the "Dina-i Mainog-i Khirat," which was probably written before the Arabic conquest of Persia, and the "Shatroiha-i Eran," a geographical treatise dating perhaps from the ninth century. In the former work there is a passage (xxvii. 64–67) which states that Loharasp, the Aurvat-aspa of the Avesta ("Yasht," v. 105), whose cap-

ital has been located at Balkh by Firdusi, Ṭabari, Mas'udi, Yaḳut, and others, "demolished the Jerusalem of the Jews, and made the Jews dispersed and scattered." This is repeated in the "Dinkard" (West, *l.c.* xlvii. 120-121; ed. Sanjana, *l.c.* pp. 611-612), with the additional statement that Loharasp was accompanied on this expedition against Jerusalem by Bukht-narsih, or NEBUCHADNEZZAR. At the basis of this tradition there plainly lies a historical foundation. According to the Armenian translation of the chronicles of Eusebius (ed. Aucher, Venice, 1818, i. 22), Nebuchadnezzar had married a Median princess, while Alexander Polyhistor states ("De Judæis," fragment 24, in Eusebius, "Præparatio Evangelica," ix. 39, §§ 4-5) that he was assisted in his expedition against Zedekiah by a contingent of Medes. Of the several hypotheses which might be advanced to reconcile the classical and Pahlavi accounts, it seems most plausible to assume that the Greek versions mentioned the Medes as the Iranians best known to them, while the Pahlavi writings naturally refer to the Bactrians as the representatives of Iran. Both Medes and Bactrians may, therefore, denote the same body of troops in the army of Nebuchadnezzar, or there may have been divisions of both among his followers. It seems, at all events, practically certain that he had Iranian allies in his expedition against Judah which ended in the destruction of Jerusalem and the downfall of the kingdom in 586; and it appears equally clear that a tolerably accurate tradition of this fact is preserved in the passages cited from the "Dinkard" and the "Dina-i Mainog-i Khiraṭ."

Yezdegerd's Jewish Wife.

The references to the Jews in the "Shatroiha-i Eran" allude to the Sassanian period, and concern chiefly the Jewish wife of Yezdegerd I. (399-420). According to §§ 46-47, "the cities of Shus [Shushan] and Shuster were built by Shoshan-dukht [?], wife of Yazdkarṭ I., son of Shahpuhr [Sapor]. She was the daughter of the Reshgalutak, King of the Jews; she was the mother of Bahram [V.] Gor." The reading of the name of this princess is somewhat uncertain. It can scarcely be "Shayan-dokht," as Darmesteter first thought; but his later conjecture that it is "Shasyan-dokht" is more plausible. A still better reading is "Shoshan-dukht," regarded by Blochet as formed from the Hebrew שושן ("lily") and the Pahlavi "dukht," "dokht" = "daughter" (for similar names having "dukht" as the last member, see Justi, *l.c.* pp. 492-493). The foundation of the two cities Shosh and Shoshtar by her is explained by Marquart ("Erānšahr," pp. 53 (note 1), 144, Berlin, 1901) as a tradition based on the similarity of their names to her own, although it may also denote that she established Jewish colonies in them. The name "Shoshan-dukht" is likewise read, however, "Gasyan-dukht" (= "glory of the throne") by Justi (*ib.* Supplement). The high station of the "resh galuta" or EXILARCH in Persia at this period makes such a marriage between his daughter and the king not altogether improbable, while such epithets as "al-athim," "al-khashm" (= "hard," "wicked"), "dafr" (= "stinking"), and "bazah-kar" (= "sinner"), applied to Yezdegerd, find their explanation in great part in his religious laxity as shown by his toleration of Jews and Christians during a portion of his reign (comp. Justi in Geiger and Kuhn, *l.c.* ii. 526; Modi, "Aiyadgar i Zariran," etc., pp. 137-143).

The particular exilarch who was the father of Shoshan-dukht or Gasyan-dukht is not certain, although, from the passage in the "Shatroiha i Eran," he would seem to have been in office in 407, the year in which Bahram Gur or Gor was born (comp. Spiegel, *l.c.* iii. 341). He may have been, therefore, either Mar Kahana or Mar Yenar or Mar Zuṭra I., who successively filled the position of resh galuta for brief periods about that time (Grätz, "Gesch." 3d ed., iv. 463). At all events the queen can hardly have been the daughter of HUNA B. NATHAN, as has been supposed; for, despite the favor which he enjoyed at the court of Yezdegerd, he was never exilarch. According to the "Shatroiha-i Eran," moreover, the same Jewish princess established a colony of her coreligionists at Gai, a quarter of Ispahan (§ 54). In like manner Narses, "the son of a Jewess" ("Narsai Yahuṭakan"), "founded" the city of Khwarezm, the modern Khiva (*ib.* § 10), although the town itself is mentioned as early as the Avesta ("Yasht," x. 14) under the name "Hvairizem" (comp. Geiger, "Ostiranische Kultur im Altertum," pp. 29-30, Erlangen, 1882; Modi translates, in his "Aiyadgar-i Zariran," etc., p. 61, "The chief of the Jews founded the city of Khvarzem"). This Narses was evidently the younger brother of Bahram Gur; he could scarcely have been the vizier of his father, Yezdegerd I. (comp. Justi, "Iranisches Namenbuch," p. 223a). For the general relations of the Jews in Persia during the Sassanid period, see PERSIA.

BIBLIOGRAPHY: West, *Pahlavi Literature*, in Geiger and Kuhn, *Grundriss der Iranischen Philologie*, ii. 75-129, Strasburg, 1895-1904; idem, *Pahlavi Texts*, 5 vols. = *S. B. E.* v., xviii., xxiv., xxxvii., xlvii., Oxford, 1880-97; *Dinkard*, translated and edited by Peshotan Dastur Behramji Sanjana, 9 vols., Bombay, 1874-1900; *Dina-i Mainog-i Khirat*, edited in Pahlavi by Andreas, Kiel, 1882; by Sanjana, Bombay, 1895; and in the Pazand-Sanskrit version by West, Stuttgart, 1871; *Shikand-gumanig Vijar*, edited by Hoshang Dastur Jamaspji Jamasp-Asana and West, Bombay, 1887; *Gujastak Abalish*, edited and translated by Barthélemy, Paris, 1887; *Shatroiha-i Eran*, edited and translated by Blochet, in *Recueil des Travaux Relatifs à la Philologie et à l'Archéologie Egyptiennes et Assyriennes*, xvii. 165-176, *ib.* 1895; and translated by Modi, *Aiyadgar-i-Zariran, Shatroiha-i-Airan, and Afdiwa va Sahigiya-i-Sistan*, pp. 50-121, Bombay, 1899; Darmesteter, *Textes Pehlvis Relatifs au Judaïsme*, in *R. E. J.* xviii. 1-15, xix. 41-56; idem, *La Reine Shasyân Dôht*, in *Actes du Huitième Congrès International des Orientalistes*, ii. 193-198, Leyden, 1892; Gray, *Kai Loharasp and Nebuchadrezzar*, in *W. Z. K. M.* xviii. 291-298.

J. L. H. G.

PAINTING: The art least developed among the Hebrews. If it is borne in mind that painting was affected by the Mosaic interdiction against images, it is not surprising that this art is hardly mentioned in the Old Testament. Decorations on walls include only carvings in relief, as in the Temple, and drawings traced by means of a sharp point, the outlines of which were colored (comp. Ezek. viii. 10, xxiii. 14). The decorations on earthenware also were only colored outline-drawings. See ART.

BIBLIOGRAPHY: Fr. Delitzsch, *Iris, Israelitische Farbenstudien und Blumenstücke*, Leipsic, 1888.

E. G. H. I. BE.

PAIVA (PAYBA), DE: Spanish Marano family of Amsterdam, with some members in Mexico.

Abraham de Paiva: Poet; lived in Amsterdam about 1687. A Spanish sonnet by him is included in a pamphlet by D. L. de Barrios ("Tora Or," p. 46).

Jacob Ribero de Paiva: Also lived in Amsterdam; author of a Spanish arithmetic.

Moses Pereyra de Paiva: Merchant of Portuguese descent; lived at Amsterdam in the seventeenth century. He visited Malabar and resided in Cochin, publishing at his own expense an account of the Jews in those regions, under the title "Noticias des Judeos de Cochim" (Amsterdam, 1687), which appeared also in Judæo-German under the title "Zeitung aus Indien" (Prague, 1688; Amsterdam, 1718), and was published in Spanish as "Relacion de las Noticias de los Judeos de Cochim," this latter version existing only in manuscript.

BIBLIOGRAPHY: Wolf, *Bibl. Hebr.* iv. 925; Steinschneider, *Cat. Bodl.* p. 2723; Zunz, *G. S.* i. 192; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 88.

D. M. K.

PAIX, LA. See PERIODICALS.

PAKS CONFERENCE: Meeting of rabbis held Aug. 20 and 21, 1844, at the town of Paks, Hungary. The discussions in the Hungarian Parliament concerning the emancipation of the Jews produced in Hungary, as elsewhere in Europe, a demand for the reform of both dogma and ritual, in order that Jews might be drawn more closely toward their Christian fellow citizens. One of the principal demands was the establishment of a rabbinical seminary. To anticipate such an attempt, Paul (Feiwel) Horwitz, rabbi of Papa, planned a rabbinical conference which should establish a hierarchical constitution for the Hungarian congregations. Horwitz, who had mastered the Hungarian language thoroughly—a very rare thing among Orthodox rabbis in those days—wished to protect Orthodox Judaism against changes that might be decreed by the government or that might be introduced by individual congregations desirous of gaining the good-will of the government. He therefore addressed himself first to the Orthodox authorities, without neglecting the liberal partizans. To Leo Holländer in Eperies, a communal leader among the liberals, he wrote that his idea was to gather a representative body of Jews of all religious opinions; and even Aaron CHORIN, the representative of what was in Hungary ultra-Reform, was invited.

The meeting was attended by twenty-five rabbis, who held the proxies of twenty-five others. The recognized Orthodox leaders, Samuel Wolf Schreiber of Presburg and the disciples of his famous father, Moses Sofer, ignored the convention. Of Orthodox authorities, only Judah Assód of Szerdahely and Götz Kohn Schwerin of Baja were present. Löw SCHWAN of Budapest represented the middle view; Aaron Chorin, who died a few days after the convention, was too weak to attend, and sent a letter in which he urged the adoption of reforms. Horwitz, however, confined his labors to a proposal for the organization of a hierarchy in which the rabbi of each congregation should have absolute power in religious affairs, while a rabbinical committee should govern the affairs of every one of the four districts into which Hungary was to be divided. Finally the Jewish affairs of the whole country were to be governed by a "Great Synod," meeting every three years.

Schwab demanded that, first, a convention of rabbis and laymen should be called which should deliberate on the organization of a representative body, comprising both rabbis and laymen, and which should be the highest tribunal on all Jewish questions, such as management of congregations and schools, authorization of religious text-books, and the like. He further demanded a declaration with regard to the attacks of the anti-Semites on the Jews, and he asked that the conference should declare that Judaism demanded of every Jew love for his country; that the same laws of morality regulate relations between Jew and Jew as between Jew and Christian; that an oath sworn in civil courts be binding on every Jew; and that training in manual labor be encouraged. The convention did not arrive at any definite result, and finally it was decided that in the following year another convention should be called; but the untimely death of Horwitz (Feb. 24, 1845), at the age of forty-nine, brought the whole movement to a close.

BIBLIOGRAPHY: *Allg. Zeit. des Jud.* 1844, pp. 549 *et passim*; 1845, No. 21; *Orient*, 1844, pp. 400 *et seq.*; Jost, *Neuere Gesch. der Israeliten*, iii. 74 *et seq.*; *Allgemeine Illustrirte Judenzeitung*, i. 153 *et seq.*, Pest, 1860; *Magyar Zsidó Szemle*, 1898, pp. 373 *et seq.*; 1899, pp. 142 *et seq.*

D. E. N.

PALACE: The Hebrews learned from the Phenicians the art of erecting large buildings having several rooms. David's palace was built by workmen sent by Hiram of Tyre; and Solomon also availed himself of their services. Of David's palace no details are known, except that it stood in the City of David, and thus was situated on the southern slope of Zion, the eastern hill. Farther up this hill, to the north of this building, Solomon afterward erected his palace, an extensive structure which enclosed within its walls not only the king's mansion, but also the Temple and other edifices. The site of this palace corresponds in all probability to the southern part of the present Ḥaram al-Sharif. The main entrance was from the south.

It may be assumed that the description of the palace, found in I Kings vii. 1–12, names the buildings according to some definite order, probably that in which they would be seen by one coming from the City of David. On this hypothesis, next to the outer wall of the palace of David stood the house of the forest of Lebanon, a building about 50 meters long by 25 meters broad and 15 meters high; it took its name from the forty-five cedar pillars on the lower floor, which formed a large hall, and whose ceiling and upper floor they supported. This hall was used for meetings, the upper rooms containing Solomon's armory (*ib.* x. 16–17). To the north and higher up the hill was a porch with pillars, about 25 meters long and 15 meters wide, approached by a perron and a vestibule, and serving as an anteroom for those who sought audience. Through its rear exit the porch of judgment or throne-room with the magnificent ivory throne of Solomon was reached (*ib.* x. 18). The walls of the porch of judgment, where, as its name indicates, the king received his subjects in audience and administered justice, were wainscoted

from floor to ceiling with cedar. To the north of this hall, in a court whose walls separated it to some extent from the state buildings just mentioned, stood the palace itself, which also consisted of a ground floor with an extensive hall and wainscoted walls.

The king's harem formed probably a separate building connected with the palace; but the fact that no strangers might find admission there accounts for the absence of any detailed knowledge of its architecture. It is stated, however, that the daughter of Pharaoh, in conformity with her rank, had a house of her own, which was, in all probability, connected with the royal palace, and stood, like the other harems, inside the court. At all events, this palace with its harems seems to have been, like other Oriental palaces, an extensive complex of wings, courts, and gardens, although no detailed description is given anywhere in the Old Testament. Still farther north, and likewise surrounded by a special court, but connected with the whole palace by the large enclosing wall, was the TEMPLE.

E. G. H. I. BE.

PALACHE, SAMUEL: Moroccan envoy sent by the King of Morocco to the Netherlands about 1591; subsequently acted as consul there; died at The Hague 1616. He proposed to the magistrates of Middleburg in Zealand to make that town an asylum for the Maranos, who would raise it to a considerable seaport. The clergy of the town were against the proposal, which fell through. Palache did much for the settlement of the Maranos in Amsterdam in 1593, and gained great favor with the stadholder. Prince Maurice of Orange attended Samuel's obsequies.

BIBLIOGRAPHY: De Barrios, *Historia Universal Judaica*, p. 20; Grätz, *Gesch.* ix. 478, 480; Koenen, *Geschiedenis der Joden in Nederland*, pp. 190 *et seq.*

S. J.

PALÁGGI (FALAJI), ABRAHAM: Turkish rabbinical author; born at Smyrna in 1809; died there 1899; son of Ḥayyim Palaggi. On the death of his father (1869), Abraham succeeded him as chief rabbi of Smyrna in virtue of an imperial decree; and he held this position for thirty years until his own death, repeatedly defending his coreligionists against the charge of ritual murder.

Palaggi was the author of sixteen works in Hebrew and one in Judæo-Spanish, each containing in its title the author's name, Abraham. The list is as follows: "Shema' Abraham" (Salonica, 1850), responsa; "Berak et-Abraham" (*ib.* 1857), sermons; "Shemo Abraham," vol. i., ethics (*ib.* 1878); ii., sermons (Smyrna, 1896); "Wa-Yiḳra Abraham" (*ib.* 1884), ritual laws; "Wa-Yashkem Abraham," meditations on the Psalms (*ib.* 1885); "Wa-Ya'an Abraham" (*ib.* 1886), responsa; "Abraham et Yado" (*ib.* 1886), sermons; "Abraham et-'Enaw" (*ib.* 1886), commentary on the Talmud; "Abraham Anoki" (*ib.* 1889), commentary on the Bible; "Abraham Ezkor" and "Wa-Yemaher Abraham" (*ib.* 1889), religious ethics; "Zekutch de-Abraham" (*ib.* 1889), sermons; "Abraham Shenit," religious ethics; "Padah et Abraham" (*ib.* 1894), sermons; and "We-Abraham Zaḳen" (*ib.* 1899), sermons. The Judæo-Spanish work is entitled "We-Hokiaḥ Abraham," on ethics (*ib.* 1859).

BIBLIOGRAPHY: Franco, *Histoire des Israélites de l'Empire Ottoman*, pp. 202–224.

S. M. FR.

PALAGGI, ḤAYYIM: Turkish rabbinical author; born at Smyrna 1788; died there 1869; maternal grandson of Joseph b. Ḥayyim Hazan, author of "Ḥikre Leb"; pupil of Isaac Gategno, author of "Bet Yiẓḥaḳ." After serving as president of the tribunal in his native city, he was appointed ḥakam-bashi there in 1854. His declining years were saddened by his deposition, although he was reinstated and held the position until the year before his death, and by disturbances among the people. He was held in great veneration by the masses; and at his funeral the hearse was escorted by a battalion of troops—an honor which has been shown by the Turkish authorities to two or three chief rabbis only.

Ḥayyim Palaggi (MaHaRḤaF) was a very prolific writer. Not counting twenty-six manuscripts which were lost in a fire, and a large number which are unpublished, he produced twenty-six works, most of them containing in their titles his name, Ḥayyim. They are as follows: "Darke Ḥayyim 'al Pirḳe Abot" (Smyrna, 1821), commentary on the Pirḳe Abot; "Leb Ḥayyim" (vol. i., Salonica, 1823; ii.–iii., Smyrna, 1874–90), responsa and comments on the Shulḥan 'Aruk; "De-Raḥamim le-Ḥayyim"; "Semikah le-Ḥayyim" (Salonica, 1826); "Nishmat Kol Ḥai" (2 vols., *ib.* 1832–37), responsa; "Zedaḳah Ḥayyim" (Smyrna, 1838); "Ḥikeke Leb" (2 vols., Salonica, 1840–49), responsa; "Tokaḥat Ḥayyim" (2 vols., *ib.* 1840–53), moral counsels and sermons; "'Aṭeret Ḥayyim"; "Yimmaze le-Ḥayyim"; "Nefesh Ḥayyim" (*ib.* 1842); "Torah we-Ḥayyim"; "Ḥayyim Tehillah"; treatises on various subjects, and a eulogy of Sir Moses Montefiore, with an appendix, "Derakaw le-Mosheh" (*ib.* 1845); "Ḥayyim Derakaw" (*ib.* 1850); "Ḥayyim la-Roshe"; "Kaf ha-Ḥayyim"; "Mo'ed le-Kol Ḥai"; "Re'e Ḥayyim" (3 vols., *ib.* 1860); "Ḥayyim we-Shalom" (Smyrna, 1862); "Katub le-Ḥayyim"; "Sippur Ḥayyim"; Birkat Mordekai le-Ḥayyim" (*ib.* 1868); "Sefer Ḥayyim" (Salonica, 1868); "Ginze Ḥayyim" (Smyrna, 1872).

BIBLIOGRAPHY: Franco, *Histoire des Israélites de l'Empire Ottoman*, pp. 198–202, 245; Solomon Hazan, *Ha-Ma'alot le-Shelomoh*, s.v.

S. M. FR.

PALÁGYI, LUDWIG (originally **Silberstein**): Hungarian poet; born at Beese April 15, 1866; educated privately by his father, a former public school-teacher, and by his elder brother Melchior Palágyi. He began to write at the age of thirteen, his first poem appearing in 1879 in the "Magyar Népbarát." He soon became a contributor to the literary periodicals "Vasárnapi Ujság," "Országvilág," "Magyar Szalón," "Fővárosi Lapok," and "Képes Családi Lapok," and in 1890 he won the prize of 100 ducats offered by the Petőfi Society for a poem to be recited at the monument of the thirteen martyrs. In recognition of his services to the Hungarian language he was appointed professor at the State Teachers' Seminary for women at Budapest.

Palágyi's works include: "Humoros Költemények," Esztergom, 1888; "Küzdelmes Évek," Buda-

[illegible] "Kamar Napok," *ib.* 1890; "Magányos Uton," *ib.* 1893; "Az Ifjú Szerzetes" (*ib.* 1894), a philosophical poem; "Nemzeti Dalok," *ib.* 1895; "[illegible]," *ib.* 1896; "A Rabszolga," a tragedy which won the prize of the Hungarian Academy in 1902.

BIBLIOGRAPHY: Szinnyei, *Magyar Irók Élete*; *Egyenlőség*, [illegible]; *Pallas Lex.*; *Magyar Geniusz*, 1900, No. 14.

L. V.

PALÁGYI, MELCHIOR (originally named Silberstein). Hungarian writer; born at Paks Dec. 20, 1859. He received his primary instruction from his father and then attended the lyceums at Temesvár and Kassa. In 1877 he went to the School of Technology at Budapest, where he passed his examination as secondary school teacher in mathematics and physics in 1881. Five years later he became professor in a commercial school at Budapest.

While still a student Palágyi wrote a mathematical treatise which was published in 1880 by the Academy of Sciences, but he subsequently took up the study of philosophy. His works include: "Az Ese Törvénye," Budapest, 1896; "A Hellenismus és a Philonismus Kosmogeniája," *ib.* 1899; "Neue Theorie des Raumes und der Zeit," Leipsic, 1901; "Der Streit der Psychologisten und Formalisten in der Modernen Logik," *ib.* 1902; "Die Logik auf dem Schildwege," *ib.* 1902; "Kant und Bolzano," Halle, 1902; and minor contributions to ethics and esthetics.

In 1882 Palágyi edited the "Irodalmi Lapok," in 1887 the "Uj Nemzedék"; in 1896 he published the review "Jelenkor." Palágyi embraced Christianity.

BIBLIOGRAPHY: *Magyar Könyvészet*; Szinnyei, *Magyar Irók Élete*; *Egyenlőség*, 1891, No. 12; *Pallas Lex.*

L. V.

PALE OF SETTLEMENT: A portion of Russia in which Jews are allowed to reside. Unlike other Russian subjects, the Jewish inhabitants do not generally possess the natural right of every citizen to live unrestrictedly in any place in the empire. Furthermore, they are permitted to leave the Pale of Settlement—that is, to move to another place for permanent or for temporary residence—only under certain conditions defined by law.

The Pale was first established in 1791, when the White-Russian Jews, who had passed under Russian rule (1772) at the first partition of Poland, were forbidden to join merchant or artisan gilds in governments other than those of White Russia. As a favor to the Jews, Catherine II. extended at the same time their right of citizenship to the viceregency of Yekaterinoslav and the territory of Taurida. Since that time this regulation has been constantly in force, though the limits of the Pale have been modified from time to time.

Beginnings of the Pale.

The fundamental official motive for this limitation is ostensibly the protection of the less enlightened Russian people against the economic enslavement that might be imposed upon them by the Jews. But the exceptions made by the government were directly calculated to develop the economic activity of the Jewish population; hence it may be assumed that by the establishment of the Pale it was really intended to remove the religious influence of the Jews over the Russians. Accordingly, the Pale included, besides the Polish governments, the South-Russian governments, where the Greek-Orthodox element did not form a considerable portion of the mixed population. With the successive partitions of Poland the Pale was enlarged by the addition of governments wherein Jews lived in great numbers. In 1794 it included those of Minsk, Izyaslav, Bratzlav, Polotzk, Moghilef, Kiev, Chernigov, Novgorod-Syeversk, and Yekaterinoslav, and the territory of Taurida. To these were soon added the Lithuanian governments of Wilna and Grodno; and in 1799 the Pale was further augmented by the addition of Courland. In 1804 Jews were given access to the governments of Astrakhan and Caucasia; but at the end of the reign of Alexander I. and in the reign of Nicholas I. the extent of the Pale was diminished. Thus in 1835 the governments of Astrakhan and Caucasia were no longer included. At the same time the Jews were forbidden to reside in certain places within the Pale itself, *e.g.*, in the military ports of Sebastopol and Nikolaief (Nikolayev), and in Kiev; in the villages of the governments of Moghilef (Mohilev) and Vitebsk; and on crown lands and in the Cossack villages of the governments of Chernigov and Poltava. Aside from this, the Jews were forbidden to settle anew in the fifty-verst boundary zone. About this time also Jews were expelled from the villages and hamlets of certain governments.

Jews have lived and still continue to live in the governments of Warsaw, Kalisz, Kielce (Kyelstzk), Lomza (Lomzha), Lublin, Piotrkow, Plock, Radom, Suwalki, and Siedlec (Syedletzk); but these are not included in the Pale. Formerly they were considered almost as a separate world.

Poland Not in the Pale.

Until 1862 the Jews of these governments were forbidden to reside in the Pale; and, on the other hand, the Jews of the Pale had not the right to reside in any of these (Polish) governments.

At present (1904) the Pale includes, according to law, fifteen governments: Bessarabia, Wilna, Vitebsk, Volhynia, Grodno, Yekaterinoslav, Kovno, Minsk, Moghilef, Podolia, Poltava, Taurida, Kherson, Chernigov, and Kiev. Moreover, Jews registered in the merchant gilds may reside in Sebastopol (since 1861), in Nikolaief (since 1866), and in Kiev (since 1861). The right of temporary residence in the last-cited place is granted also to young men studying in schools or in workshops, as well as to their parents. Two districts only, Plock (Plossk) and Lybed, are assigned for residence to the Jews; and Jews may live in other parts of the city only by special permission of the local authorities. Under Alexander III. the city of Taganrog, the district of Rostov, and the city of Yalta (1893) were excluded from the Pale, which was still further narrowed during his reign by the so-called "Temporary Regulations" (1882), which have now remained in force for more than twenty years.

By the provisions of the new law Jews were forbidden to settle anew outside of towns and townlets; and only those Jews were allowed to remain in the villages who had already lived there for many years. Yet the general conditions of the times led to the expulsion also of those who had the legal right to

reside in villages. The senate was overwhelmed with complaints, and repeatedly declared that certain expulsions were illegal, explaining, for instance, that the removal of a Jew from one house to another in the same village could not be considered sufficient cause for his expulsion from the village itself; and that a Jew who had left a village for a term of service in the army did not thereby lose the right at the conclusion of such service to return to his old residence. The local authorities, however, continued and still continue to expel the outlawed Jews. In the reign of Alexander III. the Jews were energetically removed from the fifty-verst boundary zone, where they had again settled during the milder reign of Alexander II. Recently the law prohibiting Jews from living in the boundary zone was abolished; and the Pale was correspondingly augmented.

There are places outside the Pale where Jews who comply with certain requirements are permitted to reside. In Courland, as also in the townlet of Shlok in the government of Livonia, the right of permanent residence is granted only to those Jews (and their descendants) who were registered there in the census of 1835; but the settlement of Jews from other governments is prohibited. Jews who were living in the Caucasus at the time of its conquest by Russia are known as "mountain" Jews; and their descendants enjoy the rights accorded to the other mountaineers. In the second decade of the nineteenth century attempts were made to expel the Jewish inhabitants of the Caucasus; but as many of them occupied entire villages, were engaged in agriculture, and were in some places owned as serfs by the landlords, it was decided in 1837 not to disturb the Caucasian Jews. Other Jews, however, were forbidden to establish themselves in the Caucasus. Subsequently, from 1852 to 1869, at the instance of the viceroy of the Caucasus, 460 Jewish families were allowed to register in the local communities. Outside the Caucasus the mountain Jews are permitted to live only in the Pale and in the Polish governments mentioned above.

Conditional Residence.

In Turkestan the right of residence is granted to those Jews only whose forefathers have lived there from time immemorial. In Siberia Jewish farmers were assigned certain districts in 1835, in the governments of Tobolsk and Omsk; but in 1837 not only was the further settlement of such farmers prohibited, but provision was made for diminishing the number of those already settled there. Only criminals and their sons of eighteen years of age or upward were allowed to remain in the districts in question. In the reign of Alexander II. the right of Jews to register in Siberian communities was revoked. Only those Jews who had been sent to Siberia for some crime, and their children, were excepted.

Case of Siberia.

The right to leave the Pale of Settlement and to reside permanently in any part of Russia is with certain exceptions accorded to the following classes of Jews:

(1) Merchants of the first gild: The law of 1859 permits Jews who have been registered for a period of five years as merchants of such gild within the Pale to register also in the gilds of any place outside the Pale, and to establish themselves in such places with their families and a certain number of servants. But when a merchant who has been a member of the gild for less than ten years ceases to be a member of it, he must, even when possessing real property, move back to the Pale within two years. Only continuous membership in the first gild for a period of ten years secures to the merchant the right to remain without the Pale after leaving the gild. A special exception is made in the city of Moscow. A Jew may become a member of the Moscow merchant gild only by permission of the minister of finance and the governor-general of Moscow; and the right of residence in Moscow is withdrawn on resignation from the gild.

(2) Persons possessed of a higher education: According to the law of 1861, Jews having diplomas as doctors of medicine, or as doctors, masters, or candidates in other university faculties, have the right to reside permanently in any of the governments and provinces of the Russian empire, whether as government employees or as merchants or manufacturers. They are also permitted to have with them the members of their families and a certain number of Jewish servants and clerks. By the laws of 1865, 1866, and 1867 this right was extended to Jewish physicians not possessing the higher academic degrees, and in 1872 to Jewish graduates of the St. Petersburg Institute of Technology. An imperial decree of 1879 granted this right also to graduates of the higher schools of learning, to assistant pharmacists, dentists, non-graduate surgeons, and midwives.

Exceptions; Higher Education.

(3) Persons who have completed their term of military service in accordance with the conscription regulations: Jews were first drafted into military service in 1827; but until 1867, discharged privates and non-commissioned officers were not given the right of residence outside the Pale. Exception was made (1860) in the case of those who had served in the Imperial Guard. But in 1867 a regulation was issued whereby all such soldiers, as well as those in the reserves, together with their families, were given not only the right to reside in any part of the empire, but also the right to register in merchant or artisan gilds (they still retain this privilege), provided that such veterans and their descendants had been uninterruptedly registered as members of a community outside the Pale. This right is recognized, however, only in the case of those soldiers who served under the old conscription regulations, but not in the case of Jews who (since 1874) have served for shorter periods in accordance with the new conscription laws. However, by an imperial decree of 1892 these rights of the veterans and their children were abolished in the case of the city and government of Moscow, except as regards those who were already registered in the artisan gilds there or were members of permanent artisan gilds.

(4) Artisans: In order to remedy the deficiency in Russia of skilled artisans, Jewish artisans have long been permitted to live outside the Pale when fol-

leasing their vocations. In 1819 Jews were permitted to engage in the distilling of whisky in the governments of Great Russia, until the acquisition of the trade by the Russians; but in 1826 this privilege was withdrawn, the government at that time being engaged in suppressing the JUDAIZING HERESY. Jews were permitted, however, to work in the government distilleries at Irkutsk. After the expulsion of the Jews from the central governments and from the Caucasian provinces, it was decreed in the third decade of the nineteenth century that at the request of the governor-general of any province in the Caucasus Jewish artisans should be allowed to remain temporarily, on account of the dearth of skilled labor. In 1844 Jewish artisans were given permission to reside temporarily in the fortified towns on the eastern shore of the Black Sea.

Exceptions; Artisans.

A radical change was made by the law of 1865, granting Jewish mechanics, brewers, distillers, and master workmen and apprentices in general, together with their families, the privilege of unrestricted residence in any part of Russia; but under Alexander III. the law of 1891 prohibited such Jews from living in the city or government of Moscow. Accordingly all the artisans residing there were expelled. Temporary sojourn in any part of Russia is, with certain exceptions, allowed to merchants of the first gild who have the right to live only in the city in whose gild they are registered; and merchants of the first gild have the right to visit twice a year places otherwise closed to them, and to remain there for a period not exceeding six months in all. Merchants of the second gild may visit places outside the Pale only once a year and for a period not exceeding two months. Merchants may send their clerks in their stead. Merchants of the first gild may also attend certain fairs. In general, Jews may leave the Pale for a period of six weeks, with an extension to eight weeks, in connection with legal matters, or in order to take possession of property inherited by them, or for commercial purposes, or to submit bids on contracts for work to be done within the Pale. Graduates of middle-class schools may reside without the Pale for the purpose of completing their education in the higher schools. Young men under eighteen also may visit places outside the Pale in order to learn a trade, and may remain there until the expiration of their apprenticeship.

Besides those mentioned, the following limitations are in force. No Jew has the right of permanent residence in Finland. In the military province of the Don the right of residence is given (since 1880) only to persons possessing a higher education. In the provinces of Kuban and Tersk permission to reside is given (since 1892) only to graduates of the higher institutions of learning, and among merchants only to those who have long been registered in one of the local communities. Jews have not the right to settle anew in Siberia. Jews illegally residing outside the Pale are sent home and are then prosecuted.

By a decree of Aug. 11, 1904, the limitations concerning the right of residence have been somewhat lessened. The following classes of Jews may now reside in villages and other rural communities: (1) Graduates of higher educational institutions and their children—their daughters until marriage, their sons until they reach their majority or until they complete their course in the higher educational institutions, but not beyond the age of twenty-five. (2) Merchants of the first gild and members of their families; also merchants who have been members of the first gild for a period of fifteen years. (3) Artisans and master workmen. (4) Retired soldiers who have served under the old conscription statutes.

Unrestricted right of residence is accorded to counselors of commerce and of manufactures (the number of these is very small), and to soldiers who have participated in the campaign in the Far East. Jews who have been members of the first gild, even though not continuously, for a period of ten years receive the right of unrestricted residence and may register in a local community. There are several other privileges of minor importance. The rights here enumerated do not apply, however, to those localities where special regulations concerning the Jews exist, as, for instance, the city and government of Moscow, Finland, Siberia, etc.

H. R. *

PALENCIA (Hebrew, פלינסיא): Capital of the province of Palencia, Spain, situated between Burgos and Valladolid. A large and wealthy Jewish community settled here as early as the eleventh century. The first ghetto, called "Juderia Vieja," "the Old Jewry," lay on the right side of the Carrion, in the vicinity of the Church of San Julian; hence the Jews are called in the earliest documents "los Judios de San Julian." This ghetto soon became too small, and another one, called "Juderia Nueva," was formed near the Cathedral of San Miguel, hence called also "Juderia de San Miguel"; it extended to the Carrion.

Beginning with the year 1185, the Jews of Palencia were under the immediate protection of the bishop of that city, who collected one-half of the taxes paid by them. In 1291 they paid a poll-tax of 33,380 maravedis, which sum was divided equally between the king and the bishop, after 8,607 maravedis had been appropriated for "servicio." During the dissensions between the episcopate and the municipal council on account of the Jews' tax, the Jews sided with the council; and they actually took part in the conflict against the bishop until Ferdinand III. declared them to be vassals of the crown (1305).

The Palencia Jews suffered greatly during the civil war between Don Pedro of Castile and Don Henry of Trastamara. When the latter entered the city with his army the war-taxes he laid upon the Jews were so heavy that they were unable to pay them. According to the account of Samuel Çarças, who was living in Palencia at the time (not Valencia, as Wiener writes) and composed his "Meḳor Ḥayyim" there, the ensuing famine completely ruined the rich and flourishing community. In 1391 the ghetto was completely destroyed, and nearly all the Jews who escaped with their lives were baptized. One of the old synagogues was transformed into a hospital; and the old Jewish hospital was later used as a prison.

BIBLIOGRAPHY: *Shebet Yehudah*, ed. Wiener, p. 132 (German transl., p. 266); *Elegji* (reprinted in Simon b. Zemah Duran's *Magen Abot*, following the introduction, Leipsic, 1855); Ros, *Hist.* i. 341; ii. 45, 385, 406, 531; *R. E. J.* xxxvii. 144.

S. M. K.

PALEOGRAPHY — Greek and Latin Inscriptions: Besides a certain number of pagan inscriptions mentioning Jewish affairs, about 500 texts referring directly to persons professing the Jewish religion are known. These have been found throughout the ancient world; but the greater number comes from Italy, where several important Jewish catacombs have been discovered. Though a collection of Jewish inscriptions from Italy has been prepared for the last twenty years by Prof. Nicolaus Müller of Berlin, there exists no corpus or general collection of such texts. The author of this article has been entrusted, by the Société pour l'Avancement des Etudes Juives, with the preparation of a corpus of Jewish inscriptions in Greek and Latin; and he has compiled the following lists, divided under four heads: (*a*) geographical list of the proveniences of all the known texts, together with a rough bibliography; (*b*) principal kinds of inscriptions; (*c*) characteristic formulas; (*d*) typical examples of Jewish inscriptions in Greek and Latin.

Geographical List of Inscriptions. Rome (General Bibliography): Nearly all the early collections of Greek and Latin inscriptions, both printed and manuscript, contain Jewish inscriptions from Rome. The following may be specially noted: Th. Sig. Baier, "Lucubrationes de Inscriptionibus Judaeorum Graecis et Latinis," Regiomonti, 1721, reprinted in Th. Sig. Baier, "Opuscula," ed. Klotzius, pp. 380–410, Halle, 1770; Gaetano Migliore, "Ad Inscriptionem Flaviae Antoninae Commentarius sive de Antiquis Judaeis Italicis Exercitatio Epigraphica," MS. in Codex Ferrar. 269; J. G. H. Greppo, "Notice sur des Inscriptions Antiques Tirées de Quelques Tombeaux Juifs à Rome," Lyons, 1835; R. Garrucci, "Alcune Iscrizioni di Cimiteri Giudaici Diversi," in his "Dissertazioni Archeologiche di Vario Argomento," ii. 178–185, Rome, 1866; Engeström, "Om Judarne i Rom Under Äldre Tider och Deras Katakomber," Upsala, 1876; Schürer, "Die Gemeindeverfassung der Juden in Rom in der Kaiserzeit," Leipsic, 1879; A. Berliner, "Gesch. der Juden in Rom," Frankfort-on-the-Main, 1893; Vogelstein and Rieger, "Gesch. der Juden in Rom," Berlin, 1896 (vol. i. contains an appendix with 195 inscriptions: "Die Inschriften in den Jüdischen Cömeterien in Rom"); C. Hülsen (and others), "C. I. L." vi. 2885–2886, Nos. 29,756–29,763.

Five Jewish catacombs (cemeteries) have been found at various dates at Rome, the respective sites of which were as follows: (1) Via Portuensis: The only Jewish catacomb known till the middle of the nineteenth century; discovered in 1602 by Antonio Bosio, the celebrated explorer of the catacombs, and described by him in his "Roma Sotterranea" (pp. 141–143, Rome, 1632; 2d ed. *ib.* 1650, pp. 186–192). His description has been reprinted by many authors, among them Aringhi ("Roma Subterranea," i. 231–239, Paris, 1659) and Kirchhoff ("C. I. G." iv. 587). Another description, the only other extant, is in a manuscript of Ioannes Zaratinius Castellini at Verona. The galleries were described by Venuti, in 1748, as in a very ruinous condition, and they have since disappeared completely, though in **At Rome.** 1879 Mariano Armellini thought he had found the remains of part of them ("Il Cimiterio degli Antichi Ebrei Presso la Via Portuense," in "Cronichetta Mensuale," 1879, v. 27–30). The inscriptions found in 1748 are at Naples, at the Capitoline Museum, and at S. Paolo Fuori delle Mura, Rome (for the bibliography see the books on Jewish inscriptions of Rome generally, and more especially the following: Ubden, MSS at Berlin, Raponi, "Codex Borgianus", Marini, "Codd. Vaticani"; Cardinali, "Inscriptiones Antiquae Ineditae"; Danzetta, "Codex Vaticanus 8324", F. Lenormant, in "Journal Asiatique," 1861, xviii. 268; N. M. Nicolai, "Della Basilica di S. Paolo," pp. 160–163, Rome, 1815).

(2) Via Appia: The largest Jewish catacomb known; discovered in 1859 in the Vigna Randanini, now Vigna Mora, near the Church of Saint Sebastian, between the Via Appia and the Via Appia Pignatelli. More than 180 inscriptions were found in it, only 136 of which were still in situ in 1904. There are in all 50 Latin texts and 130 Greek ones, not a single Hebrew letter occurring in the whole series (E. Herzog, "Le Catacombe degli Ebrei in Vigna Randanini," in "Bulletino dell' Istituto di Correspondenza Archeologica per l'Anno 1861," pp. 91–104; R. Garrucci, "Cimitero degli Antichi Ebrei Scoperto Recentemente in Vigna Randanini" Rome, 1862; *idem*, "Descrizione del Cimitero Ebraico di Vigna Randanini Sulla Via Appia," in "La Civiltà Cattolica," 1862, iii. 87–97; *idem*, "Nuove Epigrafi Giudaiche di Vigna Randanini," vi. 102–117, *ib.* 1863, reprinted in his "Dissertazioni," etc., ii. 153–167; *idem*, "Epigrafi Inedite del Cimitero di Vigna Randanini," in "Dissertazioni," etc., ii. 178–185; *idem*, "Storia della Arte Cristiana," vi., plates 488–492 [comp. pp. 155–157], Prato, 1880; O. Marucchi, "Breve Guida del Cimitero Giudaico di Vigna Randanini," Rome, 1884, reedited in French in his "Eléments d'Archéologie Chrétienne," 2d ed., ii. 208–226, *ib.* 1903; *idem*, "Scavi Nella Vigna Randanini," in "Cronichetta Mensuale," 1883, ii. 188–190; N. Müller, in "Römische Mittheilungen," 1886, i. 56).

(3) Vigna Cimarra (Berliner, *l.c.* pp. 90–92 [comp. p. 48], published De Rossi's copies of six tombstones. Comp. De Rossi in "Bulletino di Archeologia Cristiana," 1867, v. 3, 16). (4) Via Appia Pignatelli: Catacomb very carefully explored in 1885 by N. Müller, who has published a description of it ("Il Catacombe degli Ebrei Presso la Via Appia Pignatelli," in "Römische Mittheilungen," 1886, i. 49–56; see, also, Fiorelli, "Memorie della R. Accademia dei Lincei," 1885, i. 334). (5) Via Labicana: In the Vigna Apolloni the galleries of an ancient quarry cross the remains of a Jewish catacomb discovered and described by O. Marucchi ("Di un Nuovo Cimitero Giudaico Scoperto Sulla Via Labicana," Rome, 1887, reprinted from "Dissertazioni della Pontificia Academia di Archeologia," series ii., 1884, ii. 499–548). A catacomb has also been discovered at Porto near Rome (R. A. Lanciani, "Ricerche Topografiche Sulla Città di Porto," in "Annali dell' Istituto" 1868, xl. 144–195, especially p. 191; De Rossi, *l.c.*

Other Towns of Italy: Aquileia: Latin tombstone (E. Pais, "Additamenta ad Vol. V Galliae Cisalpinae," p. 228, No. 1166, Rome, 1884). Brescia ("C. I. L." v. 465, No. 4411, Latin; G. Knibel, *l.c.* p. 547, No. 2304, Greek). Capua ("C. I. L." x. 392, No. 6853). Marasi, near Pozzuoles (*ib.* x. 231, No. 1893). Milan (*ib.* v., Nos. 6251, 6294, 6310 [comp. No. 6195]; three Latin inscriptions published in better form by V. Forcella and E. Seletti, "Iscrizioni Cristiane in Milano Anteriori al IX. Secolo," pp. 70–73, Nos. 76–78 [comp. p. 19, No. 19], Codogno, 1897). Naples (*ib.* x. 237, No. 1971). Pola (Istria): Latin tombstone (*ib.* v. 18, No. 88). Pompeii: Jewish inscriptions in Latin somewhat doubtful ([C. Rosini], "Dissertationis Isagogicae ad Herculanensium Voluminum Explanationem," part i., plate xii., Naples, 1797; R. Garrucci, in "Bulletino Archeologico Napolitano," new series, 1853, ii. 8; De Rossi, *l.c.* 1864, ii. 79; idem, "Dei Giudei Libertini e dei Cristiani in Pompei," *ib.* pp. 92–93; Fiorelli, "Pompeianarum Antiquitatum Historia," i. 160, Naples, 1860; E. le Blant in "Comptes-Rendus de l'Académie des Inscriptions," 1885, xiii. 146). Salerno ("C. I. L." x. 516, No. 6492). Syracuse (Orsi, in "Römische Quartalschrift," 1900, xiv. 194 [two Greek tombstones]; "C. I. G." iv. 585, No. 9895, dedication in Greek verse of part of a synagogue). Tarentum: Late tombstones (Fiorelli, in "Notizie degli Scavi," 1882, pp. 386–387, 1883, pp. 179–180).

At Venosa. Venosa: Jewish catacombs discovered in 1853 (two manuscripts at Naples by Stanislas d'Aloe and by Paschalis de Angelis and Raphael Smith; O. Hirschfeld, "Le Catacombe degli Ebrei a Venosa," in "Bulletino dell' Istituto," 1867, pp. 148–152; G. I. Ascoli, "Iscrizioni Inedite o Mal Note Greche, Latine, Ebraiche di Antichi Sepolcri Giudaici del Napolitano," Turin and Rome, 1880, reprinted from "Atti del IV. Congresso Internazionale degli Orientalisti Tenuto in Firenze nel Settembre, 1878," i. 239–354, Florence, 1880; J. Derenbourg, "Les Anciennes Epitaphes des Juifs dans l'Italie Méridionale," in "R. E. J." 1881, ii. 131–134; Th. Mommsen, "C. I. L." ix. 600–665, Nos. 6195–6241; comp. p. 61, Nos. 647–648 [the only complete publication]; F. Lenormant, "La Catacombe Juive de Venosa," in "R. E. J." 1882, vi. 200–207; R. Garrucci, "Cimitero Ebraico di Venosa in Puglia," in "La Civiltà Cattolica," 1883, series xii., i. 707–720; N. Müller, in "Römische Mittheilungen," 1886, i. 56 [the author spent five months at Venosa and made facsimiles of every fragment]).

Africa: The Jewish inscriptions have been carefully collected by P. Monceaux ("Enquête sur l'Epigraphie Chrétienne d'Afrique: Inscriptions Juives," in "Revue Archéologique," 1904, iii. 354–373). He gives the texts of no less than forty-three inscriptions (*idem*, "Les Colonies Juives dans l'Afrique Romaine," in "R. E. J." 1902, xliv. 1–28; *idem*, "Païens Judaïsants, Essai d'Explication d'une Inscription Africaine," in "Revue Archéologique," 1902, xl. 208–226). Auzia (Aumale) ("C. I. L." viii. 1963, No. 20,759). Carthage: Jewish cemetery at Gamart described by Delattre, "Gamart ou la Nécropole Juive de Carthage," Lyons, 1895. (With the exception of two short texts on lamps, the inscriptions [Latin] are all given in "C. I. L." viii. 1375–1376, 1380, 1382, Nos. 14,097–14,114, 14,191, 14,230.) Cirta (Constantine): Four Latin inscriptions (Monceaux, *l.c.* pp. 368–369, Nos. 142–145). Fesdis: Marble cancellum ("C. I. L." viii. 435, 956, No. 4321). Hammam-Lif: Jewish synagogue, with three remarkable inscriptions in mosaic in the pavement (frequently published; see "C. I. L." viii. 1284, No. 12,457; Monceaux, *l.c.* pp. 366–368). Henchir-Fuara (Morsot): Column with inscription ("C. I. L." viii. 1594, No. 16,701). Sitifis (*ib.* viii. 729, No. 8499; p. 721, No. 8423 [the same man named in both inscriptions]; pp. 738, 1921, No. 8640 [= 20,-354] [inscription of a Jew converted to Christianity]). Utica: Fragment (*ib.* viii. 152, 931, No. 1205). Volubilis, Morocco: Greek fragment (*ib.* viii. 2079, No. 21,900).

Spain (Emil Hübner, "Inscriptiones Hispaniae Christianae," Berlin, 1871; good facsimiles): Abdera: Latin tombstone (Hübner, in "C. I. L." ii. 268, No. 1982). Dertosa (Tortosa): Trilingual tombstone in Hebrew, Greek, and Latin (Hübner, *l.c.* No. 186). Emerita (Merida): Latin tombstone with long and interesting formula (Hübner, *l.c.* No. 34). Vinebre (Hübner, *l.c.* No. 187).

Gaul: Auch: Late tombstone in very bad Latin (T. Reinach, "Inscription Juive d'Auch," in "R. E. J." 1889, xix. 219–223; *idem*, "Nouvelles Remarques sur l'Inscription Juive d'Auch," *ib.* 1890, xx. 29–33; Le Blant, "Nouveau Recueil des Inscriptions Chrétiennes de la Gaule," No. 292, Paris, 1892). Bordeaux: Gold ring with inscription (C. Jullian, "Inscriptions Romaines de Bordeaux). Narbonne: Long tombstone inscription dated A.D. 688 (T. Reinach, "Inscription Juive de Narbonne," in "R. E. J." 1889, xix. 75–83).

Danube Provinces: Series of tombstones from various places all collected by Th. Mommsen in "C. I. L." vol. iii. Gran (*ib.* 1714, No. 10,599; Latin in Greek letters). Intercisa (Th. Mommsen, "Ephemeris Epigraphica," 1875, ii. 361, No. 593). Pestinum ("C. I. L." iii. 1716, No. 10,611; Latin in Greek letters). Schwarzenbach (*ib.* 1824, No. 11,641; doubtful Greek fragment). Senia (Dalmatia) (*ib.* 1642, No. 10,055; Latin in Greek letters). Soklos (*ib.* 463, No. 3688; Latin).

Crimea: All the Jewish inscriptions (Greek) of this country are collected in Basilius Latyschev, "Inscriptiones Antiquae Orae Septentrionalis Ponti Euxini Graecae et Latinae," St. Petersburg, 1901. Gorgippia: Manumission (*ib.* pp. 208–209, No. 400). Panticapæum (Kertsch): Two important manumissions (*ib.* 49–53, Nos. 52–53); five unimportant tombstones (*ib.* 154–155, Nos. 304–306; iv. 224–225, Nos. 404–405). Taman Peninsula: Tombstone (*ib.* pp. 235–236, No. 426).

Greece: Ægina: Greek inscription in mosaic rela-

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Asia Minor: Acmonia (Erjish) in Phrygia (S. Reinach, in "Revue Archéologique," 1888, xii. 225; Ramsay, in "Revue des Etudes Anciennes," 1901, iii. 272; two important Greek inscriptions). Corycos, Cilicia (H. Thédenat, in "Bulletin de la Société des Antiquaires de France," 1881, p. 225; R. Heberdey and A. Wilhelm, in "Denkschriften der Akademie der Wissenschaften zu Wien," 1896, xliv. 168, No. 145). Cyprus (T. Reinach, "Une Inscription Juive de Chypre," in "R. E. J." 1904, xlviii. 191–196). Ephesus: Two tombstones (Hicks, "The Collection of Ancient Greek Inscriptions in the British Museum," iii. 2, pp. 262–263, Nos. 676–677, Oxford, 1890). Germa Galatia (S. Reinach, in "R. E. J." 1885, x. 77). Iasos, Caria (*idem*, *ib.* 1885, x. 76). Magnesia Sipyli (*idem*, *ib.*). Myndos, near Halicarnassus (T. Reinach, "La Pierre de Myndos," *ib.* 1901, xlii. 1–6). Odemisch, near Hypæpa (Lydia) (S. Reinach, "Les Juifs d'Hypaepa," *ib.* 1885, x. 74–78). Phocæa (S. Reinach, "Une Nouvelle Synagogue Juive à Phocée," in "R. E. J." 1886, xii. 236–243). Smyrna ("C. I. G." iv. 585, No. 9897; S. Reinach, "Inscription Grecque de Smyrne: la Juive Rufina," in "R. E. J." 1883, vii. 161–166).

Syria: The following list is very incomplete. Other inscriptions will be found in various volumes of the "Revue Biblique"; "Pal. Explor. Fund, Quarterly Statement"; "Echos d'Orient"; and "Z. D. P. V." Arsuf (Germer-Durand, in "Revue Biblique," 1892, i. 247–248, No. x. Beirut (Berytus) (Renan, "Mission de Phénicie," p. 348, Paris, 1864; Germer-Durand, *l.c.* 1894, iii. 251–252). Byblus (Renan, *l.c.* pp. 187, 856). Cæsarea (Germer-Durand, *l.c.* 1892, i. 246–247, No. ix.). Emmaus (Clermont-Ganneau, in "Revue Critique," 1883, xv. 145; Germer-Durand, *l.c.* 1894, iii. 253–254). Gaza (T. Loeb, "Chandeliers à Sept Branches," in "R. E. J." 1889, xix. 100–105). Gezer: Bilingual boundary-stones, Greek and Hebrew (Clermont-Ganneau, "Pal. Explor. Fund, Quarterly Statement," 1899, pp. 118–127). Jaffa (Clermont-Ganneau, in "Revue Critique," 1883, xv. 142–143; *idem*, in "Pal. Explor. Fund, Quarterly Statement," 1900, pp. 110–123; J. Euting, "Epigraphische Miscellen," in "Sitzungsberichte der Akademie der Wissenschaften zu Berlin," 1885, pp. 669–688, and plates vi.–xii.; Clermont-Ganneau, "Une Epitaphe Judéo-Grecque de Jaffa," in "Revue Archéologique," 1878, xxxvi. 312–316). Jerusalem: Important stela of the Temple (Clermont Ganneau, "Une Stèle de Jérusalem," in "Revue Archeologique," 1872, xxiii. 214–234, 290–296); numerous stone caskets ("ossuaires") with graffiti (names) in Greek or in Hebrew (*idem*, "Nouveaux Ossuaires Juifs avec Inscriptions Grecques et Hébraïques," *ib.* 1873, xxv. 398–414; *idem*, "Ossuaire Juif Provenant d'Alexandrie," *ib.* 1873, xxvi. 302 305; *idem*, "Ossuaire Juif de Joseph Fils de Jean," *ib.* 1878, xxxv. 305–311; *idem*, "Epigraphes Hébraïques et Grecques sur des Ossuaires Juifs Inédits," *ib.* 1883, i. 257–276, and plate ix.; F. Hugues Vincent, "Nouveaux Ossuaires Juifs," in "Revue Biblique," 1902, xi. 103–107. Doubtful fragment: Germer-Durand, in "Revue Biblique," 1892, i. 581, No. 41). Lydda: Sarcophagus (Clermont-Ganneau, in "Revue Critique," 1883, xv. 145). Sepphoris (H. Lammens, in "Musée Belge," 1902, vi. 55–56, No. 112). Tafas: Dedication of a synagogue (C. Fossey, in "Bulletin de Correspondance Hellénique," 1897, xxi. 47). Wadi-Yasul (Euting, *l.c.*).

Egypt: Alexandria: Jewish catacombs (Nerontsos, in "Bulletin de l'Institut Egyptien," 1875, xiv. 78; *idem*, "L'Ancienne Alexandrie," pp. 82–84, Paris, 1886); Greek inscribed pedestal (Botti, in "Rivista Quindicinale," 1892, iv. 130); various (S. de Ricci, in "Archiv für Papyrusforschung," 1903, ii. 29–30; Strack, *ib.* pp. 541–542, No. 15; p. 559, No. 41; "C. I. L." iii. 1202, No. 6583; T. Reinach, "Sur la Date de la Colonie Juive d'Alexandrie," in "R. E. J." 1902, xlv. 161–164; Clermont-Ganneau, in "Revue Critique," 1883, xv. 142, note; C. Smith, in "Journal of Hellenic Studies," 1883, iv. 159). Antinoupolis (S. de Ricci, in "Annales du Musée Guimet," 1903, xxx., part 3, p. 142, No. 8). Athribis: Three inscriptions (S. Reinach, "La Communauté Juive d'Athribis," in "R. E. J." 1888, xvii. 235–238). Berenice (Franz, "C. I. G." iii. 557–559, No. 5361; E. Roschach, "Musée de Toulouse, Catalogue des Antiquités et des Objets d'Art," pp. 97–101, Toulouse, 1865). Contra Apollonos: Two Greek graffiti ("C. I. G." iii. 400, No. 4838c; comp. p. 1217). Fayum (Lefebvre, in "Bulletin de Correspondance Hellénique," 1902, xxvi. 454, No. 16). Heliopolis: Remarkable honorary decree (T. Reinach, "Un Préfet Juif il y a Deux Mille Ans," in "R. E. J." 1900, xl. 50–54). Onion: Curious fragment (A. H. Sayce, in "Recueil de Travaux," 1887, viii. 6); numerous Greek tombstones (E. Naville, "The Mound of the Jew and the City of Onias," in "Seventh Memoir of the Egypt Exploration Fund," London, 1890).

To the foregoing list of articles on Jewish inscriptions proper might be added a list of pagan inscriptions relating to the Jewish wars of Vespasian and Hadrian; but as the number of such inscriptions might be indefinitely increased according to the more or less comprehensive plan adopted, it seems preferable to give here only a list of articles in which such inscriptions are discussed and explained: Léon Renier, "Mémoire sur les Officiers Qui Assistèrent au Conseil de Guerre Tenu par Titus Avant de Livrer l'Assaut au Temple de Jérusalem," in "Mémoires de l'Académie des Inscriptions," 1867, xxvi., part i.; Arsène Darmesteter, "Notes Epigraphiques Touchant Quelques Points de l'Histoire des Juifs sous

l Empire Romain," in "R. E. J." 1880, i. 32–55 (discusses 15 inscriptions); S. Reinach, "Inscription Relative à la Guerre de Judée," *ib.* 1888, xvii. 299–300; R. Cagnat, "L'Armée Romaine au Siège de Jerusalem," *ib.* 1891, xxiv., xxxi.–lviii.; J. Offord, "Roman Inscriptions Relating to Hadrian's Jewish War," in "Proc. Soc. Bibl. Arch." 1898, xx. 59–69; also "Inscriptions Relating to the Jewish War of Vespasian and Titus," *ib.* 1902, xxiv. 325–328.

Principal Kinds of Inscriptions: The great bulk of Greek and Latin Jewish inscriptions are on tombstones; texts not of this character are quite the exception. The following epigraphical types are represented:

(1) Dedications. Actual ex-votos are perhaps not to be found, the known votive inscriptions having all apparently formed part of a building or monument dedicated by the author of the inscription. Most of them refer to synagogues or parts of synagogues built or repaired. Several are inserted in mosaic in pavements. (2) Honorific decrees, similar to pagan ones. (3) Manumissions (three interesting specimens from the Crimea). (4) Tombstones (some are in Greek verse). (5) Small texts (a few specimens of rings, seals, and plaster jar-stoppings).

Characteristic Formulas: It may be asked by what signs a Jewish inscription may be distinguished from a pagan or a Christian one. Is there any absolute criterion which may be taken as a sure indication of the Jewish religion? The surest sign of all is the favorite Jewish emblem, the seven-branched candlestick, which occurs repeatedly on every possible class of Jewish monuments—lamps, seals, tombstones, sarcophagi, frescoes, etc. In spite of many assertions to the contrary, there is not a single representation extant of the Jewish candlestick on a purely Christian lamp or monument.

Among characteristic words, the clearest of all are the epithets Ιουδαιος, "Judæus," Εβρεος, and "Hebræus." The first of these is exceedingly frequent on tombstones, especially in Africa and in the valley of the Danube. The second is in many cases the designation not of the Jewish religion, but of a particular synagogue. There are also a few religious qualificatives which may be taken as probable signs of Judaism. The most frequent is "metuens" (comp a remarkable inscription ["C. I. L." v. 88] "matri pientissimae religioni Iudeicae metuenti"), the Jewish character of which is quite unmistakable. Others, such as οσιος or δικαιος, are of rarer occurrence; some, such as θεοσεβης, occur in Christian inscriptions also. The question whether the frequent references to Θεος υψιστος in inscriptions all refer to the God of the Jews is too intricate to be examined here. The foregoing lists do not contain such inscriptions. A good criterion, but one to be used with caution, is the occurrence of proper names exclusively or more particularly Jewish, the principal of which are: Αστερικη, Αστηρια, Αββας, Ελεαζαρος, Ζαβδατα, Ζαμβα, "Ionata," Ιασων, Ιακωβ, Ιοκαθινος, Ιουδας, Ιωσε, Ιωσηπος, Ιωσηφ, "Gesua," Σαβατιας, Σαββατια, Σαββατις, Σιμωλ, Σιμων, Σολομων, and Τουβιας Βαρζααρατα. Another distinct sign of Judaism would be the mention of synagogues (a προσευχη is apparently always a Jewish synagogue), if the existence of pagan associations called "synagogues" were not a well-established fact. It is, however, in most cases possible to distinguish pagan synagogues from Jewish ones. The following nine Jewish synagogues, all in Rome (?), are mentioned in Jewish inscriptions, chiefly from Rome: συναγωγης Αγριππησιων; συναγωγης Αυγοστησιων, συναγωγης των Αυγουστησιων, συνα[γωγης] Αυγουστη[σιων], "ton Augustesion"; συναγωγης Αιβρεων, [συν]αγωγη Εβρ[εων], των Εβρεων; συνα[γω]γης Ελεας, συναγωγης Ελαιας; [συνα]γωγης [των] Ηροδιων (?); συναγωγης Καλκαρησιων, συναγωγης των Καρκαρησιων; συναγωγης Καμπησιων (two inscriptions), "Synagogarum Campi et Bolumni"; Σιβουρησιων, Σ[ιβο]υρησιων.

Finally, certain inscriptions are often considered to relate to Jews because of the Jewish titles, civil or religious, which they contain. The following is a rough list of such titles (chiefly from Rome): αρχων; ιερευς αρχων; μελλαρχων; προαρχων; γραμματευς; μελλογραμματευς; γερουσιαρχης (at Venosa, γερουσιαρχων); πρεσβυτερος; διαβιον, ζαβιον, "iabin"; μαθετης σοφων και πατηρ συναγωγων, πατηρ συναγωγης, μητηρ συναγωγης, "mater synagogarum" (at Venosa, "pater" and "pateressa"); αρχισυναγωγος (note a ταφος Καλιστου νηπιου αρχισυναγωγου ετων γ at Venosa, remarkable because of the youth of the bearer of such a title; note also "arconti et archisynagogo honoribus omnibus fu[n]ctus"); προστατης; διδασκαλος; νομωδιδασκαλος; πατηρ λαου; νομομαθης; επιστατης; φροντιστης; υπηρετης; αρχιατρος; "rebbi"; "proselyta"; and at Venosa, "apostulus" and "maiures cibitatis."

There are few if any formulas peculiar to Jewish inscriptions: as a general rule the latter are, according to their date, written in the same terms as the pagan or Christian inscriptions of the town or country in which they are found. On tombstones the final acclamation εν ειρηνη [η sometimes added here] κοιμησις σου [or υμων or αυτου, αυτης, αυτων] (Latin: "en irene quimesis su"; "en irene ae cymesis su"; "en hire[n]e e cymesis autoes"; "iren. cubis. aut.") is rarely, if ever, found on Christian monuments, while it is exceedingly frequent on Jewish tombstones. It is a lengthy equivalent of the Hebrew acclamation "Shalom!" Other final acclamations are mere variants on a similar theme: "dormitio tua in bono," "dormi tuana i bonis"; "dormitio tua inter dicaeis"; μετα των δικεων η κυμησις αυτου, καλως καιμου μετα των δικεων, [μετ]α των δικαιων η κοιμησις σου. On the other hand, acclamations such as Θαρσι Σαμωλ ουδις αθανατος, θαρι αβλαβε νεωτερε ουδις αθανατος are far more frequent on pagan and Christian tombstones than on Jewish ones.

Formulas.

The ordinary initial formula in Italy is the well-known ενθαδε κειται (at Venosa, ωδε κειται and ταφος N.). A certain number of exceptional formulas, some very elaborate, are given among the specimens of inscriptions in the list below. The initial formula ευλογια, ευλογια πασιν is distinctively Jewish. The following texts include a good selection of eulogistic or affectionate phrases, to which may be added such expressions as "benemerentis et sic non merenti"; κοζουγει βοναι ετ δισκειπουλιναι βοναι; "fratri et concresconio et conlaboronio meo"; βρεφος αγαπητον; "omniorum amicus"; φιλολαος φιλεντολος; καλως βιωσας; καλως αντιζωσας βιον κοινον; πασης τειμης.

Typical Examples of Jewish Inscriptions: Aemonia: Τον κατασκευασθε[ντ]α οικον υπ[ο] Ιουλιας Σεουηρας Γ(αιος) Τυρρανιος Κλαδος ο διαβιου αρχι[συν]αγωγος και Λουκιος Λουκ[. . .] και Ποπιλιος [. . . κατεσ]κευασαν εκ τ[ων ιδιων . . .] καταθεμενω[ν και εδειμαν(?) τους τοι]χους και την οροφ[ην και] εποιησαν την των θυριδων ασφαλειαν και τον λυπον παντα κοσμον ουστινας κ[αι] η συναγωγη [ε]τειμησεν οπλω επιχρυσω δια τε την εναρετον αυτων . . . ωσιν και την π[ρ]ος την συναγωγην ευνοιαν καισπουδην. Ægina ("C. I. P." 190): Θεοδωρου νεω(τε)ρ(ου) φροντιζοντ(ος) [εκ της πρ]οσοδου της συναγ(ωγης) εμουσωθη · ευλογια πασιν [τοις εισ]ερχ[ο]μενοις. Θεοδωρος αρχισυν[αγωγος φ]ροντισας ετη τεσσερα[κοντα] εχ θεμελιων την συναγ[ωγην αν]οικοδομησα · προσοδευ[θ(ησαν)] χρυσιν[α]ι ρε και εκ των του Θε(ου)δωρεων χρυσινοι ρο.

Inscriptions on Public Monuments. Alexandria? ("C. I. L." iii. 6583): Βασιλισσης και Βασιλεως προσταξαντων αντι της προανακεμιενης περι της αναθεσεως της προσευχης πλακος η υπογεγραμμενη επιγραφητω · Βασιλευς Πτολεμαιος Ευεργετης την προσευχην ασυλον · "Regina et Rex iusser[un]t." Fayum: Ελεαζαρος Νικολαου ηγεμων υπερ εαυτου και Ειρηνης της γυναικος το ωρολογιον και το φρεαρ. Hammam-Lif ("C. I. L." viii. 12,457, *a*, *b*, *c*): (*a*) "Sancta Sinagoga Naron. pro salutem suam ancilla tua Juliana p[uella] de suo prop(r)ium teselauit"; (*b*) "Asterius filius Rustici arcosinagogi Margarita Riddin partem portici tesselauit"; (*c*) "Istrumenta serui tui Naritanus. Istrumenta serui tui a Naroni." Jerusalem: Μηθενα αλλογενη εισπορευεσθαι εντος του περι το ιερον τρυφακτου και περιβολου · ος δ'αν ληφθη εαυτωι αιτιος εσται δια το εξακολουθειν θανατον. Mantinea: Αυρ(ηλιος) Ελπιδυς πατηρ λαου διαβιου δωρον το(υ) προναου τη συναγωγη. Marani, near Pouzzoles ("C. I. L." x. 1893): "Ti[berius] Claudius Philippus diaulu et gerusiarches maceriam duxit." Odemisch: Ιουδα[ι]ων νεωτερων. Syracuse ("C. I. G." 9895): Ὡς ἂν τὸ βῆμα σεπτὸν [η] Ζαχαρίας κέκλεικε τοῦτο μαρμάροις εὐσυνθέτοις. Tafas: Ιακωβος και Σεμουηλος και Κλημματιος πατηρ αυτων την συναγωγην οικοδομησαν.

Honorific Decrees: Berenice ("C. I. G." No. 5361): The longest of all Jewish inscriptions (according to author's copy): Ετους $\overline{\text{ιβ}}$, Φαωφ $\overline{\text{κς}}$, επι συλλογου της σκηνοπηγιας, επι αρχοντων Κλεανδρου του Στρατονικου, Ευφρανορος του Αριστωνος, Σωσιγενους του Σωσιππου, Ανδρομαχου του Ανδρομαχου, Μαρκου Λαιλιου Ονασιωνος του Απολλωνιου, Φιλωνιδου του Αγημονος, Αυτοκλεους του Ζηνωνος, Σωνικου του Θεοδοτου, Ιωσηπου του Στρατωνος · επει Μαρκος Τιττιος Σεξτου υιος Αιμιλια, ανηρ καλος και αγαθος, παραγενηθεις εις την επαρχειαν επι δημοσιων πραγματων την τε προστασιαν αυτων εποιησατο φιλανθρωπως και καλως εν τε τηι αναστροφη ησυχιον ηθος ενδικνυμενος αει διατελων τυγχανει ου μονον δε εν τουτοις αβαρη εαυτον παρεσχηται αλλα και τοις κατ ιδιαν εντυγχανουσι των πολιτων ετι δε και τοις εκ του πολιτευματος ημων Ιουδαιοις και κοινη και κατ ιδιαν ευχρηστον προστασιαν ποιουμενος ου διαλειπει της ιδιας καλοκαγαθιας αξια πρασσων ων χαριν εδοξε τοις αρχουσι και τωι πολιτευματι των εν Βερενικη Ιουδαιων επαινεσαι τε αυτον και στεφανουν ονομαστι καθ εκαστην συνοδον και νουμηνιαν στεφανωι ελαινωι και λημνισκωι τους δε αρχοντας αναγραψαι το ψηφισμα εις στηλην λιθου παριου και θειναι εις τον επισημοτατον τοπον του αμφιθεατρου · λευκαι πασαι. Phocæa: Τατιον Στρατωνος του Ενπεδωνος τον οικον και τον περιβολον του υπαιθρου κατασκευασας εκ τω[νιδ]ιων εχαρισατο τ[οις Ιο]υδαιοις, η συναγωγη ε[τειμη]σεν των Ιουδαιων Τατιον Σ[τρατ]ωνος του Ενπεδωνος χρυσω στεφανω και προεδρια.

Manumissions: Gorgippia: Θεωι υψιστωι παντοκρατορι ευλογητω, βασιλευοντος βασιλεως [[Πολεμωνος]] φιλογερμα <νι> κου και φιλοπατριδος, ετους ηλτ, μηνος Δειου, Ποθος Στ[ρ]ατωνος ανεθηκεν τηι π[ροσ]ευχηι κατ ευχην θρεπτην εαυτου η ονομα χρυσα εφ ω η ανεπαφος και ανεπηρεαστο[ς] απο παντος κληρο[νομ]ου υπο Δια Γην Ηλιον. Panticapæum: Βασιλευοντος βασιλεως Τιβεριου Ιουλιου Ρησκουποριδος φιλοκαισαρος και φιλορωμαιου ευσεβους, ετους ζοτ, μηνος Περειτ[ι]ου ιβ, Χρηστη γυνη προτερον Δρουσου αφειημι επι της [προ]σευχης θρεπτον μου Ηρακλαν ελευθερον καθαπαξ κατα ευχην μου ανεπιληπτον και απαρενοχλητον απο παντος κληρονομο[υ] τρεπεσται αυτον οπου αν βουληται ανεπικωλυτως καθως ευξαμην χωρις ις την προσευχην θωπειας τε και προσκαρτ[ε]ρησεως συνεπινευσαντων δε και των κληρ(ο)νομων μου Ηρακλειδου και Ελικωνιαδος συνεπ[ιτ]ροπευουσης δε και τη[ς] συναγωγη[ς] των Ιουδαιων.

Tombstones: Arnaut-keui: Ενθαδε κατακητε Σανβατις υιος Γεροντηου πρ(εσβυτερου) γραμματευς κ(αι) αιπησταις του παλεων ηρινη. Athens ("C. I. G." 9313): Κοιμητηριον Ευτυχιας της μητρος Αθηνεου κε Θεονκτιστου. Auch: "In Dei Nomine s[an]cti Peleger qui ic Bennid D(eu)s esto cum ipso, ocoli inuidiosi crepen[t] de D[e]i donum Iona fecet שלום." Beirut (Berytus): Τοπος διαφερων Σαμουηλου σιρικαριου Κανδεδας υιος και Δεβωρας δ. Cæsarea: Μημοριον διαφερων Μαριας κ(αι) Λαζαρου. Carthage ("C. I. L." viii. 1091 = 14,230): "Victorinus cesquet in pace et irene." Dertosa (Tortosa) (Hübner, "Inscr. Hisp. Christ." No. 186): שלום על ישראל הדבר הזה של חלייטא בת יהודה ודירא מרים זכורה תהי לברכה נשמתה לחיי העולם הבא נפשה בצרור החיים אמן שלום. "In nomine Domine hic est memoria ubi requiescit benememoria Meliosa filia Iudanti et Ciuramaries uixit an[n]os uigi[n]ti et quat[tuo]r cum pace amen." [Εν] ονω[μα]τη Κ[υριο]υ ωδε εστην μεμνηον οπου αναπ[αυ]σαν Παμμενη[στος Μελιωσ]α Ιουδαντ[ιου και Κυραμα]ρες ζησ[ασα ετη εικοσι] τεσερα ην [ειρηνη αμην]. Emerita: Το μνημειον εστι Μαρμουσσιου Ιαιρεος ζη κηδονται αι Ι[...]α οι. Merida (Hübner, *l.c.* note 34). The following reconstruction is from E. Renan's manuscripts: "Sit nomen [D(omi)ni benedictum) qui uiuos] uiuif(i)cat et mor[tuos suscitat] pauset in sepule[ro hoc Simeon fi]lius de Rebbi Se[muel . . . (10 letters)] suporans (read "soporans") in sor[te iustorum depositus in] ligatorium [aeterni iudi]cis aperiti (read -te) porta[s principes uestras] ingrede cum pace m[. . . natus annos] LXIII repletus sa[pientia . . .] praeducens (read -docens) artem i[10 letters?] ego Simeon filius de Rebbi Sa[muel] missam pa[ ]." Naples (?) ("C. I. L." x. 1971): "[Cl]audia Aster [Hi]erosolymitana [ca]ptiua curam egit [Ti(berius) C]laudius Aug(usti) libertus [Ares]cusus, rogo uos fac[er]e per legem ne q[uis] mi[hi] titulum deleiat cu[ra]m agatis; uixit ann[o]s XXV." Narbonne: "ic requiescunt in pace benememori tres fi[li] d[omi]ni Paragori de filio condam d(omi)ni Sapaudi id est Iustus Matrona et Dulciorella qui uixserunt iustus annos XXX, Matrona ann[o]s XX, Dulcioreia annos VIIII שלום על ישראל obuerunt [read "obierunt"] anno secundo d(o)m(i)n(i) Egicani regis."

Rome, Via Portuensis: (1) Λοκαυ Βεσουλες ανοιρο ρεκεσητ κε (2) "Locus Bellulae quiescet in pace." (3) "Hoc nomen Teesini." (4) "Ueritas amor et anestase tituros."

At Rome. *Ib.*, Vigna Randanini: (1) "Hic posita Eparchia theosebes que [u]ixit annos LV d(ies) VI dormitio tua in bono." (2) "Iulia Afrodisia Aur(elio) Hermiati coiugi benemerenti fecit et rogat uti loc(us) ei reseruetur ut cum coinge suo ponatur quam donec." (3) Ζωτικος αρχων ενταδε κειμε καλως βειωσας πα[ντ]ων φ[ιλ]ος και γνοσιος [π]ασι [ευ]πρ[επι]α ανδριαι ωνησι [μετ]α των δικαιων η κοιμησις σου. (4) Θαρσι Ιουλια Εμιλ[ια] ια ετων καλως εξησας μετα του ανδρος σου ευχαριστω τη προνοια και τη ψυχη σου. Other inscriptions in Rome are: "Beturia Paulla(e) f(ilia) domi heterne quostituta, que bixit an(nos) LXXXVI meses VI, proselyta an(nos) XVI nominae Sara, mater synagogarum Campi et Bolumni; eu irenae au cymisis autis" ("C. I. L." vi. 29,756). "Iul[iae] Irene aristae h[ono]r Dei uirtute[m] et Fidem sa[lua]tionis conseruatae, iuste legem colenti, Atronius Aeusebius u(ir) [c(larissimus)] filius pro debit[o] obseq[uio u(ixit) a(nnos)] XLI" (*ib.* 29,758).

Syracuse: (1) Κατα του μελλητεικου μηδις ανοιξη ωδε οτει Νοφειος κε Νυφη κειτε · ευλογια τοις οσιοις ωδε. (2) Ειρηνα Νυμφη ωδε κειται κατα του μυστηριου ουτουτου μητις ωδε ανυξη. Tegea: Σαμουηλ πρεσβ(υτερος) · δοτε δοξαν τω Θεω · μη τις τορμησι ανυξε την σορον μου πλεον της γενισεος μου επι ιιε αυτοι υπο τον ορον. Venosa: "Absida ubi cesquit Faustinus Pater" ("C. I. L." ix. 647). "Hic cisceud Faustina filia Faustina filia Faustini pat(ris) annorum quattuor deci mênsurum quinque, que fuet unica parenturum; quei dixerunt trênus duo apostuli et duo rebbites et satis grande dolurem fecet parentebus et lagremas cibitati משכבה של פוסטינא נוחתה שלום que fuet pronepus Faustini pat(ris) nepus Biti et Aseni qui fuerunt maiures cibitatis" (*ib.* 648).

T. S. DE R.

——**Hebrew:** Owing to the fact that no authentic Hebrew documents of a literary, economic, or legal nature can be assigned to an earlier date than the ninth century B.C., information concerning the various stages in the development of the Hebrew script can be obtained only through a study of the old Hebrew inscriptions. The script used by the Hebrews in the pre-exilic times was that adopted later by the Samaritans; this script, like all the systems of letters now in use, was derived from the Phenician. The oldest document in this script is the Moabite Stone (see ALPHABET; MOABITE STONE), discovered in 1868 by the Alsatian missionary Klein, near Dibon, in the land of Moab. It dates from Mesha, King of Moab (mentioned in II Kings iii. 4), who describes the victories gained by him over Israel. With slight variations, the language of the inscription is Hebrew, and the form of its letters is

essentially cursive. Of a much later date, perhaps from the time of Hezekiah, is the inscription discovered in 1888 in the Siloam tunnel, and relating an episode in the construction of the conduit (see ALPHABET). Its script betrays a marked preference for curved lines, frequently terminating in short strokes or flourishes. Besides this monument there exist from pre-exilic times only some very short inscriptions engraved on SEALS.

The Moabite Stone.

Not long after the return of the Hebrews from the Babylonian Exile, the old Hebrew script was superseded in secular writings by the Aramaic, from which, by gradual changes and transformations, developed the square characters, which do not greatly differ from the present ones. The only specimens of the old Hebrew script from post-exilic times are those engraved on coins (see NUMISMATICS), and several unimportant inscriptions from the fourth and fifth centuries of the common era. The oldest Hebrew monument inscribed in other characters than those of the old Hebrew script is that discovered in a cavern at 'Arak al-Amir. It consists of a single word, the reading of which is, according to some, עֲרֵבָה, and, according to others, טוֹבִיָּה. As the cavern is generally identified with the one which, according to Josephus ("Ant." xii. 4, § 11), was excavated by HYRCANUS, son of Joseph the tax-farmer, the inscription can not antedate the year 183 B.C. The characteristic feature of its writing is the mingling of various types of letters: the ע has the old Semitic form, the ב, ה, and י are similar to the Aramaic characters of the Persian period; while the י has the form used at a much later date. Paleographically interesting is the inscription found by De Saulcy on the architrave of a tomb in the valley of Jehoshaphat. It is the epitaph of eight members of the sacerdotal family of the Bene Ḥezir, mentioned in I Chron. xxiv. 15. With the exception of ג, ט, צ and ת the inscription contains all the letters of the alphabet in the form and shape as they continued to be in use, with more or less essential modifications, until about the ninth century. The א has already the specifically Hebrew form; the strokes and curves of the ב, ד, and ר are turned upward instead of being on the left side as in the Aramaic, the י has the shape of a hook; while the כ has an angular form. The inscription of the Bene Ḥezir is believed to date from the first century B.C.

Tomb of the Bene Ḥezir.

From about the same period date the ossuaries or stone sarcophagi which are found in great numbers in Palestine. However uninteresting their details may be, they are of great value for the study of the development of the square characters. In them is noticeable the attempt to give to the letters such forms as would admit of a whole word being written with the minimum number of breaks, each letter being gradually made to approach as near as possible the following one. Thus the perpendicular lines which originally formed part of the letters ך, ם, ן and ף were bent toward the left; but when one of these letters stood at the end of a word it retained its original downward stroke.

To the inscriptions dating from the second half of the first century of the common era probably belong the following: the two-lined inscription discovered on the Mount of Olives, of which only a few letters can be identified with certainty; that found in the subterranean canal which served as an outlet for the waters used in the Temple; the boundary-stones discovered by Clermont-Ganneau, among which is one indicating the municipal limits of the city of Gezer beyond which no one was allowed to pass on Sabbath; the short legend צדה מלכתא, written both in Syriac and in Hebrew, on a sarcophagus belonging, according to Renan, to a princess of Adiabene. All these inscriptions, in spite of the insignificance of their contents, are very interesting for the study of the Hebrew paleography. Several fragmentary inscriptions found in Jerusalem and vicinity may be assigned to the first centuries of the common era. Especially interesting is the two-lined inscription found in a synagogue at Kafr Bir'im in Galilee, northwest of Safed, which reads as follows: יהי שלום במקום הזה ובכל מקומות ישראל יוסי הלוי בן לוי עשה השקוף הזה תבא ברכה בכעיניש ("May peace abide within this place [synagogue?] and in all places [synagogues?] of Israel! Jose ha-Levi, son of Levi, erected this lintel; blessing attend his works [?]"). Here some letters occur several times in various shapes. The left line of the "alef" is perpendicular instead of being bent to the left as in the earlier inscriptions. The ב is distinguished from the כ by an upward stroke. The left line of the ה sometimes is fastened to the upper cross-bar, and sometimes it is separated. The ו is distinguished from the י by its length; the ז has a little stroke on the right. Two small strokes, one upward and the other downward, distinguish the ב from the כ, which has only one downward stroke. The ם has the shape of a triangle; the stem of the ק is joined to the horizontal line, and the middle stroke of the ש is oblique. To a somewhat later date seems to belong another inscription found in Kafr Bir'im; this record contains only a proper name, and is written in more cursive characters. From about the beginning of the sixth century dates the inscription engraved on the monolith in the caves of the Al-Aḳṣa mosque. It contains the names of a married couple of Sicily, Jonah and his wife Shabbataya.

Galilean Synagogues.

The oldest inscriptions that have been discovered outside of Palestine are the short legends daubed with red lead on the walls of the catacombs of Venosa. They belong probably to the period between the second and fifth centuries, and present the oldest examples of cursive script. Longer texts in cursive characters are furnished by the clay bowls discovered by Layard in Babylonia and bearing exorcisms against magical influences and evil spirits. They date from the seventh or eighth century, and some of the letters are written in a form that is very antiquated. Of about the same date are the papyri discovered at Fayum, which contain hymns and prayers. They have been described and explained by Steinschneider (in Stade's "Zeitschrift," 1879; Berliner's "Magazin," 1880).

All the Hebrew inscriptions that have been found in Europe are on gravestones. Of these the oldest are those of Italy, some of which are believed to be-

long to the fifth or sixth century. They have been described and explained by A. G. Ascoli in his "Iscrizione Inedite o Mal Note Greche, Latine, Ebraiche in Antichi Sepolcri Giudaici del Napolitano" (Turin and Rome, 1880). The following inscription discovered at Brindisi and bearing date of 832 will serve as a specimen of the style and eulogies employed:

In Southern Italy.

פה ישכ[ב]ת לאה בת יפה מזל שתהא נפשה בצרור החיים שהיא נפטרת משחרב בית המקדש עד מותה שבע מאות ושישים וארבעה שנה וימי חייה היו שבע עשר שנה והקב ה יזכה אותה להקים נפשה עם הצדקה ותבוא שלום ותנוח על מנוחתה שומרי גנזי גן ערן פתחו לה שער[י] גן ערן ותבוא לאה לגן ערן פיתחו לה שערי גן ערן מחמדים בימינה וממתקים בישמואלה ואת תענה ותאמר לה זה דודי וזה רעי.

"Here lies Lea, daughter of Yefeh Mazal [may her soul be in the bundle of life!] who died in the year seven hundred and sixty-four from the destruction of the Temple, at the age of seventeen. May the Holy [blessed be He!] grant that she be resurrected with the pious [women], and may she enter into peace and repose in her resting-place. Guardians of the treasures of the Garden of Eden! Open for her the gates of the Garden of Eden that she may enter the Garden of Eden. Open for her the gates of the Garden of Eden [that she may have] delightful things to her right and sweet things to her left. This Thou shouldst answer and tell her: 'This is my beloved, my companion.'"

The oldest epitaph discovered in France is at Narbonne and dates from 688. It is written in Latin, but contains the Hebrew eulogy שלום על ישראל (T. Reinach, in "R. E. J." xix. 75–83; Schwab, "Rapport sur les Inscriptions Hébraïques en France," p. 147). Not much less ancient is an epitaph at Vienne, Dauphiné, which contains the name of a certain Samuel ben Justus (יושתו). Of a later date is the epitaph, found at Arles, of a certain Meïr. To the thirteenth and fourteenth centuries belong the epitaphs found at Mantes, Senneville, Orléans, and other localities ("R. E. J." xvii. 150, xxii. 294). They are all written in the same style; the preferred expression for "died" seems to have been נפטר לגן ערן ("He departed for paradise"). About ten small inscriptions are engraved on the walls of the Tour Blanche, Issourdin. They are believed to belong to the time of Philip the Fair and to have been executed by the Jewish prisoners who had been confined by that monarch in order to extort money from them (*ib.* xx. 283).

In France and Spain.

An interesting epitaph is that written in Greek, Latin, and Hebrew which has been discovered at Tortosa. It reads as follows:

שלום ע[ל יש]ראל
הקבר הזה של [מ]לליוש[א] בת
יהודה ולקורה(?) מר[ים זכרונ]ה
לברכה נישמתה לחיי עולם ו[ת]ה[י]
נפשה בצרור החיי[ם] אמן
שלום

"Peace on Israel! This tomb is that of Meliosa, daughter of Judah and of Mrs. (?) Miriam; may her memory be blessed! May her spirit [that of Meliosa] pass to eternal life, and her soul remain in the bundle of living! Amen! Peace!"

The epigraphists are divided as to the approximate date of this inscription. According to some it belongs to the sixth century, it being held that after that time Greek was no longer used by the Jews of Spain; while others assign it to a much later date because of its relatively modern forms of eulogies. To the ninth century belongs the epitaph found at Calatayud (Fidel Fita, in "Boletin Acad. Hist." xii. 17; Isidore Loeb, in "R. E. J." xvi. 273) and probably also that of Coruña (Isidore Loeb, *ib.* vi. 118).

The following dated inscription was found at Leon:

זה הקב[ר] ל . . .
כי יוסף בן עזיז הצורף נ[פטר?]
בן חמש ששים שנה באח[ד]
בשבת חמשה עשר יום ליר
לירח בסליו שנת שמונה
מאות וששים ואחד למנין
ליון מתא הקבה יזכהו
ויסלח עוניו ויכפר חט
תאתיו וירחמהוויעד
ויעמידהו לגורלו לקץ הימין
ויחייהו לחיי העולם הבא

"This tomb is that of R. Joseph, son of 'Aziz, the goldsmith, who died at the age of sixty-five, on Sunday, the 15th of the month Kislew, in the year eight hundred sixty-one according to the computation of the city of Leon [1100 C.E.]. May the Holy [blessed be He!] grant him favor, forgive him his sins, pass over his failures, have pity on him, make him stand in his lot at the end of the days [allusion to Dan. xii. 13] and resuscitate him for the life of the future world" (see Soave in "Bullettino Italiano degli Studii Orientali," 1877, No. 24).

The epitaphs of the cemetery of Toledo have been described by Joseph Almanzi in a work entitled "Abne Zikkaron" (Prague, 1841). The oldest of them is that of Joseph ben Solomon ibn Shoshan, which dates from 1205.

Fourteen Alsatian inscriptions, among which are several dedications of synagogues, have been examined paleographically by J. Euting (in "Festschrift zur Feier des 350Jährigen Bestehens des Protestantischen Gymnasiums," pp. 227–246, Strasburg, 1888). The oldest of them dates from the twelfth century; the most modern, from 1391. The oldest epitaphs found in Germany are those of Worms. Of these, sixty have been described by L. Lewysohn in his "Nafshot ha-Ẓaddikim" (Frankfort-on-the-Main," 1855). The most ancient of them dates from 905. Among other German epitaphs which have been published are those of Erfurt (Philip Kramer, in "Monatsschrift," xxxiii. 349, *idem*, "Geschichte der Juden in Erfurt"); Coblenz and Cologne (Gildemeister, in "Jahrbücher des Vereins von Alterthumsfreunde ins Rheinlande," l., lii.; the dates given there are certainly wrong, the epitaphs are much more modern); Frankfort-on-the-Main (M. Horovitz, "Die Inschriften des Alten Friedhofes der Israelitischen Ge-

In Germany and Holland.

meinde zu Frankfurt," 1901), and Berlin (Landshuth, "Sefer ha-Hayyim," Berlin, 1867). Among the epitaphs found in Austria which have been published are those of Vienna (Frankl, "Inschriften des Alten Jüdischen Friedhofes in Wien," 1855); Prague (Feges, "Alterthümer der Prager Josefstadt," 1855, Prague; Lieben, "Gal 'Ed," with an introduction by S. Rapoport, Prague, 1856); and Lemberg (Gabriel ben Naphtali, "Mazebet Ḳodesh," Lemberg, 1860–69).

Of the epitaphs found in Holland, the oldest dates from 1614, in which year the first Dutch cemetery was dedicated. It is in verse and has this particularity that the words are put into the mouth of the dead. It reads as follows:

בה
תחת העפר התפלשתי
בוער ימים עולם נטשתי
חנוכת בית החיים עשיתי
שעד לפק ערן הלבתי
יוסף שמי אשר עובתי
נן לדוד שניאור בשתי
בואת קבר קבכו
אתי
חרש אייר יומו
שני

"In this place I rolled myself in dust. After a short life I quitted the world and dedicated the cemetery. In the year 374 (1614) I departed for the Eden. My name which I abandoned was Joseph, son of David Senior—his name is my glory! In this tomb I was interred the second day of the month of Iyyar."

Many old Holland epitaphs have been published by De Castro and in various Dutch periodicals.

A discussion which greatly promoted the study of Hebrew paleography was that concerning the epitaphs of the Crimea published by Abraham Firkovich under the title "Abne Zikkaron" (Wilna, 1872). Chwolson (in "Mémoires de l'Académie de St.-Pétersbourg," ix. 1866) defended the dates given by Firkovich, and assigned some of these texts to the time of Jesus, while Harkavy ("Altjüdische Denkmäler aus der Krim," 1876) endeavored to demonstrate that the dates had been forged and that all the texts belonged to the thirteenth century.

In Russia and Africa.

Among other Russian epitaphs the most noteworthy are those of Wilna, published by Fuenn in his "Kiryah Ne'emanah" (Wilna, 1860). Eighty-eight epitaphs, ranging from 1083 to 1753 from various European countries were published under the title "Gal Ahaniin" by Aaron Luzzatto (Triest, 1851).

With the exception of the ossuaries of Alexandria, which date from the first centuries of the common era, very few ancient epitaphs have been found in Africa. The oldest one known seems to be that of Volubilis, which has been published by Philippe Berger, who assigns it to one of the early centuries of the common era ("Rapport sur une Inscription Punique Trouvée à Linus et sur une Inscription Juive Ancienne de Volubilis," Paris, 1892). A collection of Algerian epitaphs, ranging from the fifteenth century to the end of the eighteenth, was published by I. Bloch ("Les Inscriptions Tumulaires des Cimetières d'Alger," Paris, 1892).

The British Museum possesses five epitaphs from an old cemetery of Aden. Among these is one which was published by Jacob Safir in "Ha-Lebanon" (iii.) and which bears date of the year 29 of the Seleucid era (283 B.C.). As this date is absolutely impossible, there can be no doubt that the sign denoting "thousand" was omitted by the lapidary; accordingly, if the remainder of the date is correct, the epitaph would be of the year 717 of the common era; but considering the modernity of the style and of the formulas employed, even this latter date is considered by some scholars to be altogether too early. For the various forms of eulogies see INVOCATION. See, also, MANUSCRIPTS.

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Epitaphs: Zunz, *Z. G.* pp. 304 *et seq.*; see CEMETERIES.
A complete list of the works on Hebrew paleography has been published by Steinschneider.

J. I. Br.

PALERMO (פלירמו): Capital of the island of Sicily; situated on the northern coast. Its Jewish community dates from the Roman period. Under Gregory the Great (d. 604), when it is first mentioned, it is already in possession of a synagogue and a hospital with garden. When the Bishop of Palermo forcibly took possession of these and turned the synagogue into a church, the Jews, with the aid of the community at Rome, obtained from the pope the concession that the bishop should be obliged to make full reparation. The synagogue was not restored, however, because it had already been dedicated as a church. The supremacy of the Roman bishop over the city ended in 831, when it came under the dominion of the Arabs, who treated the Jews justly.

The community grew rapidly, captive Jews from Syracuse being brought to the city in 878 and often later; the parents of Shabbethai Donnolo came in

this way to Palermo in 925. Frequently captives were redeemed; but others continued to live in the city. During the Norman dominion (Palermo being the capital after 1072) the Jews were brought again under the supremacy and jurisdiction of the Church; and they had much to endure, as the ecclesiastical authorities worked either for their conversion or for their destruction. In the year 1220 about 200 Jews are said to have been converted, probably as the result of a severe persecution. Emperor Frederick II. indeed proclaimed equality of rights for all his subjects, Jews as well as Christians; but his successors allowed the ecclesiastical jurisdiction to have full sway again, and, furthermore, placed the Jews under special laws. Thus King Frederick II. ordained (July 23, 1312) that Jews must live outside the city wall in a ghetto; and although they were soon afterward allowed to come into the city, they were still compelled to live in one quarter.

Under the Normans.

Palermo remained under clerical jurisdiction even when other cities were freed from it in 1333; and the bishops at times had the presidents of the Jewish community arrested and scourged. On the other hand, the privilege was granted to the Jews of wearing only a small, almost invisible badge; and in 1471 even this requirement was practically dispensed with. From Martin V. and Alfonso V. (1416–56) the Jews of Sicily obtained a confirmation of old bulls which granted them religious freedom and which forbade compulsory baptism. To the large sums which were necessary to secure this confirmation Palermo contributed liberally, giving more than any other Sicilian community. In 1449 Capistrano preached his inflammatory sermons against the Jews; but in 1450 they obtained very favorable concessions, being allowed to practise medicine among Christians and to live outside the ghetto. In 1452 they were placed under secular jurisdiction. In the disputes about municipal taxes and rights in 1453 and 1471 the Jews were supported by the king. When, in 1491, immigrant Jews from the Provence were to be sold as slaves, the Jews of Palermo were able to avert the catastrophe. Nevertheless in the following year an order was issued banishing all Jews from Sicily (an attempt at emigration to Palestine in 1455 had been frustrated); and although a deputation of the citizens of Palermo protested energetically, pointing out the advantages derived by the country from the presence of the Jews, the latter were compelled to leave the land.

Privileges in the Fifteenth Century.

The number of Jews, already considerable in 600, had increased at the time of Benjamin of Tudela's visit, about 1170, to 1,500; in 1453 the Jews claimed to form one-tenth of the whole population; and at their banishment in 1492, according to the protest made by the city their number was reckoned at 5,000. From the expulsion until 1861 no Jews lived in Palermo; and at present (1904) they do not number more than 50, and do not form a community.

The Jews lived originally in the old city, in the Cassero (now the Corso Vittore Emanuele). King Frederick II. ordered the location of their ghetto near the town hall and the Augustine monastery of S. Nicolo Tolentino. As stated above, the community owned a synagogue from very early times. The later so-called Meshita court contained a synagogue, a hospital, and forty-four dwellings. The community of Palermo was not only the largest and most influential on the island, but it held a special rank through the fact that Martin V. in 1392 declared it chief of all the Sicilian communities; and in 1405 he established there the supreme court, which appointed judges and administrative officials ("proti") for the individual communities, and decided questions as a final court of appeal. Joseph Abbanasia was the first supreme judge, administering his office jointly with four substitutes. After his death the court was transferred to Messina; and in 1447, in consequence of disputes as to its meeting-place, it was altogether abolished. The viceroy in Palermo then wished to interfere in the election of the "proti"; but his measures were frustrated in 1490.

Palermo the Chief Sicilian Community.

In addition to the taxes paid by the Jews of Palermo in common with the other Jews of Sicily, special taxes were imposed on them on occasions of births, marriages, etc. The city also taxed the Jews excessively.

The following scholars of Palermo are known: David Ahitub (1286), to whom Solomon of Barcelona addressed a polemic against Abraham Abulafia; Isaac b. Solomon Aldahav (*c.* 1380), author of astronomical tables; Joseph Abbanasia and his substitutes Farina, Moses Gauxu, Moses and Samuel Thetibi (1406), Gaudio, rabbi of Sacerdotu, and Samuel Cuxino (1424), the two last-named being physicians, as well as Moses Krinos.

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G. I. E.

PALESTINE: The portion of Syria which was formerly the possession of the Israelites. It includes the whole of the country between the River Jordan and the Mediterranean as well as the country immediately to the east of the Jordan. The word represents the Greek form, Παλαιστίνη, of the Hebrew פלשת (Ex. xv. 14; Isa. xiv. 29, 31; Ps. lx. 10 [A. V. 8]), although in the Old Testament פלשת is applied only to the land of the Pelishtim (פלשתים), or Philistines, and hence denotes merely the coast district south of Phenicia. It was the Greeks who began to denote the inland country as well by this term, such an application, by a foreign people, of the name of the coast to the interior is no rare phenomenon. As early as Herodotus, who is followed by other classical writers, as Ptolemy and Pliny, the phrase Συρία ἡ Παλαιστίνη denotes both the littoral and the neighboring inland region (Judea and Palestine), as well as the entire interior as far as the Arabian desert. Josephus, however, usually limits the name to the land of the Philistines. In the course of time the term "Palestine" superseded the longer "Palestinian Syria," and it is used with this connotation by Josephus and Philo, while Vespasian officially designated the country as "Palestine" on the coins which he struck after the suppression of the Jewish

The Name.

insurrection in 70 C.E., implying thereby the territory of the Jews. The name is used in this sense by Christian writers beginning with Jerome, as well as by the Jewish writers (פלשתינין), while the Arabic "Filastin" is more restricted in meaning, denoting only Judea and Samaria.

Canaan.

Although there was no inclusive name in antiquity for the country of the Israelites and the coast, the designation "Canaan" (כנען) is applied in the Old Testament to Palestine west of the Jordan. The meaning of the word "Canaan" (in the El-Amarna tablets "Kinakhni" or "Kinakhkhi", Greek, Χνα) is uncertain, nor is it clear whether it was originally an appellative or not, for the usual explanation, that it means "the lowland" in contrast to "Aram" (the highland), is entirely without basis. Canaan is bounded on the west by the sea, on the east by the Jordan, the Lake of Tiberias, and a line drawn northward from that point (Num. xxxiv. 6, 11). While on the one hand the non-Israelitic plain of Philistia and Phenicia on the coast was included in Canaan the east-Jordan district, on the other hand, was not Canaanitish, although it was held by the Israelites. The northern and southern boundaries of the region also extended beyond the territory of the Israelites which reached from Dan in the north to Beer-sheba in the south (Judges xx. 1; II Sam. xxiv. 2, 15; *et al.*). The southern boundary of Canaan, on the contrary, ran from the southern end of the Dead Sea to Kadesh-barnea (the modern Ain Kadis), and thence to the "river of Egypt" (comp. Ezek. xlvii. 19; Num. xxxiv. 7), which corresponds to the present Wadi al-'Arish, where lay Rhinocorura (the modern Al-'Arish), the ancient frontier city between Egypt and Syria. The boundary of Canaan extended beyond that of Israel in the north. While the latter terminated south of the Lebanon (Dan = Tell al-Kadi, at the southern foot of Mount Hermon), Canaan included all Lebanon (Josh. xiii. 5, comp. Judges iii. 3), extending to a line drawn from the sea opposite "the entrance of Hamath" to that city (Num. xxxiv. 7 *et seq.*; Ezek. xlvii. 15-20).

This "entrance of Hamath" must be located a little south of the city, which corresponds to the present Hama on the Al 'Asi (the ancient Orontes). The natural boundary in this region is the Nahr al-Kabir, which separates the Lebanon from the Nosairi mountains on the north and forms the ascent from the coast to Hims and Hama, thus corresponding in all probability to the boundary as indicated by the ancient statements if these were based on the physical conformation of the country and not on a difference in the population or merely on a theory. Within these limits the west-Jordan district, or Canaan, was regarded as a country promised to the Israelites by God, as their possession in the Messianic time, although they never occupied it entirely. There are other passages, however, in which the boundaries of Canaan are described as less extensive, and from them all mention of the Lebanon is frequently omitted (comp. Gen. x. 19; Deut. i. 7; Josh. xi. 17, xii. 7). Canaan, as a matter of fact, had no definite boundaries, and opinions differ regarding the extent of territory promised to the Israelites.

Gilead.

The east-Jordan country, at least in so far as it was Israelitic, is called "Gilead" in the Old Testament. This name also was originally applied to a smaller territory, and has various connotations in the Bible. It designates, in the first place, a small mountainous region, the "mountains of Gilead," the modern Jabal al-Jal'ud, south of the Jabbok (Nahr al-Zarka). In a wider sense the name is applied to the region extending to the Yarmuk in the north, while the east-Jordan district is divided into Gilead and Bashan (Deut. iii. 10; Josh. xiii. 11; II Kings x. 33), and the term is finally used to designate the east-Jordan country in general, which otherwise had no special name (Gen. xxxvii. 25; Josh. xxii. 9; II Sam. ii. 9; II Kings x. 33; Amos i. 3; *et al.*).

As the country of Palestine was neither a geographical nor, in pre-Israelitic times, a political unity, the Egyptians and Assyrians had no special term to designate the region. The Egyptians borrowed the name of Canaan from the Semitic Syrians, however, and used it to denote all Egyptian Asia, including Phenicia, so that its application was very similar to that found in the Old Testament. Southern Syria was usually called "Kharu" by the Egyptians, and this term applies on the whole to the Israelitic territory of the west-Jordan district, including the coast of the Philistines, while the northern plateau, especially Lebanon, Cœle-Syria, and the region of the Orontes, was called "Rutennu." The oldest Assyrian name for the district was "Amurru," which included Palestine, Phenicia, and its inland region, as well as Cœle-Syria. Later, in the El-Amarna letters, the term "Kinakhkhi" (= "Canaan") was used, especially for southern Syria, while "Amurru," in a more restricted sense, was applied to the Lebanon and Phenicia. After the time of Tiglath-pileser III., Syria, beginning with the Taurus and including Palestine, was called the "Land of the Khatti" (the Hittites), this term, like that of Canaan, being an amplification of the original meaning of the name, since there were no Hittites in Phenicia or Palestine. The various names applied to the country and its different parts under Roman rule will be discussed below.

Boundaries and Extent.

The region now called Palestine is the southernmost part of Syria, and is included between two lines drawn from the Mediterranean eastward—the lower from the southeast corner of the Mediterranean through the southern end of the Dead Sea, and the upper from Tyre to the southern foot of Mount Hermon. This portion of Syria has certain natural boundaries to justify its historical individuality: the sea to the west, the Syrian desert to the east, and the desert of Al-Tih to the south. The desert boundary-lines vary, however, since these regions are not sandy wastes, like those in Egypt, but partially arable steppes. The line of habitation has, therefore, varied greatly, especially to the east, so that at times a settled population has advanced, under the influence of a strong and well-ordered polity, for a considerable distance into the steppes, only to be ultimately pushed back by the more powerful Bedouins. In the north the deep and wild Litani (called Nahr al-Kasimiyyah in its

lower course) separates the upper Lebanon range from the lower hill-country of Galilee, and in the east Mount Hermon closes the country to the north. The sources of the Jordan are on the southern spur of this mountain.

Palestine extends, therefore, from 31° to 33° 20′ N. latitude. Its southwest point (at Raphia = Tell Rifah, southwest of Gaza) is about 34° 15′ E. longitude, and its northwest point (mouth of the Litani) is at 35° 15′ E. longitude, while the course of the Jordan reaches 35° 35′ to the east. The west-Jordan country has, consequently, a length of about 150 English miles from north to south, and a breadth of about 23 miles at the north and 80 miles at the south. The area of this region, as measured by the surveyors of the English Palestine Exploration Fund, is about 6,040 square miles. The east-Jordan district is now being surveyed by the German Palästina-Verein, and although the work is not yet completed, its area may be estimated at 4,000 square miles. This entire region, as stated above, was not occupied exclusively by the Israelites, for the plain along the coast in the south belonged to the Philistines, and that in the north to the Phenicians, while in the east-Jordan country the Israelitic possessions never extended farther than the Arnon (Wadi al-Mujib) in the south, nor did the Israelites ever settle in the most northerly and easterly portions of the plain of Bashan. To-day the number of inhabitants does not exceed 650,000. Palestine, and especially the Israelitic state, covered, therefore, a very small area, approximating that of the state of Vermont.

Situation; Roads.

Palestine lies at the juncture of Africa and Asia, and its geographical position has determined its entire history, development, and culture. At the time of the earliest historical knowledge of Palestine great kingdoms with a high degree of civilization flourished on the banks of the Nile and the Euphrates. Since it was vital for a state on the Euphrates to have access to the Mediterranean and consequently to be in possession of the coast districts, Egypt had previously seized the only neighboring country amenable to culture. From that early period down to the days of the successors of Alexander the Great, Palestine was the bone of contention between Egypt and the power dominant in Syria; it was seldom entirely independent and free, but nearly always was subject to one of these two powers. Thus the formation of a great Palestinian polity was rendered impossible by its situation, which, on the other hand, offered all the advantages of close contact with the two great civilizations of ancient times. Palestine was traversed by the highways of antiquity, the great military and commercial roads leading from Egypt to the Euphrates and northern Syria passing through its territory. The highway from Egypt led along the coast to a point south of Mount Carmel; there it divided. One branch followed the coast-line across the "Syrian stair" north of Acre into Phenicia, to the Dog River (Nah ral-Kalb, north of Beirut)—where its course is marked by tablets cut into the rocks with inscriptions of Assyrian and Egyptian kings—and thence farther north. The other branch traversed the eastern end of Mount Carmel and the plain of Esdraelon, going along the side of Mount Tabor and Karn Hattin to the Lake of Tiberias, crossed the Jordan south of Bahrat al Hulah, and thence led along the southern and eastern sides of Mount Hermon to Damascus and the Euphrates. At Karn Hattin it met a road from Acre, called "Derek ha-Yam" (the Way of the Sea; Isa. viii. 23 [A. V. ix. 1]), which formed the shortest and most important connection between Damascus and the sea.

Another branch of this great road from Egypt ran north through the Jordan valley, leading through the Bika' (Cœle Syria) and the valley of the Orontes by way of Ribla to Hamat and northern Syria. Another highway led from Damascus directly south through the east-Jordan district to southern Arabia and to Elath on the Red Sea.

Foreign culture entered with the armies and caravans which traversed the country along these highways. Too small and too poor, and also too disrupted politically, to produce an important culture of its own, middle and southern Syria willingly accepted the elements of foreign civilization brought to it, fusing them to suit its own requirements. The predominance of Babylonian culture in Palestine even as early as 1400 B.C. is indicated by the fact that in the El-Amarna letters the scribes of Palestinian vassal kings wrote to their suzerain, the Pharaoh of Egypt, in the Babylonian language and script. The statements frequently made in regard to the seclusion of Palestine by natural barriers can not, therefore, be substantiated. Only the southern part of the country, which later was called Judah, had this character of seclusion, since it was not traversed by the highways already mentioned, but was closed in to the east by the deep basin of the Dead Sea, while the mountain slopes on the same side were steep and impassable. The country would be more accessible on the south were it not for the desert, which cuts off all commerce and gives approach only to a barren plateau that offers no inducements to settlers. Entry from the west is impossible except through narrow valleys flanked by steep mountains. Judea is really accessible only on the north; the single road connecting the southern with the northern country runs along the ridge of the mountain, almost on the watershed line between the Mediterranean and the Jordan valley. Judea is thus secluded by its physical conformation, so that a small state was able to maintain an independent existence there for a long time.

Physical Features.

Palestine, being really a part of Syria, presents the same physical features as that country. The chief topographic characteristic of the district is a great chasm running from north to south through the entire length of the great chalk-bed situated on the Syrian desert. This deep and rather wide chasm divides the country into an eastern and a western part. It begins to the northeast of the ancient Antioch and forms in its southern course first the Orontes valley (Al-As), then the depression between Lebanon and Anti-Lebanon (Cœle-Syria), and finally the valley of the Jordan. Even a little south of Lebanon, at Lake Hulah, it is barely 2 meters above the level of the Mediterranean, and thence it descends rapidly to its greatest depth in

the Dead Sea. It then rises southward, continuing through the 'Arabah, and ending at the Gulf of Aila in the Red Sea. The rift dates from the end of the Tertiary period, but the view formerly held that the Dead Sea was once connected with the Red Sea, and that the sea flooded the valley, is now disproved. Near the watershed in the 'Arabah, between the Red Sea and the Dead Sea, rises to 250 meters above the level of the Mediterranean. The water in the Dead Sea, however, was formerly about 426 meters higher than now, and 32 meters above the present level of the Mediterranean. At this altitude has been found sediment left by the water, which was not so saline then as now. The rift divides the country into three longitudinal zones which differ widely in their conformations: the eastern mountain district, the chasm itself, and the western mountain district. The coastal plain, of varying width, although contained in the territory of Palestine, forms a fourth division.

The Coastal Plain.

This coastal plain is of relatively late origin. In some prehistoric period the level of the sea was at least 60 or 70 meters higher than at present, as may be seen by the deposits on the mountainsides in which are embedded the same varieties of *Conchifera* as are found in the Mediterranean, whose waves washed also the foot of the mountains in southern Palestine. The old coast-line was part of the great system of faults of the entire country. When the sea receded to the present coast-line the plain emerged, although it is covered by late deposits of the diluvial sea. It can not be determined whether the line has changed within historical times, but in several places, as at Tyre, Acre, and Gaza, it has been moved farther out to sea by alluvial deposits of Nile mud. The coast forms almost a straight line from the southeastern corner of the Mediterranean to the headland of Carmel, and is a continuous strip of flat coast with neither promontories nor indentations. Along this line the depth of the sea increases as gradually as the elevation of the country, and along a large part of the coast, frequently separating marshy strips from the sea, run dunes which reach a width of 6 kilometers between Gaza and Jaffa. North of Carmel the character of the coast changes, and plains and bluffs alternate. Thence the low coast extends to Acre, and in a straight line to the Ras al-Naḳura. From this point as far as the Ras al-Abyaḍ, the rocks run down to the sea, and travelers along the coast were obliged to pass by way of the "Stairway of the Tyrians." Then follows a low coast with a small plain. Here also the formation of the sea-bottom corresponds to that of the coast. At the bluffs of Carmel and the Tyrian Stairway the height-line of 100 meters, which, at Gaza is more than 30 kilometers distant from the land, approaches the coast to within 13 or even 10 kilometers, while shallow water is again found along the beaches north of Carmel and of the Tyrian Stairway. In consequence of this conformation of the coast there are no good harbors, and ships find no adequate anchorage, since the shallow water does not permit them to approach the land closely, and they have no protection against winds, especially against those from the west. Although the bluffs at Jaffa are nearly 300 meters long and form a natural breakwater, they also close the entrance to the harbor basin. The harbor of Ḥaifa, next to that of Beirut, is the best on the entire Syrian coast, being protected against the south and west winds. The formations at Acre, Tyre, and Sidon are unfavorable, and all ships are obliged to anchor in the offing.

The Plain of the Shefelah.

The coastal plain south of Carmel is divided by its conformation into two parts, which were distinguished as early as Old Testament times, the dividing line being the Nahr Rubin, immediately south of Jaffa. The southern part, the land of the Philistines, is the "Shefelah" lowland of the Old Testament (Deut. i. 7; Josh. ix. 1, x. 40; Judges i. 9; *et al.*). This country is a rolling plain; and between the numerous ranges of hills running from the mountains toward the west and northwest are other plains of varying size and a number of wadis, including the Wadi Ghazzah, Wadi al-Ḥasi, Nahr Sukrair, and Nahr Rubin, the two last-named being perennial brooks in their lower courses. The boundary on the east is much less sharply defined than that in the northern part of the plain, since the hill-country rises very gradually to the mountain district proper. The Shefelah has, therefore, often been regarded as the hill-country adjoining the mountains, in contrast to the plain of Philistia itself. This view is incorrect, however, for the designation includes both the plain and the hill-country, as the conformation itself shows. South of Gaza the plain ends in the desert, and the Wadi al-'Arish (the river of Egypt, mentioned above) traverses only a waste. The most southerly city on the plain is Gaza, a great oasis in the desert, which, although it has no harbor, since it was on the great highway from the Euphrates to the Nile has always been an important commercial center. It was important, moreover, strategically, both as a defense against Egypt and as the key to Syria. The other Palestinian cities of Ashkelon ('Asḳalan) and Ashdod (Asdud), on the coast, as well as Ekron ('Aḳir) in the interior, which once were prominent, are now insignificant, while the very site of Gath is unknown. The Shefelah is a fertile region except for a few districts on the sea; Gaza exports much barley, and the date-palm grows in the southern part of it, in addition to the other fruit-trees of Palestine. Altogether, the plain is to-day as it was in antiquity—populous and well cultivated.

Plain of Sharon.

The northern part of the coastal plain, called the plain of Sharon in the Old Testament, extends from the Nahr Rubin to Mount Carmel and is much more level than the southern part. It has few considerable elevations, one of these being the hill of Jaffa, which rises from the sea. The plain is about 100 kilometers long. On the north, along the ridge of Carmel, it is very narrow, and about 30 kilometers south of the edge of Carmel, on the Nahr al-Zarḳa, it has a width of only 3 or 4 kilometers, but from this point it widens suddenly, being 12 kilometers broad at Cæsarea and 20 kilometers at Jaffa. It ascends gradually toward the mountain on the east. It is well watered, since the

MAP OF PALESTINE.

(From a Passover Haggadah printed at Amsterdam, 1695.)

streams from the mountains drain into it, and it is irrigated in the north by the rivers from Mount Carmel as well as by a series of perennial brooks. The Nahr al Zarka is the Crocodile River mentioned by Pliny, and its marshes still harbor some of those reptiles. The Nahr Iskandarunah forms the outlet of the large valley leading from Nablus, and the short Nahr al Falik was made by the water collected there piercing the sand-hills on the coast for an outlet. The Nahr al-'Auja, two hours north of Jaffa, is despite its short course, the most copious river in Palestine, next to the Jordan. Sand-dunes along the greater part of the coast, however, have closed the outlet of the streams coming from the mountains and have formed marshes in many places. More important than all these rivers is the abundant supply of good water which may be obtained everywhere a short distance below the surface, and which is used for irrigation both in the orange groves of Jaffa and in the Jewish colonies in the plain.

In consequence of this abundant supply of water the plain has always been a very fertile one, although no humus has formed on the alluvial land. The plain of Sharon was famous in antiquity for its rich vegetation (comp. Isa. xxxiii. 9, xxxv. 2), and was considered good pasture-land (I Chron. xxvii. 29), while in the spring it was brilliant with flowers (comp. Cant. ii. 1). The southern part of the plain is well cultivated, and there are famous orange groves extending for many miles around Jaffa. The German colony of Sarona and several Jewish agricultural colonies are in this part of the plain. In the northern portion there are still many acres of untilled land, which is used as pasture. Among the coast towns was the ancient Dor (the modern Ṭantarah), the most southern settlement of the Phenicians (Josh. xi. 2, xii. 23, *et al.*); it now lies in ruins, as well as Cæsarea, which, built by Herod the Great, was for a time the capital of Palestine, and in whose remains, still termed Ḳaiṣariyyah, a small colony of Circassians has settled. Jaffa alone has retained its importance as the port for Jerusalem and the entire southern part of Palestine, and is steadily developing, containing more than 40,000 inhabitants in 1904.

The most northern part of the coast-line is the plain of Acre, which extends for about 35 kilometers north from Carmel to the promontory Ras al-Nakurah of the Jabal al-Mushaḳḳah. The southern part, between the cities of Ḥaifa, at the northern foot of Carmel, and Acre, on the northern end of the finely curved Bay of Acre, extends with a width of 6 kilometers along the bay, being separated from the plain of Esdraelon only by a slight elevation. This is traversed by the Kishon (the modern Nahr al-Mukaṭṭa'), which, like the Nahr Na'man farther north (the ancient Belus), empties into the Bay of Acre. The greater part of this region is marshy and unhealthful, and only the more elevated edges are cultivated. The smaller, northern portion of the plain north of Acre is very narrow, but fertile and well cultivated.

The west-Jordan mountain district extends almost in a straight line from south to north as the connecting link between the table-land of Al-Tih, in the Sinaitic Peninsula, and the Lebanon. In consequence of the rift described above, which caused the bed of the Jordan to sink, the cretaceous layer that was originally horizontal has taken the form of a flat arch, which declines much more steeply on the east than on the west. In distinction from a mountain ridge and a level plateau, the west-Jordan mountain district may be described as a table-land of highly irregular and diversified conformation. Its most important characteristic is in the fact that the axis of the mountain range lies much nearer to the Jordan than to the sea, so that about two-thirds of the west-Jordan country lies west of the watershed. This is highly important for the hydrographic conditions of the region, since it permits the development of longer and richer valley systems westward toward the sea, some of which widen into small though fertile plains. The descent toward the east, on the contrary, is much too steep to permit such conformations. The difference in the elevation is, moreover, much greater, in view of the low level of the Jordan valley. Thus, between Hebron and Jerusalem the elevation of the ridge is from 800 to 1,000 meters, while the level of the Dead Sea is 393 meters below that of the Mediterranean, so that the entire difference is between 1,200 and 1,400 meters, although the ridge is only about 25 kilometers distant from the Dead Sea. This makes a fall of 48 or 50 meters per kilometer.

The West-Jordan Mountain District.

Toward the north the conformation is somewhat more favorable as regards the difference in elevation, but toward Nablus the watershed approaches to within 15 or 20 kilometers of the Jordan. Naturally, the water can not sink into the ground there, and no level valleys can be formed; the torrents carry the soil and smaller rocks down with them while rushing through the deep and nearly perpendicular cañons which they have cut out. The force of these streams should not be underestimated, although these cañons were cut in remote prehistoric times, when more rain fell in Palestine than at present. The mountain ridge is the center of the country from a physical as well as a cultural point of view, for there all the important cities were situated: Hebron, Bethlehem, Jerusalem, Beth-el, Shechem, and Samaria; and along this ridge ran the principal, or rather the only, commercial highway of the Israelitic kingdom. This circumstance, which seems strange at first sight, is easily explicable from the conformation, for there is no valley running from the north to the south, and numerous wadis, some of which are deep, run east and west from the ridge. This renders it difficult, if not impossible, to have roads north and south on the mountainsides, for they would be forced to either cross or go around the valleys; furthermore, access to the wadis was very difficult in the east and west, especially in the southern part of the country.

The west-Jordan mountain district is divided into two unequal parts by the plain of Esdraelon—the mountain district of Galilee to the north, and that of Judea and Samaria to the south. A peculiarity in the conformation corresponds to this geographical division, Galilee, the northern country, being more

diversified than the bare and monotonous southern part. The Judean mountains rise in the south from a bare plateau, which extends on the west side of the 'Arabah southward from the Dead Sea for about 100 kilometers. The Canaanitic portion of this area is called in the Old Testament the Negeb, or "Barren Country," a territory of indefinite boundaries. On the east the declivities toward the Dead Sea southward are comprised in the "wilderness of Judah" (see below), so that the "Salt City" (the modern Khirbat al-Milh), only 25 kilometers east of Beer-sheba, is occasionally included in the desert of Judah. In the north the Negeb extends as far as the mountain district proper, about half-way between Beer-sheba and Hebron, where the mountains at Al-Dahariyyah and Khirbat 'Attir (Jattir) reach an elevation of 600 or 650 meters, this entire region being much more inviting in character on account of the vegetation resulting from the greater abundance of water.

The Negeb.

The Negeb is rightly called "barren land." Today it is a steppe on which some small cattle are raised. Only Bedouins, the Azaziwah Arabs, pitch their tents here. In ancient times it was more populous, and a number of its cities are mentioned in the Old Testament (Josh. xv. 21–22, xix. 2–8; comp. I Chron. iv. 20–33). The best known is Beer-sheba, the famous old sanctuary (Gen. xxi. 33, xxvi. 33, xlvi. 1), which was still a place of pilgrimage in the time of Amos, visitors coming even from the Northern Kingdom (Amos v. 5, viii. 14). This city is regarded as the southernmost frontier city of the Israelites, since no Israelites were living in places farther south in the Negeb. The city derives its name from its wells, which were of great importance in antiquity and were an object of contention between Israel and the Philistines (Gen. xxi. 30, xxvi. 34). Beer-sheba was still an important place at the time of Jerome and Eusebius, and had a Roman garrison. The old name has been preserved in its modern appellation, Khirbat Bir al-Saba'. The city of Ziklag, on the other hand, mentioned in the story of David (I Sam. xxvii. 6), has not yet been definitely identified. There are many evidences, such as terraced slopes, and dams for water-works in the valleys, that this region was formerly cultivated, at least in part.

The characteristic features of the west-Jordan mountain district (see above) are most prominent in Judea. This region is a plateau with a compact mass of mountains whose ridge runs in an approximately straight line northward from Hebron to Baitin, with larger or smaller plateaux to the west. There are no definite natural boundaries separating the northern part of this district from the mountains of Samaria, although the traditional boundary, set for political reasons, finds its justification in the geographical conformation. Within the Judean hill-country the group of mountains about Hebron in the south and those of Baitin in the north are marked by an elevation which sometimes reaches 1,000 meters, while the less lofty mountain district of Jerusalem does not exceed 800 meters. In the group of mountains surrounding Hebron the ridge rises in the Sirat al-Balu', somewhat north of the city to an elevation of 1,027 meters, being the highest point in southern and middle Palestine. The mean elevation of the plateau is 900 meters. There are two fertile plateaux of considerable size on the west close to the watershed: in the south the plateau of Hebron with the famous old city of HEBRON, the modern Al-Khalil, and farther north the plateau of Ha-hul and Bet Sur (the Halhul and Beth zur of Josh. xv. 58; see II Chron. xi. 7; I Macc. iv. 29, 61, *et al.*; Beth-zur was an important fortress during the wars of the Maccabees). The latter plateau is drained by the Wadi 'Arrub, whose source fed the aqueduct leading to the so-called "Pools of Solomon" and to Jerusalem.

The Judean Plateau.

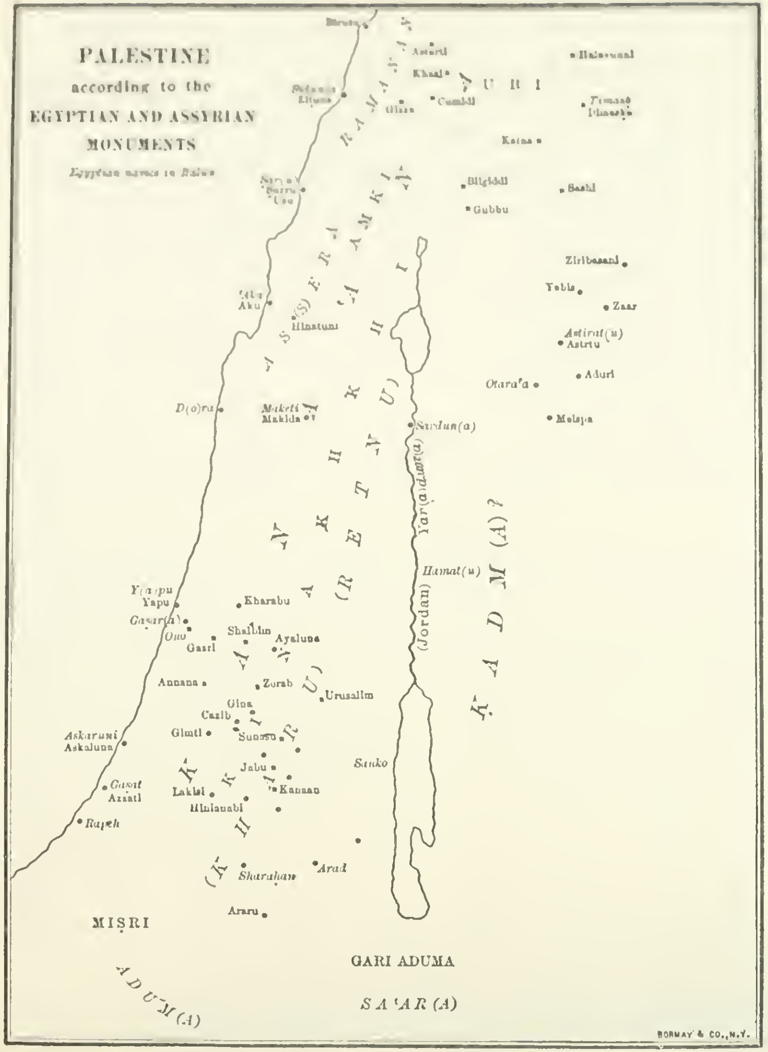
The middle district of the hill-country of Jerusalem is much lower, its highest point being the Nabi Samwil, northwest of Jerusalem, 895 meters high (perhaps the ancient Mizpah in Benjamin and Samuel's seat of judgment—Josh. xviii. 25; I Sam. vii. 5 *et seq.*; see RAMAH). At Jerusalem the watershed sinks to 817 meters, but to the north rises again to 881 meters at Baitin, where the fertility of the country is due to a number of smaller plateaux west of the watershed, as at BETHLEHEM and Bait Jala (a large, flourishing Christian village, half an hour northwest of Bethlehem, where the country still justifies its name [Bait Lahm = "house of bread"]). Southwest of Jerusalem lies the plateau of Al-Bika', probably the plain of Rephaim, fertile in grain (Isa. xvii. 5).

Jerusalem.

Farther north from Jerusalem, somewhat more distant from the watershed, is the plain of Yalo (the Ajalon of Josh. x. 12; I Sam. xiv. 31, etc.). The water from this plain collects on the north in the Wadi Bet Hanina, and on the south in the Wadi al-Ward, both of which join the Wadi al-Sarar, the principal valley of Judea. The railway between Jaffa and Jerusalem runs through this valley. The cities of BETHLEHEM and JERUSALEM lie somewhat east of the watershed, while farther north, on the ridge of the mountain, are the following well-known places: "Gibeah of Saul" (I Sam. xi. 4), on the hill Tall al-Fal; Ramah in Benjamin (I Kings xv. 17; see RAMAH), the modern Al-Ram; Beeroth (II Sam. iv. 2), probably the modern Al-Birah; and finally BETH-EL, the pre-Israelitic sanctuary (Gen. xxviii. 11, 19) and the modern Baitin. East of Ramah lay a second Gibeah, in Benjamin (or Geba; I Sam. xiii. 16, xiv. 16, etc.), the present Jaba', and opposite it on the north side of the deep valley Wadi al-Suwainit was Michmash (I Sam. xiii. 23; Isa. x. 28 *et seq.*), now the deserted Mukhmas, while west of Ramah was situated the great Gibeon (the modern Al-Jib, with eight springs), with its famous altar (Josh. x. 2 *et seq.*; I Kings iii. 4 *et seq.*).

The third northern group, the mountain district of Beth-el, is less regular than the two preceding. Since the watershed is somewhat to the east, the road northward runs to the west of it in the parallel Wadi al-Jib. In the Tell 'Asur the mountain ridge again reaches an elevation of 1,011 meters. Near the watershed lies the famous old sanctuary of Shiloh (I Sam. i. 3 *et seq.*), the modern Sailun.

The western declivity of the Judean mountain


PALESTINE
according to the
EGYPTIAN AND ASSYRIAN
MONUMENTS
Askaruni
Askaluna
Rapeh
Y(a)pu
Yapu
Ono
Gasri
Annana
Glmtl
Lakisl
Hinianabi
Kharabu
Shalbim
Ayaluna
Zorab
Urusalim
Jabu
Kanaan
Sharuhan
Arad
Araru
Sauko
D(o)ru
Makeli
Makida
Hinatuni
Aku
Sidunu
Glisa
Cumidi
Katna
Bilgiddi
Gubbu
Bashl
Ziribasani
Yebla
Zaar
Astirat(u)
Astrtu
Aduri
Otara'a
Malaqa
Sadun(a)
Hamat(u)
(Jordan)
MISRI
GARI ADUMA
SA'AR(A)
ADUM(A)
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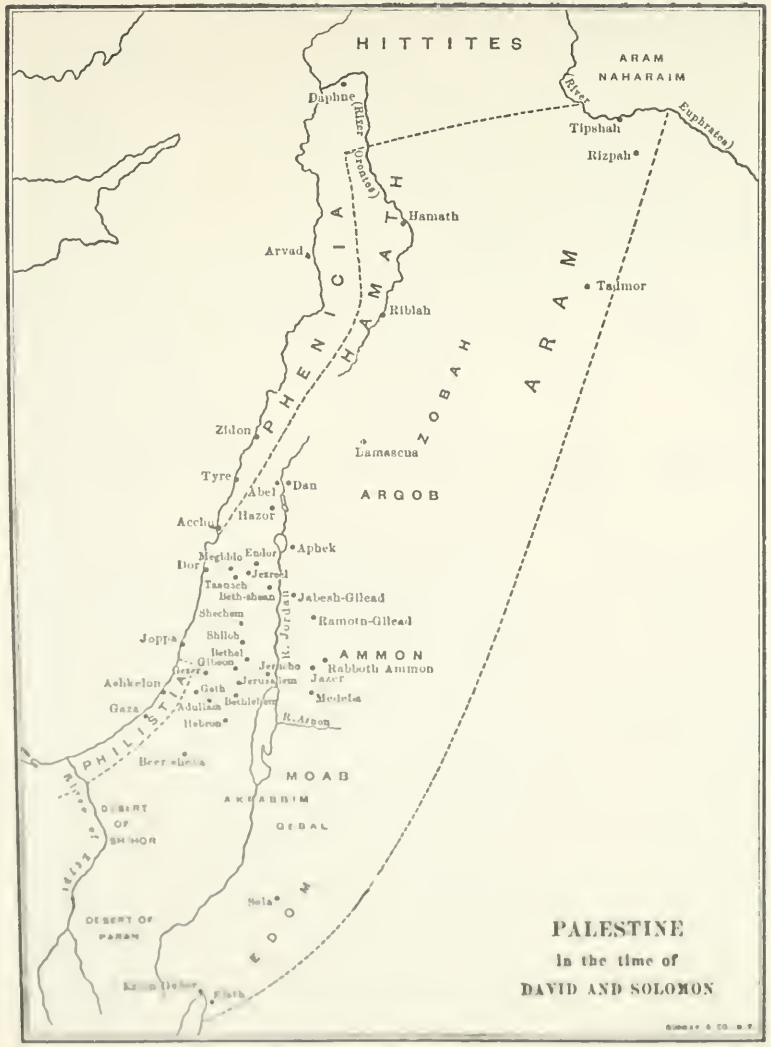
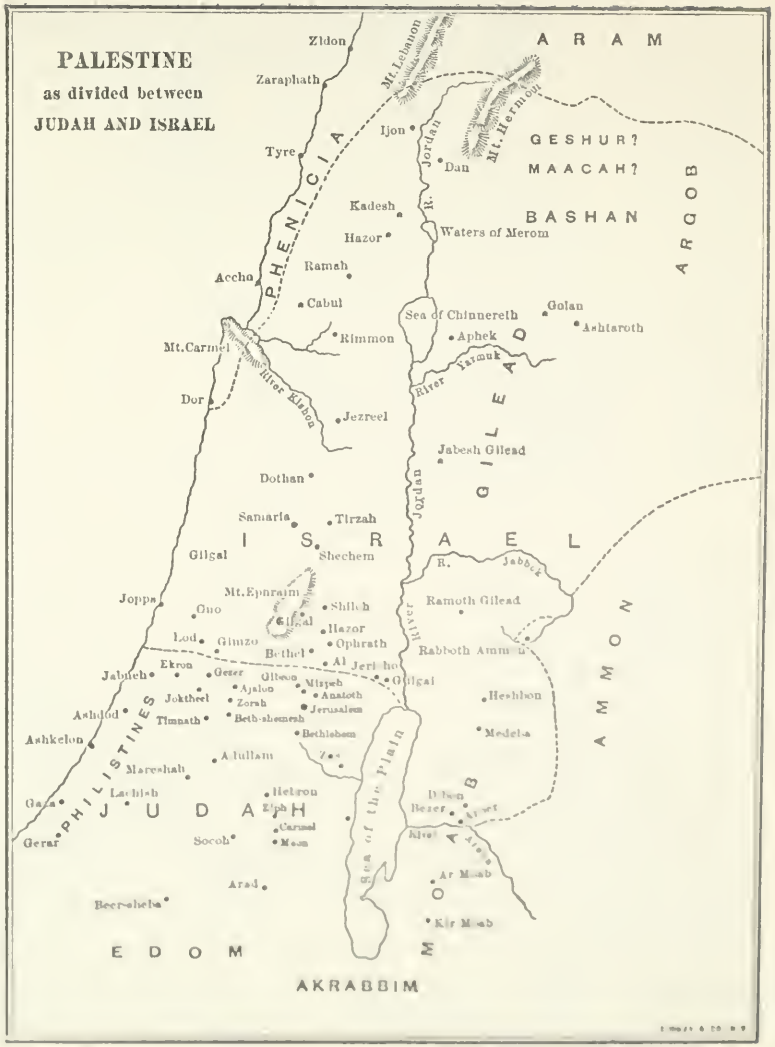
PALESTINE
as divided among
THE TRIBES
Cities of Refuge
Boundary Towns
Tyre
Achzib
Accho
Cabul
Ramah
Iron
Kadesh
Waters of Merom
MAACHATHITES
GESHURITES
BASHAN
ARGOB
Sea of Chinnereth
Ashtaroth
Golan
HAVOTH JAIR
Edrei
Rimmon
Rakkath
Hammath
Daberath
Mt. Tabor
Chesulloth
Bethlehem
Jokneam
Dor
Megiddo
ISSACHAR
Mt. Gilboa
Bethshean
LAND OF TOB
Jabesh Gilead
Mahanaim?
Mizpeh
Engannim
Dothan
MANASSEH
Asher
Shechem
Mt. Ebal
Mt. Gerizim
Shiloh
Janoah
Succoth
Jabbok
Ramoth Gilead
Rabbath-Ammon
Rakkon
Joppa
Jehud
Bene Brak
Beth Dagon
Lod
Gilgar
Bethel
Rimmon
Bethhoron
Ai
Jericho
Beth Nimrah
Abel Shittim
Elealeh
Heshbon
Ekron
Jabneel
Gezer
Ajalon
Makkedah
Ashdod
Jebus
Gilgal
Beth Hoglah
Timnah
Bethshemesh
Bethlehem
Tekoa
Salt Sea
(Sea of the Plain)
Medeba
Beth-Ba'al-Meon
Kiriathaim
Dibon
Bezer
Arnon
Rabbath-Moab
Ashkelon
Gaza
Gerar
Lachish
Hebron
Ziph
Jezreel
Carmel
Maon
Debir
Socoh
Arad
Moladah
Aroer
Beer-sheba
PHILISTIA
SHEPHELA
MTS. OF JUDAH
WILDERNESS OF JUDAH
SIMEON
NEGEB
REUBEN
BENJAMIN
EPHRAIM
PLAIN OF SHARON
Jordan
River
BORMAY & CO., N.Y.


HITTITES
ARAM NAHARAIM
River Euphrates
Tipshah
Rizpah
Daphne
(River Orontes)
Hamath
Arvad
Riblah
Tadmor
PHENICIA
HAMATH
ARAM
ZOBAH
Zidon
Damascus
Tyre
Abel
Dan
Hazor
Accho
ARGOB
Megiddo
Endor
Aphek
Dor
Jezreel
Taanach
Beth-shean
Jabesh-Gilead
Shechem
Ramoth-Gilead
Joppa
Shiloh
Bethel
Gibeon
Gezer
Jericho
Rabboth Ammon
Ashkelon
Jerusalem
Jazer
Gath
Medeba
Gaza
Adullam
Bethlehem
Hebron
R. Jordan
R. Arnon
PHILISTINES
Beer-sheba
MOAB
AKRABBIM
GEBAL
DESERT OF SHIHOR
River of Egypt
DESERT OF PARAN
Sela
EDOM
Elath
PALESTINE
in the time of
DAVID AND SOLOMON


PALESTINE
as divided between
JUDAH AND ISRAEL
Zidon
Zaraphath
Mt. Lebanon
ARAM
Mt. Hermon
Ijon
Jordan
Dan
GESHUR?
MAACAH?
Tyre
PHENICIA
Kadesh
Hazor
R. Jordan
Waters of Merom
BASHAN
ARGOB
Accho
Ramah
Cabul
Sea of Chinnereth
Golan
Ashtaroth
Rimmon
Aphek
Mt. Carmel
River Kishon
River Yarmuk
GILEAD
Dor
Jezreel
Jabesh Gilead
Dothan
Jordan
Samaria
Tirzah
ISRAEL
Gilgal
Shechem
R. Jabbok
Mt. Ephraim
Joppa
Ono
Shiloh
Ramoth Gilead
Gilgal
Hazor
Lod
Gimzo
Ophrath
Bethel
Rabboth Ammon
Ekron
Gezer
Al
Jericho
Jabneh
Gibeon
Gilgal
Ajalon
Mizpeh
Anatoth
Heshbon
Jokthel
Zorah
Jerusalem
Ashdod
Timnath
Beth-shemesh
Medeba
Ashkelon
Bethlehem
PHILISTINES
Adullam
Zeb
Mareshah
Lachish
Hebron
Gaza
JUDAH
Ziph
Carmel
Gerar
Socoh
Maon
Sea of the Plain
Dibon
Bezer
Arnon
River Arnon
Ar Moab
Arad
Beer-sheba
Kir Moab
EDOM
MOAB
AKRABBIM
AMMON

district, at least that of the two southern groups, is differentiated from that of the more northern region by the fact that in the north the mountains slope abruptly toward the plain, while in the south there is a hilly country between the mountains and the plain of the Philistines which, as already noted, approaches the coast and is designated by the Hebrew name "Shefelah." About half-way down the slope, and between 20 and 25 kilometers west of the ridge, the mountains are cut off from the plain by a series of secondary valleys which meet the principal valleys running east and west at right angles and form together, as members of the same system, a line from north to south parallel to the great rift of the Jordan.

The eastern slope of the Judean mountain district also shows these lines running north and south. It has three terraces in the south, while the northern system has but two, these also being generally parallel to the watershed and corresponding to the conformation of the country. In the Old Testament this eastern slope is called the "wilderness" of Judah (Josh. xv. 61), which has never been of importance in history. It is for the greater part a barren desert, only a few small plains being covered with sparse grass in the spring, while elsewhere the calcareous rock with its strata of flint lies bare. Cañons pierce the declivity, and the passage downward is difficult.

The Desert of Judah.

The mountains of Samaria form, as noted above, a continuation of those of Judea, but since its physical conformation is different, a geographical separation is justified. Instead of a narrow plateau sloping toward the west and east with sharply defined boundary lines, one finds, on going farther northward, a conformation of increasing variety. Central Palestine (Samaria) is, therefore, the natural transition between Judea and the mountains of northern Palestine. The change becomes apparent in southern Samaria, which may be said to extend northward as far as the Wadi al-Sha'ir, the principal valley of Samaria, connecting the mountains with the coast (see above). There the watershed no longer runs in a straight line north and south, but changes its direction frequently. North of Tell 'Asur it turns at first to the northeast, approaches within 15 or 20 kilometers of the Jordan, and then runs north until near Nablus, turning toward the west at Gerizim, the present Jabal al-Tur (870 meters). Then it traverses as a very low ridge the plain between Gerizim and Ebal, east of the present Nablus, ascends the Ebal (Jabal Aslamiyyah, 938 meters), and runs thence farther north. While Ebal is entirely bare, a number of large springs are found at the northern foot of Gerizim which make the vicinity of Nablus one of the most fertile regions of all Palestine.

The northern foot of Gerizim also is covered with vegetation, so that Ebal was the mountain of cursing, while Gerizim was the mountain of blessing (Deut. xi. 29, xxvii. 12 *et seq.*). Shechem lay on the watershed ("shekem" = "shoulder"), east of the present Nablus, which corresponds to the ancient (Flavia) Neapolis, a name given to the city when it was rebuilt after the war of Vespasian, this being one of the rare cases in which a Roman local name has replaced the ancient Semitic one. On the eastern slope of Gerizim, and before the great gate to the west between it and Ebal, spreads the large plain of Al-Makhnah, with an area of about 20 square kilometers; and on the northeast, and connected with it, is the plain of Salim, a fertile grain-country, surrounded by finely formed mountains covered with olive-trees.

Mount Ebal marks the southern boundary of the mountains of northern Samaria, whence the ridge extends first north and then northeast to the Jabal Fakuʻah, the Old Testament mountains of Gilboa (I Sam. xxxi. 1; II Sam. i. 21). This elevation, extending in the shape of a crescent from southeast to northwest, forms in a certain sense the terminal point of the range. It slopes steeply toward the Jordan, and to the brook of Jalud (see below) and the plain of Jezreel. On the northern side, however, there are numerous small plains set in the mountain-side, such as those of Al-Fandaḳumiyyah, 'Arabah with Tell Dotan (the Dothan of Gen. xxxvii. 14-17), and Marj al-Gharaḳ, which forms in winter a large marshy region with no drainage, although it dries up in the summer, leaving a field for cultivating grain. The eastern slope of the mountains of Samaria is more varied than in the south; instead of the terraces parallel with the ridge, four mountain ranges about 20 kilometers long run from northwest to southeast, almost to the Jordan. The beautiful wide valleys between them are very fertile, the most important one being the Wadi Farʻah, south of the Ḳarn Sartabah. The most southern of these ranges ends in the Ḳarn Sartabah, 379 meters above the sea, and about 679 meters above the Jordan valley, of which it forms the great landmark.

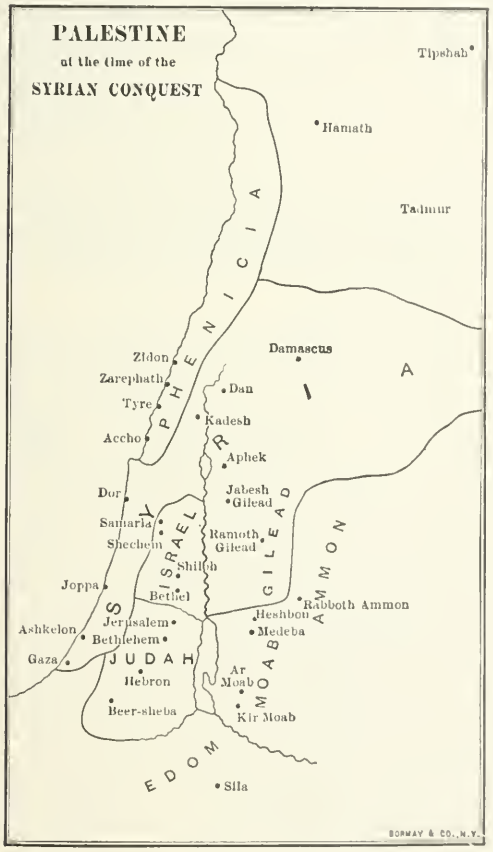
On the northwest there is another outlying range of hills, reaching an elevation of 518 meters in the Shaikh Iskandar, which, together with its continuation, the Bilad al-Ruḥah, connects the mountain country with Mount Carmel. Otherwise Carmel occupies a position apart, being separated from the rest of the mountains by two deep valleys, the Wadi al-Milḥ and the Wadi al-Maṭabin. It consists of a wooded range with its axis running from southeast to northwest; it is widest at the southeast end and narrows to a point at the northwest. It reaches its highest elevation in the southeastern part, near the wide base of the mountain at Asfiyyah (552 meters). Thence the ridge declines slowly and evenly to the convent of Carmel on the northwestern point (169 meters), sloping abruptly to the sea at an angle of 35 degrees. The slope toward the plain of Esdraelon also is a steep one, while it is merged into wooded hills on the southwest. Owing to its abundant supply of water, and especially to the heavy dew, it is covered with luxuriant vegetation, remaining green even through the summer, hence its name Carmel (= "garden," "grove"; comp. Amos i. 2; Jer. iv. 26; Isa. xxxv. 2). It is covered with holm-oaks and pine-trees, although here, as elsewhere in Palestine, the trees are for the most part small. In spite of its fertility Mount Carmel is now deserted, having only two villages, Asfiyyah and Daliyyah, although but a century ago there were numerous others here. There are many caves in the gray calcareous rock,

Mount Carmel.

especially on the side toward the coast, so that in olden times Mount Carmel was considered a safe place of refuge for the persecuted (Amos ix. 3). Much game is found there, as gazels and partridges, deer and tiger-cats.

The Plain of Esdraelon.

The mountain country of Samaria is separated from Galilee by a deep plain extending from the sea to the valley of the Jordan. The central portion was the ancient plain of Esdraelon, its modern name being Marj ibn 'Amir. On the west it is connected with the plain of Acre. Spurs of the mountains of Galilee extend toward the southeast foot of Carmel, separating the two plains, and leaving only a narrow passage for the Kishon. Toward the east the plain continues in the valley of the Nahr Jalud, where the range of Gilboa is again connected with the mountains of Galilee by a low ridge, with an altitude of 123 meters, running northward and forming the eastern boundary of the plain. On it lies the ancient royal city of Jezreel (I Kings xviii. 45 *et passim*), the modern Zar'in. There the



Nahr Jalud, which has its source half an hour east of Zar'in, begins to descend in a rapidly widening bed, reaching the valley of the Jordan at Baisan. This sloping bed of the brook of Jezreel is referred to in the Old Testament under the name of the "valley of Jezreel" (Josh. xvii. 16; Hos. i. 5), while the plain now bearing that name and extending west of Zar'in to the coastal plain corresponds to the ancient "valley of Megiddo" (II Chron. xxxv. 22), or, simply, the "great plain" (I Macc. xii. 49).

This latter plain is in form a rectangular triangle, the shortest side on the east running almost directly

from south to north, and extending along the ridge of Zar'in (see above) from Janin to Mount Nabi Dahi, or little Mount Hermon, and to Mount Tabor, the northeast corner. Its northern edge runs almost directly west along the southern edge of the mountain of Nazareth to the bed of the Kishon (see above) and Mount Carmel. The hypotenuse extends thence southeast along the slope of Carmel, the Bilad al-Ruhah, and the other Samaritan mountains. It rises eastward gradually and evenly from the bed of the stream at an elevation of about 25 meters, and at Zar'in reaches a height of 123 meters. The plain itself is drained by the Nahr al-Mukatta', the ancient Kishon (Judges v. 19 *et seq.*), which, with its network of tributaries, gathers up all the water from the mountain slopes. The river is continuously full only to the point where it breaks through the mountains; in the plain it dries up in the summer, while in winter the drainage there is not sufficient, and numerous large morasses are formed. There are, consequently, no settlements in the plain itself, all villages being built, now as in antiquity, in the

algaer districts. In the southeast corner of the plain near a large spring and amid gardens and palms lies the city of Jenin, the Ginæa mentioned by Josephus and perhaps the En-gannim (Josh. xix. 21, xxi. 29) and Beth ha-Gan (II Kings ix. 27) of the Old Testament. Zar'in on the eastern edge has already been mentioned.

Farther north are Sulam—the ancient Shunem (Josh. xix. 18; I Kings i. 3, *et al.*)—on the southern slope of the Nabi Dahi, the wretched village of Nain on the northern foot of the same mountain (Luke vii. 11 *et seq.*), and toward the east the small Endur (the ancient En-dor, Josh. xvii. 11; I Sam. xxviii. 7). Along the northern edge are Daburiyyah (the Daberath of Josh. xix. 12), Iksal (the Chesulloth of Josh. xix. 18), and Jabatah (the ancient Gabbatha). On the southern side the ancient Jokneam (Josh. xii. 22) rises near the western corner of the Tell Ḳaimun. Then follow the two principal towns of the plain, Megiddo and Taanach, both of them ancient fortresses. Megiddo, called "Maketi" by the Egyptians and "Legio" by the Romans, corresponds to the modern Al-Lajjun. The great highway from Egypt entered the plain there, protected by the fortresses. In pre-Roman times the city lay on the neighboring hill of Tell al-Mutasallim (recently excavated by the German Palästina Verein; comp. Josh. xii. 21; II Kings xxiii. 29 *et seq.*). Taanach (Judges v. 19; I Kings iv. 12; *et al.*), the modern Tell Ta'anuk, three or four Roman miles east of Legio, protected the eastern portion of the road. The entire plain, with its dark-brown soil, broken in many places by black basalt, is very fertile and well cultivated and looks like a sea of grain in summer. In antiquity it was the great battle-field of Palestine (comp. Judges v. 19 *et seq.*, vii. 1 *et seq.*; I Sam. xxxi. 1 *et seq.*; I Kings xx. 26 *et seq.*; II Kings xxiii. 29); the French, under Kleber, also fought a bloody battle there with the Turks in 1799.

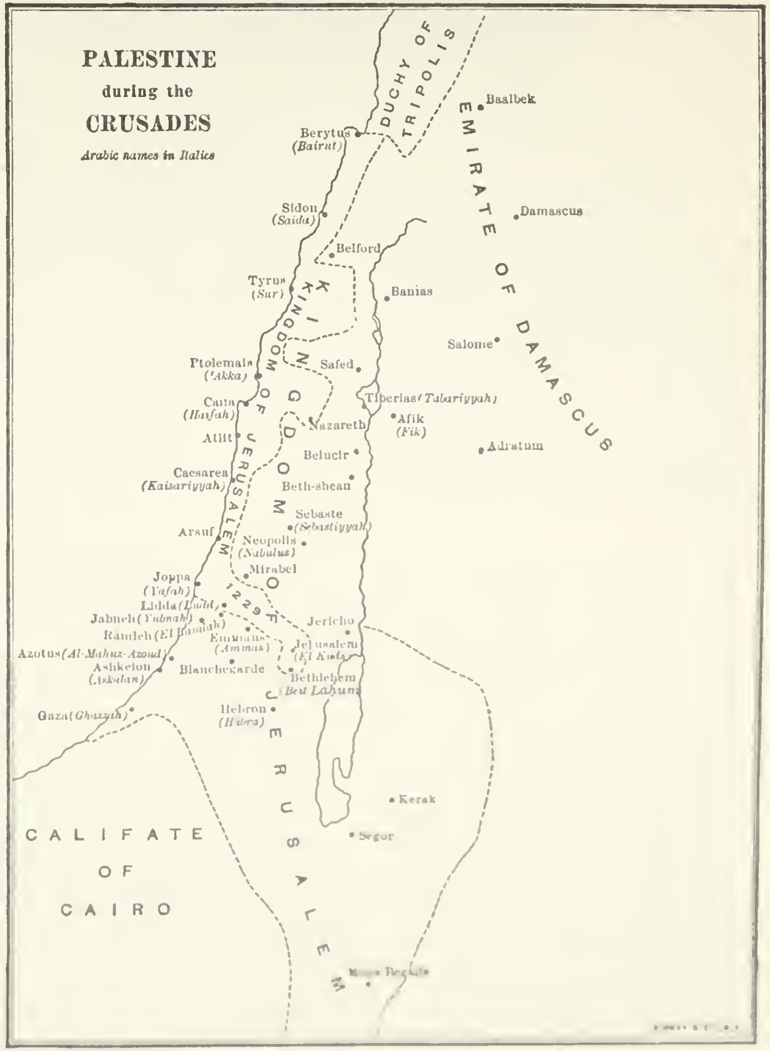
Galilee.

The mountains of Galilee, as already stated, are but loosely connected with Samaria by the low ridge of Zar'in. This conformation of the country has left its mark in history, for it is no accident that Galilee has always preserved an attitude of comparative independence toward the more southern districts. Since the time of Josephus, Upper Galilee in the north has been separated from Lower Galilee in the south, the two being entirely different in character.

The most peculiar characteristic of southern Galilee is the system of four parallel ridges which form the mountain country and run from west to east at right angles to the more southerly mountains and the line of the watershed. These ridges are separated from one another by wide valleys and small plains. The most southerly ridge is the Nabi Dahi, also called Little Hermon, in which the range reaches an elevation of 515 meters. The hilly plateau slopes abruptly toward the Jordan, rising sharply in the west from the plain of Esdraelon, and is bounded on the south by the valley of the Nahr Jalud, and on the north by the Wadi al-Birah. The second ridge is the hill-country of Nazareth; it begins with the low hills at the gap of the Kishon, rises in the Jabal al-Sikh, north of Nazareth, to an elevation of 560 meters—the highest point being Tabor, a finely rounded cone rising in almost complete isolation from the plain of Esdraelon to an elevation of 562 meters—slopes to 358 meters in the outer mountains on the Jordan, and then falls abruptly to the valley. The small plain of the Wadi al-Rummanah, which flows toward the west, and, farther east, the larger and lower Sahal al-Aḥma divide this group from the third group, the hill-country of Ṭur'an. This reaches its highest elevation in the mountain of the same name; on the east the Ḳarn Ḥaṭṭin (316 meters) and Al-Manarah (294 meters), above the Lake of Tiberias, belong to it, the slope of both being toward that lake. In the east all these ranges bend in a crescent toward the south, thus producing a remarkable parallelism to the ranges of northern Samaria which run from the ridge toward the Jordan (see above).

The fourth or northernmost group is the plateau of Al-Shaghur, which is separated on the south from the hill-country of Ṭur'an by the plain of Sahal al-Baṭṭuf (the ancient plain of Asochis in Josephus) and the deep Wadi al-Ḥammam, which extends to the Lake of Tiberias. The range begins in the west at the large village of Shafa 'Amr. Its highest tops are the Jabal al-Daidabah (543 meters) and the Ras Kruman (554 meters). The plateau north of this range is the plain of 'Arabah, which is bordered on the north by a rather low ridge. The northern boundary of this plateau of Al-Shaghur, and of southern Galilee as well, is the plain of Ramah, about 370 meters above sea-level, and which drains toward the sea and the Lake of Tiberias. It is evident from the preceding description that the watershed of Lower Galilee does not run in a straight line, but winds east and west.

Upper Galilee is a plateau in the form of an irregular square, bordered on all four sides by chains of hills and intersected by two mountain ranges. It is highest and widest in the south and slopes gradually but perceptibly toward the north to the Nahr al-Ḳasimiyyah. The most southerly range begins near Acre and rises in a steep grade to a considerable height in the Nabi Haidar (1,049 meters) and the Jabalat al-'Arus (1,073 meters). There lies Safed, the highest city in Palestine (838 meters), mentioned as early as the Talmud and inhabited chiefly by Jews, who look upon it as a holy city, since, according to tradition, it is there that the Messiah will appear. The western edge begins somewhat west of Nabi Haidar (see above), and runs northward almost parallel to the coast. The declivity toward the slope is somewhat steep, although several valleys break through it and connect the plateau with the coast. The eastern edge begins at the mountains at Safed and runs in part in parallel ridges with small plains interspersed to the Jabal Hunin (900 meters), where the northern edge, sloping toward the Nahr al-Ḳasimiyyah, turns west. Among the mountain ranges in the interior of the plateau the one which runs northwest from the Jabal al-'Arus is especially noteworthy, for to it belongs the highest mountain of Palestine, the Jabal Jarmaḳ (1,199 meters), west of Safed. The watershed in Upper Galilee runs for a considerable distance along the mountains of the eastern border, so that the ridge of

PALESTINE
UNDER THE HERODIANS
Sidon
Sarepta
Tyre
Kanah
PHENICIA
Damascus
ITUREA
Caesarea Philippi
Kadesh
Waters of Merom
TETRARCHY OF PHILIP
GAULANITIS
AURANITIS
TRACONITIS
UPPER GALILEE
TETRARCHY
Ptolemais
Chorazin
Capernaum
Bethsaida Julias
Magdala
Sea of Galilee
Tiberias
Jotapata
Mt.Carmel
Sepphoris
Cana
LOWER GALILEE
Nazareth
Hippas
Gadara
Capitalias
Arbela
Dora
Leglo
Nain
Scythopolis
Pella
DECAPOLIS
Caesarea
SARONA
SAMARIA
Jordan
Appolanea
Sebaste
Shechem
Gerasa
Antipatris
Archelais
ARCHELAUS
Joppa
Modin
HEROD ANTIPAS
Lydda
Bethel
Phasaelis
Philadelphia
River
Nicapolis
Jericho
Jebneh
Emmeus
Cedron
Jerusalem
Bethany
Bethlehem
PEREA
Medeba
Ashkelon
JUDEA
Herodium
Hebron
Machaerus
Dibon
Dead Sea
Masada
GERARITICA
IDUMEA
NABATEA

PALESTINE
during the
CRUSADES
Arabic names in Italics
DUCHY OF TRIPOLIS
Baalbek
EMIRATE OF DAMASCUS
Berytus (Bairut)
Sidon (Saida)
Damascus
Belford
Tyrus (Sur)
Banias
KINGDOM OF JERUSALEM
Salome
Ptolemais ('Akka)
Safed
Caifa (Haifah)
Tiberias (Tabariyyah)
Afik (Fik)
Nazareth
Atlit
Adraium
Belueir
Caesarea (Kaisariyyah)
Beth-shean
Sebaste (Sebastiyyah)
Arsuf
Neopolis (Nabulus)
Mirabel
Joppa (Yafah)
1229
Lidda (Ludd)
Jericho
Jabneh (Yabnah)
Ramleh (El Ramlah)
Emmaus (Ammas)
Jerusalem (El Kuds)
Azotus (Al-Mahuz-Azoud)
Ashkelon (Askalan)
Blanchegarde
Bethlehem (Beit Lahum)
Hebron (Habra)
Gaza (Ghazzah)
Kerak
CALIFATE OF CAIRO
Segor

the mountain slopes without intersecting ranges toward the plain of the Jordan.

The origin and extent of the great dip have been discussed above. The Hebrews called the valley from the Lake of Tiberias to the Red Sea the 'Arabah Steppe. The Arabs term the valley from the Lake of Tiberias to the Dead Sea, and the district on the southern end of the latter, Al-Ghur, and its continuation toward the south is still designated as Al-'Arabah. The Jordan itself (Ha-Yarden) is commonly said to have derived its name (= "the descender") from its rapid course, although this etymology is very doubtful. It is also called Al-Urdunn by the Arabs, although its more usual name is Shari'at al-Kabirah (= "the great watering place"), or simply Al-Shari'ah (= "the watering place").

The Jordan Valley and Sources.

The Jordan has three sources, all of them at the foot of Mount Hermon. The most distant one lies outside of Palestine near Hasbaiyah, on the western foot of Mount Hermon, 520 meters above the sea. The Nahr Hasbani, as the stream is there called, flows rapidly southward along the eastern edge of the plain of Marj 'Ayun (perhaps the Ijon of I Kings xv. 20). The second source is the Nahr al-Laddan, called by Josephus the Lesser Jordan, which is fed by two sources from the Tell al-Ḳaḍi, the ancient Dan (see above), 154 meters above the sea. This source is the largest, having three times as much water as the Hasbani and twice as much as the Nahr Baniyas. This latter source emerges as a large brook from a grotto (329 meters), formerly sacred to Pan, at the foot of the mountain of the Castle of Baniyas, the ancient Paneas, which was subsequently called Cæsarea Philippi. About 8 kilometers south of the Tell al-Ḳaḍi, 43 meters above the sea, these three streams unite, forming a river about 14 meters in width.

As far as the Lake of Ḥulah the valley of the Jordan is a beautiful plain, 10 kilometers wide, called Ard al-Ḥulah; it is watered by numerous brooks, with many marshy places, covered with reed and papyrus plants, in the central district, although otherwise it is very fertile. The marshy country ends in the south in the Baḥr al-Ḥulah, a triangular basin with its surface about 2 meters above the sea and with an extreme width of 5.2 kilometers and an extreme length of 5.8 kilometers, its depth varying from 3 to 5 meters. Josephus calls the entire district Ulatha (*Oλάθα*), and the lake, Samachonitis. The "waters of Meron," which are frequently placed there (Josh. xi. 5, 7), are, however, the springs and brooks near Merom in Upper Galilee (Meron in the Jabal Safad). The great caravan highway which traverses the coast (see above) crosses the Jordan about 2 kilometers south of the lake on the old Jisr Banat Ya'ḳub ("bridge of Jacob's daughters"), where a ford has always existed. From Ḥulah to the Lake of Tiberias (208 meters below sea-level) the Jordan falls 210 meters in a distance of 16 kilometers, or about 13 meters per kilometer, wearing its bed deep into a great stream of lava and forming rapids in many places.

The Lake of Ḥulah.

The Lake of Tiberias, called Chinnereth in the Old Testament, and Gennesaret, or the Sea of Galilee, in the New, has the form of an irregular oval, with an extreme width of 10 kilometers in the northern half, an extreme length of 21 kilometers from north to south, and an area of 170 square kilometers. It is 208 meters below the Mediterranean, and its depth varies from 50 to 70 meters, according to the season. Its brachiate form is due to the fact that the steep southern coast recedes slowly toward the south in consequence of the erosive activity of the waters of the Jordan, while the silt of the river is deposited in the north. It does not derive its name Chinnereth from its shape, which resembles the form of a "kinnor" (= "harp"), but from the city or district of that name (Josh. xix. 35; I Kings xv. 20). Similarly, Gennesar was the name of a small district on the western side, probably the same plain that was once called Chinnereth, although it now bears the name of Baḥr Ṭabariyyah, after the city of Tiberias. On the eastern side the mountains approach very closely to the lake, but in the north, where the Jordan empties into it, there is a small plain called Al-Abṭiḥah, or Al-Baṭiḥah, about 7 kilometers from east to west and between 2 and 5 kilometers in width, well watered and fertile, where stood the city of Bethsaida Julias. The bank on the west is wider, and in ancient times it contained a number of towns. In the north lay Capernaum, with a Roman toll-gate and garrison. This city, frequently mentioned in the New Testament as a center of the activity of Jesus, and called Kephar Nome by Josephus, is the modern Tell Ḥum, 4 or 5 kilometers west of the mouth of the Jordan. The plain of Gennezar (the modern Al-Ghuwair) extends from Khan Minyah southward to the deep Wadi al-Ḥamam, 5 kilometers in length by 1.5 kilometers in width, and once famous for its fertility, being praised by Josephus and in the Talmud. Gennezar, Magdala, and Tarichææ are the best-known places there. Farther south, where the mountains again approach the lake more closely, lies Tiberias (Tabariyyah, called Raḳḳat in the Talmud), being separated from the plain to the north by a rocky headland; an hour farther south are the hot springs of Hamath. The Castle of Sennabris (the modern Sinn al-Nabra) defends the road against the southern end of the lake.

Lake of Tiberias.

From the Lake of Tiberias to the Dead Sea the Jordan has a length of about 110 kilometers in a straight line, with a fall of 186 meters—from 208 to 394 meters below sea-level. This results in a number of very sharp turns in the soft marly and loamy soil; and as the river carries away a large amount of this soil it has a muddy-yellow color. The valley varies in width; at the head of Lake Tiberias it is only about 4 kilometers wide; on the east side of the river it widens gradually; and on the west side it broadens at intervals into plains, as those of Baisan, Phasælis, and Jericho, with a width of 24 kilometers, while in other places it contracts to a narrow strip where the mountains approach the river. The stream has made a bottom for itself without sharp turns in this soft soil, about 15 meters deep, although the width and depth vary. The channel itself is between 3 and 4 meters

Lower Course of the Jordan.

deep, with an average width of 30 meters, and with very sharp turns, the course varying greatly in consequence of the soft soil and the large fall, so that the bridge at Al-Damiyah, built in the thirteenth century (see below), is now 38 meters from the water. The river-bottom of the Jordan is called Al-Ẓur by the Arabs, as contrasted with Al-Ghur, which, as already stated, designates the entire dip. The valley is covered with a thick growth of trees and shrubs, in which animals abound, including wild boars, while lions were found there in antiquity (Jer. xlix. 19). It is also called the "pride of Jordan" by the prophet (Zech. xi. 3) on account of the contrast between its refreshing verdure and its barren surroundings. This bottom is frequently inundated in the rainy season, but the river does not enter the plain above, even during very high water, so that the valley has always been barren and unproductive. Settlements are possible, now as in antiquity, only along the edge of the valley, where other springs and brooks come from the mountains.

The intercourse of the two banks of the river is facilitated by fords, of which there are five between the Lake of Ḥulah and the Lake of Tiberias, while between the latter and the Dead Sea there are fifty-four. The ford of Al-Damiyah, near the mouth of the Nahr al-Zarḳa, corresponds to the Ma'beh ha-Adamah of I Kings vii. 46, and that of Makhaḍat 'Abarah, north of the mouth of the Nahr Jalud, corresponds to the Bethbara of Judges vii. 24 (which is to be emended accordingly) and John i. 28. These fords, however, can not be used in the winter, when the river is full. There are two bridges, in addition to the one already mentioned, dating from the Middle Ages: the "bridge of Jacob's daughters" and the Jisr al-Mujami', about 10 kilometers south of the Lake of Tiberias. A small bridge has recently been built at Jericho by the Turkish government.

Tributaries of the Jordan.

Most of the numerous wadis which enter the Jordan valley from the western and the eastern mountain district are only winter brooks, and even the perennial streams carry little water down to the Jordan, for much of it evaporates in the valley or sinks into the soil. The following two may be mentioned on the left or eastern side: the Shari'at al-Manaḍirah and the Nahr al-Zarḳa. The Shari'at al-Manaḍirah enters the Jordan a short distance south from the point where the Jordan leaves the Lake of Tiberias. This river, the Hieromyces of the Greeks and the Yarmuḳ of the Talmud, rises in the Ḥauran, and is the largest tributary of the Jordan, containing nearly as much water as the latter. The Nahr al-Zarḳa ("Blue River"), the ancient Jabbok (Gen. xxxii. 22; Num. xxi. 24; Josh. xii. 2), enters the Jordan farther south, about half-way between the Lake of Tiberias and the Dead Sea. Before crossing the plain to enter the Jordan it flows for quite a distance parallel to that river and along the foot of the mountains.

The plain of the right or western side broadens out triangularly where the larger brooks come down from the mountains. Thus the famous oasis of Baisan, the Scythopolis of the Greeks and the Beth-shean of the Old Testament (Judges i. 27; I Sam. xxxi. 7 *et seq.*), is formed at the mouth of the Nahr Jalud (see above); this is a well-watered and fertile plain in the form of a rectangular triangle, whose sides run from east to west and from north to south and are about 20 kilometers long. Much smaller are the two plains north and south of the mouth of the Karn Sartabah (see above). On the north the Wadi Fari'ah comes down from the region of Nablus, and on the southwest the Wadi al-Ḥjim. The former runs for a long stretch parallel to the Jordan before it is able to break through the high banks of the river. The oasis of the ancient Phasaelis, now the ruins of Khirbat Fasa'il, belongs to the district of the mouth of the Karn Sartabah. From this point the plain of the Jordan continues wide on the west side, for the plain of Jericho, traversed by the lower course of the Wadi al-Ḳalt, joins it without intervening mountains. In the time of Herod the plain was well watered and settled, and famous for its balsam and other products. The spring of 'Ain al-Sultan, according to tradition the spring of Elisha mentioned in II Kings ii. 19 *et seq.*, is the most important of the perennial springs to which the oasis has owed its existence since ancient times. In the Old Testament this most southern part of the Jordan valley is called 'Arbot Yeriḥo (plains of Jericho), or, on the other side east of the Jordan, 'Arbot Mo'ab (plains of Moab). In like manner Abel-shittim (acacia meadow) must have been east of the Jordan. For further details see JERICHO.

Dead Sea.

The reservoir for the waters of the Jordan the DEAD SEA, occupies the lowest portion of the valley, its surface being 393.8 meters below sea-level. It has an extreme depth of 399 meters, so that the extreme depth of the rift is 792.8 meters below the level of the Mediterranean. The northern part is deeper than the southern, which is only from 1 to 6 meters deep and is separated from the northern by the peninsula Al-Lisan, running out from the east. The water-level varies from 4 to 6 meters, according to the season. The area of the southern part is considerably enlarged in the rainy season, when the entire Sabkhah is flooded. The extreme length of the Dead Sea, from north to south, is 76 kilometers, and its greatest width, south of the Wadi Mujib, is 15.7 kilometers, while the peninsula of Al-Lisan reduces its width at that point to 4.5 meters (comp. the Lashon in the south of the sea, mentioned by Josh. xv. 2 *et seq.*). On the north and south the country behind the banks is entirely level, but on the east and west the steep mountains approach the sea so closely that in some places there is not even space for a foot-path. The eastern edge runs in a straight line from north to south, here the mountains rise between 800 and 1,100 meters above the Mediterranean, or from 1,200 to 1,400 meters above the Dead Sea, toward which they slope steeply. The western edge is more diversified and is considerably lower, being only between 300 and 570 meters above the Dead Sea, from which it recedes somewhat in most places. The fresh-water springs 'Ain Fushkhah and, farther south, 'Ain Jidi (the ancient ENGEDI) produce small oases in the plain along the bank. The mountain fortress of Masada, opposite the peninsula of Al-Lisan, built by

Jonathan Maccabæus and refortified by Herod, is famous in later Jewish history. An interesting object at the extreme southwest point of the sea is the isolated salt mountain of Jabal Usdum, 11 meters long and about 45 meters high which consists almost entirely of pure salt and where, according to Josephus, was shown Lot's wife turned to a pillar of salt (comp. Gen. xix 29, Wisdom x. 7). Fresh water is carried to the Dead Sea only by a few rivers from the east, the most important, next to the Jordan, being the Wadi al-Mujib (the ancient Arnon). It is but natural that legends of all kinds should have become connected with so strange a natural phenomenon as the Dead Sea. The stories of the destruction of Sodom and Gomorrah may, for instance, have been based on prehistoric geological events, but the problem can not be discussed here. On the origin of the Dead Sea and the curious composition of its water compare the article Dead Sea.

The East-Jordan Country.

The northern part of the east-Jordan country has been surveyed by the German Palästina-Verein, although most of the maps and reports are as yet unpublished, while only a small section of the southern part has been surveyed by the Palestine Exploration Fund, by which maps have been issued. A description of the country on the basis of the material now accessible is merely a repetition of a few known facts. The Wadi al-Ḥaṣa (or al-Aḥṣa), the ancient Zared or Zered, forms the southern boundary, as explained above, since it is the natural dividing line between the ancient Moab and Edom (Num. xxi. 12; Deut. ii. 13; comp. verse 18). The region extending from the Wadi al-Ḥaṣa to the Wadi al-Sha'ib may be taken together as the most southerly portion, which has a uniform character. In the Old Testament (Deut. iii. 10, Hebr.) this district is called Mishor (corresponding to the Moabitic plain), in contradistinction to the more northerly region, only the northern part of this plain was temporarily, in the possession of the Israelites. The name correctly characterizes the nature of the country; it is a plateau, with an elevation of about 1,000 meters in the southern and 800 or 900 meters in the northern part; it slopes to the desert in the east with no sharp dividing line, although it falls steeply toward the west. Three large wadis start in the east as low rifts, but soon develop into deep chasms with almost vertical sides where they reach the Dead Sea. These are: in the south the Wadi al Karak, receiving its name from the city of Al-Karak (the ancient Kir Moab), which it passes; in the north, the Wadi al-Mujib (the ancient Arnon), already mentioned, and the largest of the three; and finally the Wadi Zarḳa Ma'in, containing the hot springs of Callirrhoe a few hours above its mouth. For details concerning the district and its cities see Moab.

The Mountain of Gilead.

The small district extending northward to the Nahr al-Zarḳa is called Jabal Jil'ad, a form which preserves the ancient name of Gilead. The highest point of this range running from west to east lies in the western part, and is the Jabal Usha', 1,096 meters high, with a magnificent view over a large part of Palestine. On the west the ridge slopes down to a somewhat extensive plateau, the Al-Buḳai'ah, about 610 meters high, with mountains of considerable altitude on its southern border. The Nahr al-Zarḳa flows at the foot of the Jabal Jil'ad, along the northern and eastern sides and a part of the southern, since in its upper course it runs from west to east, turning with a large bend, at the southeast end of the plateau, to the north, where it descends the moderately steep northern slope of the mountains of Gilead and runs thence west to the Jordan. The district between the Nahr al-Zarḳa on the north and the Wadi al-Mujib on the south is now called Al-Balḳa.

'Ajlun.

The district of 'Ajlun extends north of the Nahr al-Zarḳa to the Yarmuḳ, and the ridge of the range of Jabal 'Ajlun runs from north to south, toward which it rises. Being situated in the eastern part of the district, it forms the watershed between the streams flowing west, directly to the Jordan, and the tributaries of the Yarmuḳ. This river also rises on the eastern side of the mountains, rather far to the south, and runs as the Wadi Warran and the Wadi Shallalah for a considerable distance to the north, forming a deep bed before it turns to the west. In a small valley near the banks of the river and somewhat above the place where it leaves the mountains to enter the plain of the Jordan are the hot springs of Al-Ḥammi, 176 meters below the Mediterranean. On the east the Jabal 'Ajlun is merged in a rolling hill-country about 12 or 15 kilometers wide, which is called Bilad al-Ṣuwait in the north and Jabal Kafkafa in the south. The steppe Al-Ḥamad adjoins it on the east. The Jabal 'Ajlun is, on the whole, well wooded and has many springs, like the plateau, which extends west of the ridge to the steep and generally bare declivities on the Jordan.

The Jaulan.

The final portion of the east-Jordan country, the district of the Yarmuḳ, extends farther east than any other part of the cultivable strip between the Jordan and the desert, reaching to the mountains of the Ḥauran. On the north Hermon is the boundary, as already stated, while farther east the district of Jaidur separates it from the plain of Damascus. This northern portion of the east-Jordan country has never had a general name, but the following four districts, from west to east, may be distinguished: Jaulan, Al-Nuḳrah, Lajah, and Jabal Ḥauran, which differ radically from one another. The Jaulan derives its name from the ancient city of Golan (Josh. xx. 8), called Gaulanitis by Josephus, while in the Old Testament the districts of Geshuri and Maachah (Josh. xiii. 1; II Sam. x. 6, 8, etc.) correspond to it. It forms a plateau between the Yarmuḳ and Hermon; it is highest in the north, and slopes toward the south, its mean elevation being about 700 meters. Its highest points are a number of extinct volcanoes, which run in a chain parallel to the Wadi al-Ruḳḳad and include Tell al-Shaikhah (1,294 meters) and Tell Abu al-Nada (1,157 meters). Broken pieces of lava from these volcanoes cover the northern and middle portions of the Jaulan, so that the "stony" Jaulan is distinguished from the "level" Jaulan in

the south. Despite its name, the stony Jaulan offers good and abundant pasture in the spring, and it is cultivated and very fertile where it is free from stones. In the level Jaulan the masses of lava have become decomposed, producing an extremely rich and dark-brown lava soil, which is found also in the Nukrah. East of northern Jaulan, beyond the Wadi al-Rukkad and north of the Nukrah, extends the plateau of Al-Jaidur, whose southern slope toward the Nukrah is perhaps included in the Bashan of the Old Testament.

Bashan, Lajah, and the Hauran.

Bashan proper is identical with Al-Nukrah, or the plain of the Hauran, so called in contradistinction to the mountains of the Hauran. It practically corresponds to the ancient provinces of Batanæa and Auranitis, and the name Bashan (Greek Basanitis or Batanaia) designates a fertile plain free from stones. Among the Bedouins the word "nukrah" designates the hollow in the tent for the fireplace, and it has been given to this region on account of its sunken situation among the hills. On the references in the Bible see BASHAN. The Nukrah, which is bounded on the east by the Lajah and the mountains of the Hauran, and on the south by the steppe of Al-Hamad, is a wide plain, gradually rising from an elevation of 550 meters in the west to 880 meters in the east, a distance of about 42 kilometers. Large perennial streams are found in the southern part, the Wadi al-Zaidi (the southern boundary toward the steppe) and the Wadi al-Dahab, rising in the mountains of the Hauran and emptying into the Yarmuk. There are few springs in the plain, but a heavy dew falls in the summer, and it is covered, moreover, by the fertile red-brown loam resulting from the decomposition of the lava from the craters of the Hauran, which gives a loose and easily arable soil that drinks in all moisture with avidity. The plain is famous, therefore, for its fertility, and is the granary of Syria. The wheat grown there, which is nearly transparent, brings the highest price, while barley, durrah (white maize), and "kursannah" (a food for camels) also are cultivated.

The Lajah, which borders the Nukrah on the northeast, is the ancient Trachonitis, a rugged, almost inaccessible plateau covered with lava from the crater of the Gharārat al-Kibliyyah (1,211 meters). South of the Lajah and east of the Nukrah rise the mountains of the Hauran (Jabal Hauran, called also Jabal Druz, or mountain of the Druses, since many Druses from the Lebanon sought refuge there in 1861). It may be the Salmon of the Old Testament (Ps. lxviii. 15 [A. V. 14] *et seq.*) and the Asalmanos of the Greeks. The Hauran forms a somewhat wide plateau, part of which has an elevation of 1,500 meters, but the various peaks rise considerably above it, the central and northern portions having the highest—Tell al-Jainah (1,802 meters), Jabal al-Kulaib (1,724 meters), Tell Juwailil (1,749 meters), and others, all of which are extinct volcanoes.

Geology.

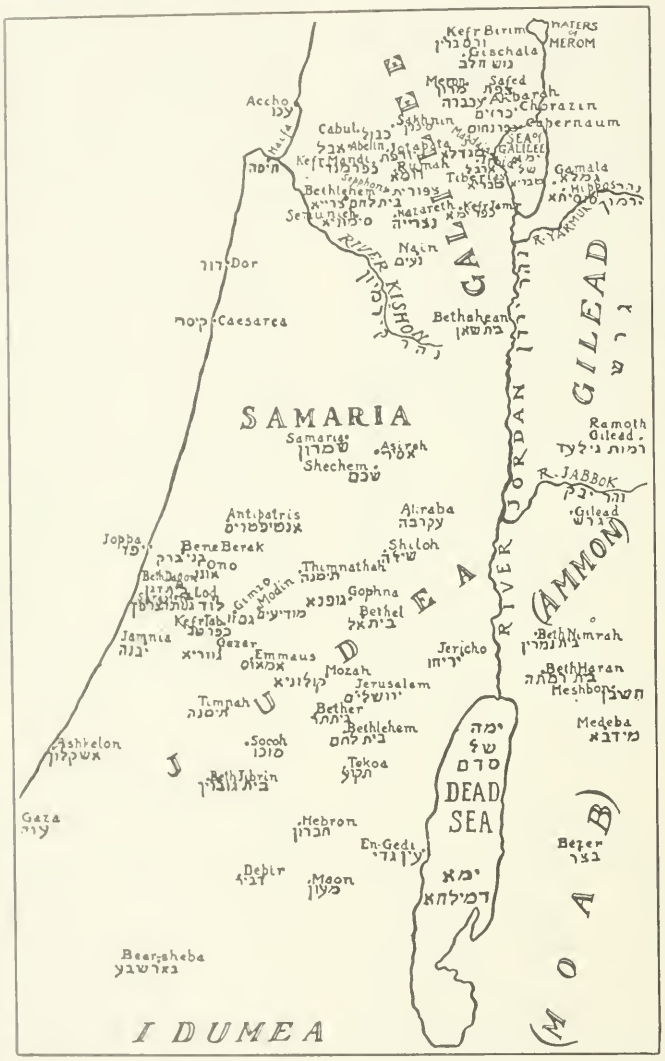
All the mountains of Palestine are composed of chalk formations. The oldest strata, in the so-called Nubian sandstone, appear only in the fractures along the eastern edge of the Dead Sea and of the 'Arabah. Under this are sandstone and dolomitic limestone of the Carboniferous age, beneath which appears a breccial conglomerate [illegible] and veins of porphyrite and diorite. These are the oldest rocks of Palestine. The [illegible] where the rocks which are exposed to view belong to the Cenomanian, Turonian, and Senonian divisions of the Upper Cretaceous. Frequent mention is made of the extensive basalt beds, part of which may belong to the Tertiary period, especially those which are found in the higher chalk plateaux while those in the deep valley plains belong to the later alluvian epoch, since these valleys were not formed until after the Dead Sea acquired its present level. No lava is found in the west-Jordan district south of the plain of Esdraelon which, however, contains basalt from the crater of the Tell al-Ajjul to Al Dahi. North of that point basalt occurs more frequently in the eastern half to the northern of Tabor and between Nazareth and Tiberias there are large stretches of reddish-brown decomposed lava, while the Karn Hattin (see above) is a basalt peak.

The Jabal Safad contains the principal crater, from which immense streams of lava flowed eastward. Volcanic action is most apparent in the east-Jordan country. The northern Jaulan and the mountains of the Hauran contain many craters which inundated large districts with their lava, such as that of the Lajah (see above). Basalt is also scattered over several portions of the Moabitic plain as at Diban and the Jabal Shihan, while the hot springs already mentioned are also proofs of volcanic activity. This was doubtless pre-psychozoic even in so far as the formation belongs to the late diluvian epoch. Finally, the immense diluvial deposits must be mentioned. The entire coastal plain of Sharon and the Shefelah are covered with such deposits, which extend in the south beyond Beer-sheba, although they occur also throughout the lower Jordan valley, and owe their origin to the great lake which once existed there (see above). To this must be added the alluvial dunes on the coast and the river deposits.

Fertility.

There are numberless caves found in the calcareous surface of the country, the best known being those at Bait Jibrin; many of these have been artificially enlarged to serve as habitations, as was frequently the practise in remote antiquity. These caves have always been used as burial places also.

The arable land varies greatly in quality. The soil produced by the decomposition of lava is fertile, though, like the plain of Al Nukrah, it requires much moisture. The alluvial land of the coastal plain, being reddish sand with reddish clay, is well adapted to the cultivation of many plants, such as lemons and oranges. In the mountain district west of the Jordan the formation of humus by the decomposition of animal or vegetable matter is out of the question, and it is also inconsiderable in the east-Jordan country. A red clayey soil is formed, however, by the decomposition of the soft stone under the influence of air and moisture, and this remains wherever it finds a bed in the hollows of the rock which save it from being washed away by the rains of winter. It becomes one of the principal tasks of agriculture to retain it on the slopes by means of terraces and



Map of Palestine According to Talmudic Sources.

wadis. This soil, which constitutes the principal element repays cultivation where it has sufficient water although it is only moderately productive, for Palestine has never been a very fertile country. In the mountains of Judah wheat generally produces a double or treble crop in the year; but there the land is very level and dries out quickly. Under favorable conditions wheat produces fourfold and barley fivefold in fertilized soil; indeed, in the rich, fertilized, and well-cultivated soil of the plain of Sharon (in the German colony of Sarona) wheat produces on the average an eightfold and barley a fivefold crop. The reference to "a land flowing with milk and honey" does not allude to the fertility of the soil, but to a country with good pasturage for cattle, the land, probably, not being cultivated in antiquity at all (comp. Isa. vii. 15, 21–25).

Unknown treasures may be hidden below the surface for in this respect the country has not yet been sufficiently explored. Traces of an old iron mine, Mugharat al-Wardah, have recently been found in southern 'Ajlun. Phosphates of a high percentage exist in the plateau of the east-Jordan country, and are about to be exploited. The mineral treasures of the Dead Sea are also under consideration, for this body of water occasionally throws out large masses of asphalt, many pits of which exist also in the desert of Judah, as well as deposits of mineral salt, sulfur, and chalk phosphates. The water of the Dead Sea holds in solution chlorate of potassium, chlorate of magnesium, bromid of magnesium, and iodid of potassium.

Palestine is deficient in water in that the arable land has not a quantity sufficient for its productive capacity. Much water is completely lost, as far as irrigation is concerned, especially in the case of the few perennial streams. Why this is so in the case of the Jordan has been shown above.

Irrigation. The streams of the coastal plain, as the Nahr al-'Auja, Nahr al-Zarḳa, and Kishon, run through a low country which requires no artificial irrigation, since there is everywhere sufficient water underground, and in places a superabundance, resulting in swamps (see above). The same statement applies to the springs, which on the whole abound in Palestine, although there are only a small number in some parts of the country. In general, there are fewer in the south than in the north; the Negeb is a dry region, but there are numerous large springs in the vicinity of Mount Hebron. There are very few in the immediate vicinity of Jerusalem, but Nablus is well supplied with them, and Galilee, like the east-Jordan mountain district, does not lack water. The springs generally emerge from the ground at the foot of the mountains, and are, therefore, unavailable for the mountain slopes, on which the greater part of the arable land is situated. The ruins of dams in the valleys show that attempts were made here and there in olden times to collect this water in reservoirs, but now scarcely anything is done in this direction, so that farmers and fields are entirely dependent on the yearly rainfall. If sufficient rain does not fall in time many of the springs dry up, and the land can not be properly cultivated; the crops wither, there is no harvest, and a general scarcity of grain results, so that the price of bread is closely connected with the rainfall.

Most of the hot springs have been mentioned above: those of Tiberias (58–63° C.), those in the

valley of the Yarmuk (25–48° C.), and those of Callirrhoe, in the Wadi Zarka Ma'in (62.8° C.). There are also some hot springs where this river empties into the Dead Sea. Numerous other springs with lukewarm water seem to be thermæ that are gradually losing their heat. As all these springs are in the vicinity of the great rift of the Jordan, their origin must be connected with that of the rift.

Climate.

Climatically, Palestine is divided into three zones: the subtropical zone of the coast, the continental mountain district, and the tropical Jordan valley. In general there are only two seasons, the summer season, dry and hot, and the winter season, cool and rainy. They follow each other abruptly, the European and American spring being represented only by a few weeks following the close of the rainy season. Rain is rare as late as the second half of May, and no rain whatever falls between June and September. The rainy season sets in at the end of October, or, more frequently, in November. It begins with the "first rain" of the Old Testament (Deut. xi. 14 *et al.*), which loosens the dry earth for plowing. Then, after a period of mild weather, the heavy winter rains set in, toward the middle of December, soaking into the ground and filling the wells and cisterns. They are heaviest in January. The "latter rain," in March and April, promotes the growth of the grain. The crops depend not only on the quantity but also on the proper distribution of rain. The most profuse latter rain will not compensate for a lack of the early and the winter rains; and, conversely, the latter rain is necessary, even after abundant winter rains, to enable the growing crops to withstand the warm days of the early summer. The mean duration of the entire rainy season for Jerusalem is 192 days (the longest, 217; the shortest, 126); the mean rainfall is 581.9 millimeters during 52.4 days of rain. The vegetation withers early in the summer, since the dry season coincides with the hot, although the ill effects are somewhat modified by the heavy dews caused by the moist sea-winds. Snow frequently falls in Jerusalem during the winter, though it melts quickly, and occasionally there is hail. At Jerusalem the mean temperature is 17.2° C.; the highest temperature recorded is 44.4°, and the lowest −4°. Between the months of March and May the thermometer rises quickly from 11.8° to 20°, falling as rapidly to 11° between October and December. The great variations in a single day are characteristic, amounting on the average to 12.95° in the summer and 8.7° in the winter. The changes in the east-Jordan country are greater still.

Winds.

The principal winds are the trade-wind and the antitrade-wind. The former blows in the Mediterranean countries in the summer, from a northerly and northwesterly direction, and as it comes from cooler latitudes it is a dry wind; hence Jerusalem is swept between May and October for the most part by dry, cool winds coming from the north and northwest. In the winter the antitrade-winds prevail in the region of the Mediterranean, bringing rain; so that Jerusalem gets its rain-winds from the southwest and west. The regular alternation between sea-winds and land-winds is another important factor. During the day the calcareous mountains get heated much more quickly than the sea, so that the cooler lower strata of the air are blown toward the land, where the hot air rises. The reverse takes place at night, and the entire process is repeated on a larger scale in the summer and winter. Thus in the summer a light sea-wind rises every morning about noon or ten o'clock, reaches Jerusalem about noon, and blows until after sunset, when the cooler land wind sets in. This daily sea-wind is highly important for men, beasts, and plants. At Jerusalem the cool north and northwest winds blow on an average during 114 days, and the west winds, which bring rain, blow during 55 days. The less frequent south wind is warmer. The east wind is dry, while it is welcomed in the winter, it is dreaded in the summer on account of its heat and parching effect. The southeast wind, the sirocco, which often blows for several days in succession, especially in May and October, is destructive. At such times there is an oppressive sultriness; the air is filled with fine dust, drying up the mucous membrane of the bronchial tubes and causing lassitude, headache, and even fever. If it sweeps through fields of growing grain in the spring it often withers them completely (comp. Jer. xviii. 17; Ezek. xxvii. 26; Job i. 19, xv. 2).

The climate of the coastal plain is warmer, the mean temperature being 20.5° C., but this region also gets more of the fresh sea wind, and the number of rainy days as well as the quantity of rain is also larger, while less rain falls in the Jordan valley and no snow falls at Jericho. The mean temperature is estimated theoretically at about 24° on the northern shore of the Dead Sea, which nearly corresponds to the tropical heat of Nubia. In the Jordan valley the harvest begins between three and four weeks earlier than in the mountains, but there are no reliable records for any length of time for that district.

It is frequently asserted that the climate has changed within the historic period, and as the fertility of the country in former times is often mentioned, more favorable natural conditions must be assumed to have existed. All the references of the Old Testament, however, which bear on this question apply exactly to modern climatic conditions, and even if there were then more forests than at present, as is frequently asserted, this could not have been the case to an extent great enough materially to influence the climate.

Flora.

On account of the diversity of its topographic and climatic conditions Palestine is rich in the variety of its flora. Three plant-zones may be distinguished. (1) The vegetation of the coast region and the west-Jordan mountain district is most closely related to that of Italy, Sicily, Greece, Algeria, etc., the so-called flora of the Mediterranean. It is characterized by a number of evergreen shrubs, and of vernal herbaceous plants which wither quickly. There are also orange-, lemon-, olive-, and pine trees, oleanders, myrtles, anemones, hyacinths, and tulips. (2) The subtropical flora of the Jordan valley recalls that of Abyssinia and Nubia. Peculiar to the Jordan valley are the 'oshr (*Calotropis procera*), bearing the

true apple of Sodom; the false apple of Sodom (*Solanum sanctum*); the seyal acacia (*Acacia Seyal*; also found also on Sinai, from which gum arabic is obtained); the zachum (oil tree; *Balanites Ægyptiaca*), a thorny shrub with edible berries; the rose of Jericho (*Anastatica Hierochuntica*), which no longer grows in Jericho but only at Masada; and the sidr- and nabk-trees (*Zizyphus lotus* and *Zizyphus Spina-Christi*) with their great thorns. The true African papyrus (*Papyrus antiquorum*) is also found at Lake Tiberias and Lake Hulah. (3) The Oriental steppe and desert vegetation is found especially in the Negeb and along the frontier of the cultivated region in the east-Jordan country, as well as on the eastern slopes of the west-Jordan district. Characteristic of this flora are the comparative lack of trees, the preponderance of small, thorny shrubs (*Poterium*), the wealth of species of astragalus (small, thorny plants), and of peculiar species of the thistle (*Cousinia*) in the summer, as well as of the quickly fading, brilliant little spring plants. On the fruit-trees, which are found in small groves at nearly every village, see Fig and Fig-Tree; Horticulture; Olive. Real forests are seen only in the east-Jordan country; the forest-trees, which are found but seldom and then in small groves in the west-Jordan district (at Mount Carmel and at Tabor in Upper Galilee), include several species of oak, the terebinth (*Pistacia Terebinthus*; Arabic, "butum"), and more rarely the cypress (*Cupressus sempervirens*), the Aleppo pine (*Pinus Halepensis*), and the wild St.-John's-bread-tree (*Ceratonia Siliqua*; Arabic, "kharrub"). Most of these species occur merely as bushes, since the goats which pasture in these "forests" do not allow the trees to attain full size. On the field and garden plants see Horticulture.

Fauna.

The fauna is no less varied; there is scarcely any other region of equal size in which so many different kinds of mammals may be found as here. Northern Palestine, together with Syria, belongs to the Palearctic region, while southern Palestine forms part of the Ethiopian region (Sinai, Egypt, Nubia). The approximate boundary-line runs from the southern edge of Carmel to the southern shore of the Lake of Tiberias. As some species overlap from one region to the other, there is a narrow mixed district, while in both there are importations from the Indo-Mesopotamian zone. Representative of the Palearctic region are the deer, buck, snow-mouse, field mouse, marmot, dormouse, polecat, cruline stone-marten, badger, bear, and others; while characteristic of the Ethiopian fauna are the African mouse, jerboa, running mouse, fat sand-mouse (*Pseudomys dasys*), and *Eliomys melanurus*; among the hares the *Lepus sinaiticus* and *Lepus ægyptius*, the rock-badger (*Hyrax syriacus*), a species of ibex (*Capra beden*), the gazel (*Gazella dorcas*), the desert-cat (*Felis maniculata*), the leopard (*Felis pardus*), the Nile fox (*Vulpes niloticus*), and the ichneumon (*Herpestes ichneumon*). The Indian fauna is thought to be represented by a species of field-rat, and the wolf, jackal, and hyena of Palestine are also supposed to be related to the Indian fauna. On the domestic animals see Ass; Cattle; Dog; Horse; Mule; etc.

Most of the birds belong, probably, to the Palearctic region, although there are many species of the Ethiopian and a few of the Indian region. The ornithological wealth of Palestine may be due to the fact that many migratory birds pass over the country in their flight. Among the reptiles 33 species of snakes and 44 of lizards are enumerated by Tristram. The African crocodile is found in the swamps of the Crocodile River, as already noted, and one was killed as late as 1901. The Lake of Tiberias and the Jordan abound in fish, of which Tristram enumerates 43 species; in the former, curiously enough, some exist that otherwise are found only in the Nile (*Chromis niloticus* and *Cerrias macrocanthus*). There is a superabundance of insects: flies, gnats, fleas, spiders, scorpions, etc., and more than 40 species of locusts. See Insects.

Political Geography.

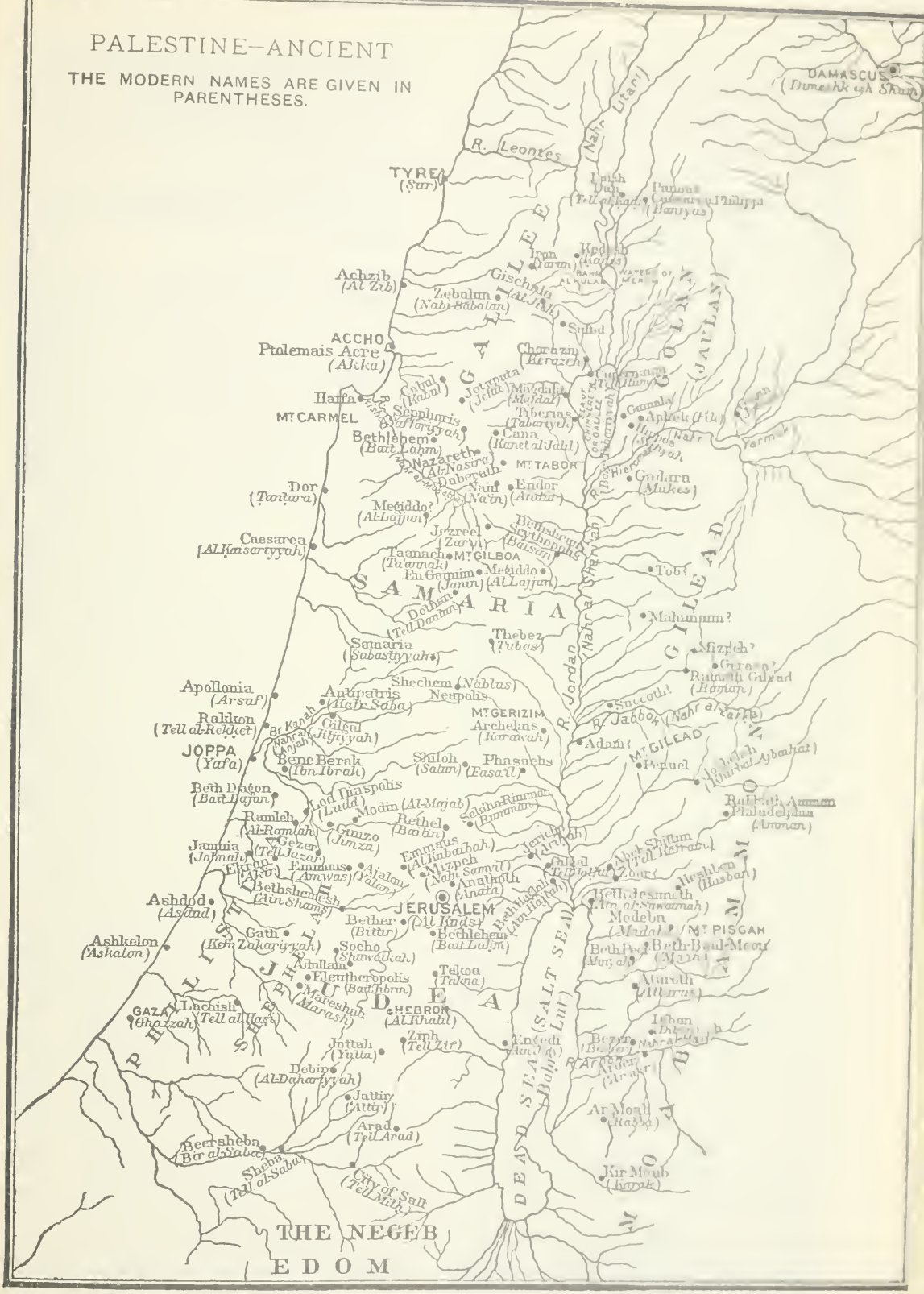
The names given to Palestine by the Egyptians and Assyrians have already been enumerated, but a number of additional place-names are found in the Egyptian lists of Thothmes III., Rameses II., Shoshenk (the Shishak of the Bible), and Sethos I., including those of Megiddo and Taanach, Sharon, Beeroth, Ashtaroth, Joppa, Lod, Ono, Soco, Negeb, and many others. The boundaries of the Israelitic settlement have been mentioned above, as well as the division of the country in the Israelitic time and the names of the different divisions. The extent of the Jewish territory immediately after the return from the Exile was a very limited one. Its detailed discussion belongs to the history and not to the geography of the country, and the same statement holds true regarding the history of the enlargement of its boundaries under the Hasmoneans.

At the beginning of the present era Palestine was divided into the following districts: (1) Judea (with Idumea); (2) Samaria, extending from the southern boundary of Judea to the southern edge of the plain of Esdraelon; (3) Galilee, including the plain of Esdraelon; (4) Perea, the east-Jordan country, to the district of Jarash (Gerasa) and 'Amman (Philadelphia) in the east, and from the Wadi al-Mujib (Arnon) in the south to Khirbat Fahil (Pella) in the north; (5) the districts of the tetrarchy of Philip, comprising Gaulanitis (Jaulan), Batanea (Al-Nukrah), Trachonitis (Al-Lajah), and Auranitis (the mountains of the Hauran). The Hellenistic cities in the east Jordan district (Damascus, Gerasa, Philadelphia, and others), together with Scythopolis (Baisan), were combined under the name of Decapolis. See Galilee; Samaria.

After the revolt of 66–70 the country became the Roman province of Judea under a pretorian prefect; and Hadrian gave it the name of Syria Palæstina after the insurrection of 132–135, when it was placed under a consular legate. The boundaries of this district varied, especially the line separating it from the province of Arabia, which had been formed by Trajan from the country of the Nabataeans. Septimius Severus (193–211) or Diocletian (285–305) incorporated Philadelphia, Gerasa, and other cities of the east-Jordan district with Arabia; but for a time Petra was united with Palestine, until it became, in 358, a separate province under the name of Palæs-

PALESTINE—ANCIENT

THE MODERN NAMES ARE GIVEN IN PARENTHESES.



tina Salutaris including the Negeb and the country south of the Dead Sea. In the fifth century there were the following provinces: (1) Palæstina Prima (capital Cæsarea) = Judea and inland Samaria; (2) Palæstina Secunda (capital Scythopolis) = Judea and Perea; (3) Palæstina Tertia, or Salutaris (capital Petra) = the Negeb and the east-Jordan country south of the Arnon; (4) Phœnicia Maritima (capital Tyre) = the coast region; (5) Phœnicia ad Libanum (capital Emesa) = Cœle-Syria and the region of the Lebanon, together with Damascus and Palmyra; (6) Arabia (capital Bostra) = the region of the Hauran, in the south.

In 636 the calif Omar divided Syria into five military districts of which Filistin included the west-Jordan country as far as the plain of Esdraelon; Al-Urdunn (the Jordan) included Galilee and the Jordan valley; and the district of Damascus included the east-Jordan country. The discussion of the formation of small principalities under Turkish rule belongs to history. The country is now divided into the following administrative districts:

Present Divisions. (1) the vilayet of Beirut, comprising the territory between the sea and the Jordan, extending about as far south as Jaffa and including the districts of Nablus and Acre; (2) the independent district of Jerusalem, directly under the Ottoman government, and including the remaining portion of the west-Jordan country; (3) the vilayet of Damascus, embracing the entire east-Jordan country and including the district of the Hauran (capital Shaikh Sa'd), which extends to the Nahr al-Zarḳa, and the district of Ma'an (capital Al-Karak). For the Medeba mosaic see MEDEBA.

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J. I. BE.

——**Modern Commerce:** West of the Jordan, around Jaffa, the main products of Palestine are grapes and oranges, and, in the vicinity of Safed, olives and olive-oil. Grain is produced principally in the south, Gaza being the center of the barley country, and in the Hauran district, east of the Jordan, which is the center of the wheat-producing territory. Grain production is still in the hands of the native Arabs with their ancient mode of cultivation and lack of proper milling facilities. Consequently, though Hauran wheat is considered among the best in the world, it does not make fine flour, which must be imported from Russia and America. "Durrah," a kind of maize, and "himmiṣ," a species of pea, are easy to cultivate and are largely exported. Palestinian olives and olive-oil are equal, if not superior, to the Italian products, but the growers lack facilities for purifying the oil and extracting its "bitterness."

Fruit Produce. Sesame (שׁוּמְשֻׁמִין), which produces a sweet-oil, is much appreciated by the natives, and is exported in large quantities to France. Cucumbers, tomatoes, and watermelons are exported to Egypt. The largest item of export is oranges from the groves at Jaffa. From Oct., 1898, to April, 1899, 338,000 boxes (containing about 50,000,000 oranges) were exported, of which England received 278,000 boxes. The average price in that year was $1.25 per box of 100 to 160 oranges. The orange export trade developed immediately upon the establishment of direct connection with Liverpool in 1892.

The center of viticulture was Hebron, where the oldest and best wines are still found; but since the Jewish colonies were established the center of that industry has been removed to Rishon le-ẓiyyon, near Jaffa, where the Rothschild wine-presses are located. The export of wines and cognac is chiefly from the Rothschild vineyards. The Palestinian wine received the gold medal at the Paris Exposition of 1900. The high quality of the wine (mostly "Sauterne," "Malaga," and "Muscatel") and cognac from Palestine is evidenced by their increasing exportation, in the last few years, to various parts of the world.

Wines and Cognac.

The colocynth-plant (in Arabic, the "hanṭal") is a bitter apple, and its dried pulp is used as a purgative, also in the brewing of beer and for other purposes. The colocynth grows wild and abundantly on the plains between the mountains and the shore of the Mediterranean. The plant is sold in Gaza and Jaffa, where it is peeled, the pulp being dried in the sun and then closely packed in boxes for shipment, generally to England. The

average annual export from Jaffa is 10,000 pounds; the price being about 30 cents per pound, on board, at Jaffa. The trade in honey has been developed by the Baldenberger family since 1880, at Ramlah, near Jaffa, where the bees have the benefit of the orange- and lemon-trees and of the wild thyme. Good markets are found in Germany, Switzerland, and England for all the honey produced.

Apart from the agricultural products, Palestine is suited for raising cattle and sheep, though the export of animals is now prohibited by the Turkish government. The principal grazing-places are near Hebron, Nablus, and Gaza, and in the Moabite countries across the Jordan. The sheep are all of the Barbary, broad-tailed variety. The fleece averages about five pounds per head, and is valued, unwashed, at about eight cents per pound. In 1900 the export from Jaffa reached 166,000 kilos (365,000 pounds) of wool.

Wool, Silk, and Soap.

Very little of the wool is utilized for domestic purposes, as nearly all the weaving in Palestine is done on hand-looms. Waterproof cloaks called "'abayah" are made for the peasants' wear; the garment has black-striped borders and resembles the tallit. The Jewish Colonization Association has established a weaving-factory at Jerusalem, and in 1901 introduced a process of dyeing.

The silk produced in northern Palestine (Syria) exceeds 5,000,000 pounds and is exported via Beirut. A factory has been established at Rosh Pinah colony (near Safed) for the manufacture of silk floss, and there are several looms for silk ribbon. The factory buys the cocoons at about 30 cents each from the colonists in the neighborhood. The silk is shipped to Marseilles and Lyons.

Another article of export is soap, made chiefly at Nablus. Mrs. Finn, representing an English society, introduced into Jerusalem the manufacture of soap from olive-oil by the Yemenite Jews. The product is exported to England. The manufacture of sacred mementos from mother-of-pearl and bituminous limestone is conducted by Christian Arabs at Beth-lehem. But the carving of olive-wood and the pressing of flowers upon cards in the bazaars of Jerusalem are nearly all done by Jews. Most of the mementos of a Christian character are exported to England and America. In 1902 this export amounted to nearly $20,000. Beirut is next to Jaffa in importance as a seaport. One firm at Beirut is exporting to the United States over $1,000,000 worth of merchandise annually, mostly olive-oil and licorice-root. The Turkish duty on exports is 1 per cent and on all imports 8 per cent.

The principal hindrance to the development of Palestinian commerce comes from the Turkish government, in local taxation, the indirect exactions of the Turkish officials and neighboring sheiks, and the irades against all electrical appliances. Another drawback is the want of railways, the Jaffa-Jerusalem and Beirut-Damascus-Hamah-Muzerib railways being the only lines in operation.

Palestine is rich in minerals, as of old (Deut. viii. 9). There are asphalt-mines in the vicinity of Hasbaya, salt deposits in the Dead Sea, and phosphate deposits on either side of the Jordan. There are opportunities also for the cultivation of the sugar cane near Jericho, in the valley of the Jordan, where there are still found some ruins of ancient sugar mills and where the soil is well suited for this purpose. The same soil may be cultivated for cotton

Principal Articles of Import and Export at Jaffa During 1898–1902 as Reported by the British Consul.

Imports.	1898.	1899.	1900.	1901.	1902.
	£	£	£	£	£
Wheat	.....	.....	.....	.....	60
Cotton Goods	56,000	61,400	11,000	10,000	12,000
Coffee	18,000	15,200	9,000	10,000	5,000
Rice	35,000	32,500	9,000	4,000	10,000
Sugar	41,000	33,000	25,000	20,000	10,000
Petroleum	8,000	10,000	17,000	20,000	14,000
Hardware	1,000	3,000	1,000	10,000	5,000
Fancy Goods	12,150	11,875	5,000	2,000	3,000
Cloth	18,000	22,000	19,000	6,000	2,000
Wines and Cognac	2,500	3,375	1,000	1,000	500
Coal	8,000	8,000	5,000	7,000	6,000
Timber	15,000	18,000	14,000	16,000	10,000
Tiles	4,000	5,000	4,000	4,000	.....
Salt	2,000	2,500	3,000	7,000	5,000
Flour	15,000	30,000	22,000	25,000	12,000
Iron	30,000	31,000	17,000	11,000	5,000
Tobacco	.....	.....	.....	.....	12,000
Oil Engines	.....	.....	.....	4,000	10,000
Other Articles	48,000	52,000	46,000	80,000	50,000
Totals	322,400	330,250	382,000	400,000	400,000

Exports.	1898.	1899.	1900.	1901.	1902.
	£	£	£	£	£
Wheat	14,000	.....	.....	.....	.....
Maize	3,000	1,225	2,950	150	7,000
Olive-Oil	4,500	1,350	9,110	1,500	.....
Sesame	28,000	21,000	30,000	25,000	20,000
Soap	62,000	125,550	44,000	57,000	48,000
Wool	3,000	1,750	1,900	2,150	1,250
Oranges	82,500	77,000	74,215	80,325	80,000
Colocynth	1,400	1,300	1,800	2,100	1,400
Hides	8,100	10,250	1,615	3,450	2,000
Beans	1,800	.....	575	225	.....
Lupins	18,000	10,000	12,000	6,000	.....
Bones	420	725	200	850	.....
Wines and Cognac	20,500	2,900	21,800	35,000	18,000
Watermelons	21,850	26,100	24,500	21,750	17,000
Mementos	.....	.....	.....	.....	4,000
Other Articles	33,750	36,800	38,695	31,650	21,750
Totals	306,780	316,150	264,960	277,035	261,400

Total Imports and Exports at Jaffa During 1900–2, According to Countries.

Countries.	Imports.			Exports.		
	1900.	1901.	1902.	1900.	1901.	1902.
	£	£	£	£	£	£
Great Britain	38,000	40,000	65,000	77,000	74,500	73,000
Turkey	59,500	64,500	120,000	31,500	25,500	22,000
France	70,000	60,800	50,000	50,000	40,000	50,000
Italy	21,500	14,000	14,000	7,200	10,000	8,000
Egypt	60,800	50,700	31,000	61,000	58,000	52,000
Russia	42,000	45,000	30,000	10,000	8,000	5,000
Germany	41,300	30,000	21,000	13,400	17,500	13,000
Austria-Hungary	.....	32,000	45,000	.....	12,000	10,000
Belgium	.....	.....	18,000	.....	.....	7,000
America	3,000	1,000	3,500	2,000	1,000	4,000
Cyprus	4,000	.....	.....	.....	.....	.....
Other Countries	42,305	84,710	9,350	12,170	31,465	6,000
Totals	382,405	426,310	405,350	264,160	277,465	270,000

and tobacco. Lately experiments have been made by the Jewish colonies in planting tobacco, in which they have met with some success. See Agricultural Colonies in Palestine; Agriculture.

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J. D. E.

PALESTINE, HOLINESS OF: The sacredness of Palestine in the esteem of the Jews is partly accounted for by the fact that it was the cradle and sepulcher of their Patriarchs and their "Promised Land." Moreover, many of the Mosaic laws could apply to Palestine only, and the holiness of these laws was largely reflected on the Holy Land. Palestine was distinguished as "a land which the Lord thy God cared for: the eyes of the Lord thy God are always upon it" (Deut. xi. 12). God calls it "my land" (Joel iii. 2). The term "holy land" is mentioned only once in the Bible (Zech. ii. 12). In rabbinical literature Palestine is generally known as "Erez Yisrael" (Land of Israel). "Erez ha-Ḳedoshah" (The Holy Land) is used more as a poetical expression. The Mishnah says, "Palestine is the holiest of all countries" (Kelim i. 6).

From a legal standpoint, however, this holiness ceased with the destruction of the Temple and the dispersion of the Jewish people. Ezra resanctified Palestine on his return from Babylon; but whether or not the sanctification of Ezra continued after the Second Temple was destroyed is a moot question in the Talmud ('Eduy. viii. 6; Mak. 19a; Ḥul. 7a; 'Ar. 32a; Niddah 46b), and upon its solution, in various ways, rested the validity of many obligations pertaining to tithes, the Sabbatical year (see Shemiṭṭah), etc. From a sentimental standpoint, however, the sacredness of Palestine never varied. "The Holy Temple built or destroyed, the Shekinah never moved from that place, as God promised at the dedication of the Temple: 'Mine eyes and my heart shall be there perpetually'" (I Kings ix. 3).

Duration of Holiness.

The angels that guarded Jacob in Palestine were of a higher order than those elsewhere. The angels, it is said, used to change guard at Mahanaim (Gen. R. lxviii. 18). To be driven out of Palestine means, "Go, serve other gods" (I Sam. xxvi. 19; Ket. 110b). R. Simeon b. Yoḥai said, "Elimelech, Mahlon, and Chilion were the foremost men and leaders in Israel, and the only sin for which they were punished was their sin in leaving Palestine in time of famine" (B. B. 91a).

One must not speak ill of Palestine. The wicked King of Assyria merited the title "the great and noble Asnapper" (Ezra iv. 10) because he refrained from abusing the Holy Land, and held it in as much esteem as Babylon when he said, "I [will] come and take you away to a land like your own land" (II Kings xviii. 32; Sanh. 94a).

Veneration and love for Palestine were maintained by the Rabbis in many ways. R. Johanan declared that one who walks a distance of 4 cubits in Palestine may be confident of a share in the future world (Ket. 111a). "The merit of living in Palestine equals the merit of observing all the commandments." It is told of R. Eleazar b. Shammua' and R. Johanan ha-Sandalar, who had decided to leave Palestine to study under R. Judah b. Beterah, that they had gone only as far as Sidon when the thought of the sanctity of Palestine overcame their resolution, and they shed tears, rent their garments, and turned back (Sifre, Deut. 80). R. Ḥiyya b. Gammada showed his devotion by rolling himself in the dust of Palestine, in conformity with the words of the Psalmist: "For thy servants take pleasure in her stones, and favor the dust thereof" (Ps. cii. 14). R. Jose ben Ḥanin kissed the stones of Acre, saying, "Up to this point is the land of Israel." R. Ze'era went through the waters of the Jordan without removing his garments (Yer. Shebu. iv. 9). As a mark of reverence this is done to-day also by devout Christian travelers in Palestine, who immerse themselves in the Jordan dressed in shrouds.

Rewards of Residence.

This ardent love for Palestine had certain disadvantages, inasmuch as it tended to bar emigration and limit the area of Jewish learning instead of diffusing it in other countries. Opposed to this tendency was the fact that the Jewish persecutions in Palestine for centuries after the destruction of the Temple made it so difficult for the Rabbis to maintain their position that many were compelled to remove to Babylon, which offered them better protection (comp. Pes. 87a). Under these circumstances the Babylonian rabbis found it necessary to counteract the ardor and high regard for Palestine. Judah thought "living in Babylon is like living in Palestine." He even declared it to be a transgression to return to Palestine, and quoted Jer. xxvii. 22 (Ket. 110b).

Reaction.

The revival of the feeling of reverence for Palestine is principally due to Naḥmanides and R. Jehiel of Paris, who left Europe to settle there in the thirteenth century. They were followed in the sixteenth century by the rabbis Alshech, Caro, and Luria, and, still later, by the disciples of Elijah of Wilna and Ba'al Shem-Ṭob. Zionism is a modern development of the ancient regard for Palestine.

Jewish liturgical literature comprises many poems on the holiness of Palestine. Among these are: "Ẓiyyon ha-Lo Tish'ali," by Judah ha-Levi (12th cent.); "Ereẓ ha-Ḳedoshah Yeḳarah Ḥamudah," by Abraham Selamah (1540); "Ereẓ Asher Adonai Eloheka Doresh," by Shabbethai Cohen (1622–63); "Ereẓ Yisrael Hayu Bah 'Eser Ḳedushshot," by Abraham Abele (1655–92; Zunz, "S. P." *passim*). A collection of Palestinian national songs, ancient and modern, under the title "Kinnor Ẓiyyon," was published in Warsaw in 1900.

The holiness of Palestine attracted Jewish settlers, not only to live, but to die there. R. Anan says, "To be buried in Palestine is like being buried under the altar" (Ket. 111a). All sins are considered absolved for the Jew who is buried in Palestine, according to the saying, "His land will absolve His peo-

ple" (Deut. xxxii. 43, Hebr.). Even Ahab, the most wicked king of Israel, is to be freed from Gehinnom, and resurrected when the Messiah comes, solely because of his having been buried in Palestine (Pesiḳ. R. 31a; Yal. Ḳer. xi. 2). Palestine is named "Ereẓ Ḥayyim," "the land of the living" (Ket. 111a). R. Eleazar based on this the assertion that the dead will not be resurrected outside of Palestine, but that a subterranean passage will lead the righteous who die elsewhere into Palestine, where they will arise (Ket. l.c.). The midrash claims that the resurrection in the Holy Land is to precede the resurrection elsewhere by forty years. It is for this reason that some earth or sand from the Holy Land, generally from Mount Olivet, in Jerusalem, is spread over the dead when buried outside Palestine; this is called "terra santa" by Sephardim. The author of Midrash Talpiyyot (s.v. "Ereẓ Yisrael") says: "I heard that Palestinian dust put on the eyes, hands, and between the legs of the dead outside the Holy Land is equivalent to burying the body in Palestine." The custom of importing dust from Palestine for this purpose is in vogue among the Orthodox Jews all over the world, including America.

Burial in Palestine.

It is recorded of a number of great men who died outside Palestine that either by their expressed will or to do them honor they were disinterred and reburied in Palestine; for example, R. Huna (M. K. 25a) and 'Ula (Ket. 111a). A special provision permits disinterment for the purpose of reinterring in the Holy Land (Shulḥan 'Aruk, Yoreh De'ah, 363, 1). The Talmud, however, declares that "there is a difference between being absorbed in the soil of Palestine when alive and after death." The Zohar is even more severe on this point: "It is a great privilege," said R. Judah, "for one to take up his abode in the Holy Land" ("Ar'a Ḳaddisha") "as he drinks the dew of heaven dropping on the earth. One who is bound to the Holy Land when alive is destined to be bound to the higher Holy Land after death; but of one who lies elsewhere and has his body brought back to Palestine, the Scriptures say, 'Ye defiled my land, and made mine heritage an abomination' (Jer. ii. 7). Inasmuch as his soul is left in a strange place while his body is in a holy place, thus making the holy common and the common holy" (Zohar, Aḥare Mot, p. 72b, ed. Wilna, 1882). Since the sixteenth century the holiness of Palestine, especially for burial, has been almost wholly transferred to four cities—Jerusalem, Hebron, Tiberias, and Safed. See also Hanukkah; Pilgrimage; Zionism.

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J. J. D. E.

PALESTINE, LAWS AND CUSTOMS RELATING TO:

Special laws, operative only in the Holy Land, are called "miẓwot ha-teluyot ba-areẓ," and may be classified as follows: (1) Laws that were in force as long as the Temple stood ("ḳedushshat ha-bayit") and in connection with the Temple service. These relate to the priestly dues to the Temple treasury, the pilgrimage of the Israelites to Jerusalem, the pilgrimage three times a year, the half-shekel for the maintenance of the sanctuary ("shekalim"), all the sacrifices and the priestly Levitical services. (2) Laws in connection with Jewish civil and military government, as those relating to the king, to commence a war, to engage in enterprises, to dealing the army, and to military affairs. (3) Laws concerning the produce of the land: the heave-offering for the priests, the tithes to the Levites, the poor man's tithe, the gleanings, the forgotten sheaf, and the unreaped grain in the corners of the field, the use of young trees ('orlah) during the first three years, the mixing of different kinds of vegetation (kil'ayim), the Sabbatical year. (4) Levitic cleanness, the quarantined regulations, the defilement and purification of persons, dwellings, and garments, and their examination by a qualified priest. (5) Laws connected with the functions of the Sanhedrin as the Jewish state: the ordination ("semikah"), the sanctification of the new moon, and the arrangement of the calendar; the laws of the Jubilee, and the blowing of the shofar on Yom Kippur to announce the Jubilee; the laws of Jewish servants; the right to sell a thief should he fail to make restitution for his theft; the regulations for the cities of refuge; corporal punishments and fines (capital punishments ceased seventy years prior to the destruction of the Second Temple, owing to the encroachments of the Roman rule, which began to assert its influence in Judea).

After the destruction of Jerusalem all the special laws of Palestine became obsolete according to the strict interpretation of the Mosaic law, but the Rabbis, desiring to maintain some distinction between the Holy Land and the rest of the world and for other reasons based thereon, kept in force some of the special laws. These are classified as "mi-de-Rabbanan" (by virtue of the Rabbis) in contradistinction to "mi-de-Oraita" (by virtue of the Mosaic law).

Rabbinical Distinctions.

Those of the laws of Palestine that were retained after the Exile were originally enacted for the purpose of preserving the judicial administration and economic interests of Palestine, and with a view to encourage settlement there. Hence the semikah was still left in the hands of the Palestinian judiciary, with power to inflict the penalties of stripes and fines, and to announce the day of the new moon on the evidence of witnesses. But the power of the Sanhedrin was of short duration in consequence of incessant persecutions, which drove the Talmudists to Babylon. The fixed calendar was then accepted everywhere, yet there still remained the difference between Palestine and the rest of the world as to the observance of the second day of holy days (see Conflict of Laws).

Furthermore, in Palestine during Purim the scroll of Esther was read on the 15th of Adar as had been done in Shushan (Esth. ix. 18, 19), instead of on the 14th, as was the practise in the walled towns that remained from the time of Joshua (Meg. 1. 1; 2b).

If a Gentile living in Palestine claimed to have been converted to Judaism his claim was valid; but the same claim made by a Gentile living abroad was accepted only when corroborated by witnesses (Gerim iv., Yer. 44a). Similarly, a divorce signed by witnesses in Palestine was valid on prima facie evidence, but such a writ abroad was not valid unless verified by the oral testimony of the signing witnesses before the rabbinical court that "it was written and signed in our presence" (Git. i. 1).

Agricultural Restrictions.

As economic measures for Palestine, the Rabbis prohibited the exportation of provisions which are necessaries of life, such as fruits, wines, oils, and firewood, and ordered that these provisions should be sold directly to the consumer in order to save to the purchaser the middleman's profit (B. B. 90b, 91a). Another ordinance was directed against the raising of small stock, as sheep and goats in Palestine, except in woods or barren territory, in order to preserve the cultivated lands from injury (B. K. 49b).

To secure an adequate supply of servants in Palestine, the Mosaic law providing for the freedom of a servant who had fled from his master (Deut. xxiii. 15) was made applicable to a servant escaping from other lands to Palestine, but not to a servant escaping from Palestine (Git. 43a; 'Ar. 49b).

For the benefit of settlers it was decreed that the owner of a town in Palestine must leave a public thoroughfare on all four sides of the town, and that a Jew about to purchase real property from a Gentile in Palestine may have the contract drawn up on Sabbath to facilitate and bind the bargain, though such a proceeding is prohibited in other lands (B. K. 80a b). Residence in Palestine is regarded as becoming immediately permanent. For example: A rented dwelling outside the Holy Land need not have a mezuzah during the first thirty days, as the tenancy is considered temporary for the first month; but in Palestine the posting of the mezuzah is immediately obligatory (Men. 44a).

Settlement in Palestine.

The regulation of migration to and from Palestine had in view the object of maintaining the settlement of the Holy Land. One must not emigrate from Palestine unless the necessaries of life reach the price of a "sela'" (two common shekels) for a double se'ah measure of wheat, and unless they are difficult to obtain even then (B. B. 91a). A husband may compel his wife, under pain of divorce, to go with him and settle in Palestine, but he can not compel her to accompany him to another country. The wife has the same right to remove to Palestine, and she may demand a divorce if her husband refuses to follow her (Shulhan 'Aruk, Eben ha-'Ezer, 75, 4).

Besides these legal variations there were many differences, especially in the early periods, between Jewish practises in Palestine and in Babylon (sometimes called "the East"). The differences are fifty in number according to one authority, and fifty-five according to another. The most important ones are as follows:

Minhagim.

(1) The fast-day after Purim in memory of the persecution of the Jews in Alexandria by the Greek general Nicanor prior to his defeat by the Maccabeans was observed in Palestine only (Soferim xvii. 4).

(2) The cycle of the Pentateuch reading, which in Palestine was completed in three or three and one-half years, was elsewhere completed in one year, on Simhat Torah.

(3) In Palestine one of the congregation was honored in being permitted to take the scroll from the Ark, and another was similarly honored in being permitted to return it to its place ("hoza'ah" and "haknasah"); elsewhere it was considered an honor only to restore the scroll to the Ark.

(4) In Palestine the "kohanim" who blessed the people covered their heads with the ṭallit; elsewhere they did not.

(5) In Palestine the ḥazzan and reader faced the Ark; elsewhere they faced the congregation.

(6) In Palestine seven persons constituted "minyan" for ḳaddish and barakut; elsewhere no less than ten persons were required.

(7) In Palestine the Sabbath was announced every Friday afternoon by three blasts on the shofar; this was not done elsewhere.

(8) In Palestine no one touched money on the Sabbath; elsewhere one might even carry money on that day.

(9) In Palestine the nuptial ceremony was distinguished by the sanctification of the ring given by the groom to the bride. In Babylon the ring "was not in sight" (this phrase is ambiguous, and some interpret it as meaning that the presentation of the ring occurred not in public at the synagogue, but in private [see "Sha'are Ẓedek," responsum No. 12]).

(10) In Palestine the law that a widow should not be permitted to marry within twenty-four months after her husband's death if when he died she had a suckling babe, for fear she might commit infanticide, was enforced even if the child died within that period; in Babylon she was permitted to marry within that time if the child died.

(11) In Palestine mourning was observed for any infant; in Babylon, not unless it was older than thirty days.

(12) In Palestine a pupil was permitted to greet his teacher with "Peace to thee, master"; in Babylon, only when the pupil was first recognized by his teacher.

Another difference between the Palestinian and the Babylonian school was in the degrees of confidence shown in supernatural remedies and charms; these occur much less frequently in the Jerusalem Talmud than in the Babylonian. In particular, the Palestinians did not believe in the apprehension of danger from the occurrence of even numbers, known as "zugot" (Pes. 100b).

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E. C. J. D. E.

PALESTINIAN TALMUD. See Talmud.

PALEY, JOHN: American journalist; born Feb. 6, 1871, at Radoszkowice, government of Wilna, Russia. After receiving the usual education, he attended the Talmudical colleges of Minsk, Volosin, and Libau. In 1889 he emigrated to New York,

where he became editor of "Der Volksadvokat." In 1891 he removed to Philadelphia, became connected there with the "Jüdische Presse," and, in 1892, with the "Volkswächter" (as editor and publisher). Returning to New York, he has been, since 1893, editor of the "Jüdisches Tageblatt" and of the "Jüdische Gazetten," which he has made the most widely circulated Jewish paper in the world. Paley is the author of: "The Russian Nihilist" and "Life in New York" (dramas); "Die Schwarze Chevrah"; "Uriel Acosta"; "Mysteries of the East Side"; "The Erev Rav'"; "Yichus und Verbrechen"; "Das Leben in New York"; etc.

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J. F. T. H.

PALGRAVE (COHEN), SIR FRANCIS: English historian; born in London July, 1788; died there July 6, 1861; son of Meyer Cohen, a member of the London Stock Exchange. He was an infant prodigy. At the age of eight he made a translation of Homer's "Battle of the Frogs" into French, which was published by his father (London, 1796). In 1823 he changed his name, by royal permission, to Palgrave, and married a daughter of Dawson Turner, the historian. He was trained as a solicitor, but, having embraced Christianity, was called to the bar in 1827, devoting himself to pedigree cases. He had previously shown great interest in the records, drawing up an elaborate plan for their publication; this was approved by the Royal Commission, for which he edited many volumes of records during the decade 1827-37. In 1832 he published "The Rise and Progress of the English Commonwealth," which is generally regarded as the earliest important study of English constitutional history founded on the records. He was knighted in that year, and in 1838 became deputy keeper of Her Majesty's records, in which capacity he issued twenty-two annual reports of great historic value. His most important work is "A History of Normandy and England," 4 vols., London, 1851-63.

Palgrave had four sons, each of whom attained distinction of various kinds: **Francis Turner Palgrave** (1824-1902), editor of "Golden Treasury of English Songs and Lyrics," and professor of poetry at Oxford; **William Gifford Palgrave** (1826-88), Eastern traveler, and author of "A Year's Journey Through Central and Eastern Arabia" (London, 1865), and other works; **Robert Harry Inglis Palgrave** (b. 1827), editor of "The Dictionary of Political Economy"; and **Sir Reginald Francis Douce Palgrave** (1829-1903), clerk of the House of Commons.

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J.

PALITSCHINETZKI, JOSEPH HIRSH: Biblical scholar; born 1805; died at Berdychev Feb. 27, 1886. He was instructor in the Bible in the rabbinical seminary at Jitomir until its close, and was an assiduous student throughout his life. Palitschinetzki was the author of "Ḳera Miḳra" (Jitomir, 1874), on Biblical Hebrew and various other Biblical subjects. In this work, as well as in his articles contributed to different periodicals, he evinces a wide knowledge of the Hebrew language and literature.

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H. R. A. S. W.

PALM (*Phœnix dactylifera*): An evergreen tree growing in tropical climates in a dry atmosphere. The term for it, common to the Aramaic, Ethiopic, and Hebrew, is "tamar" (תמר). The Arabic "tamr" means more particularly the fruit of the date-palm. The Aramaic has also the name "dikla" and a feminine form, "diklota" (see Jastrow, "Dict." *s.v.*). The stem of the date-palm is slender and very yielding, so that in a storm it sways back and forth, but does not break, and throughout its length it bears marks showing where leaves have fallen off. The tree is crowned by a mass of branches from 40 to 80 in number, and on these the fruit grows. There are distinct male and female trees—hence the masculine and feminine forms of the name in Aramaic—and artificial fertilization is necessary. The Assyrian monuments show figures of a god having a pail in one hand, and with the other spreading the pollen on palms.

When the fruit begins to grow it has a green color, which gradually changes, through yellow and red, until it becomes quite dark; it hangs in bunches from the stalk. The date-palm relies for nourishment upon its roots, which strike downward and reach water under the soil; if this fails, irrigation must be resorted to. Especially interesting in this light are the Babylonian contract tablets. From these it is learned that trenches were dug around the palms, so as to supply water to the roots. From the tablets it is clear also that dates were used quite frequently in payment of rent and of all kinds of debts (see "Babylonian Expedition of University of Pennsylvania," ix.).

The tree was very plentiful in Palestine in ancient times, but now is found only at the Lake of Gennesaret, near Jericho, and around the Dead Sea (Nowack, "Lehrbuch der Hebräischen Archäologie," i. 62). At Elim (Ex. xv. 27; Num. xxxiii. 9) there were seventy palms growing around the springs. The date-palm was put to many uses. The fruit was used for food, and from it a drink was distilled. The leaves were used as a roof-covering; the stem, for building purposes and for fuel. Parts of the stalk were used to weave ropes. From the better quality of dates, according to Josephus ("B. J." iv. 8, § 3), a kind of honey was pressed; this was also known to the Talmudic writers (Löw, "Aramäische Pflanzennamen," p. 124).

The qualities of the date-palm are referred to quite frequently in a figurative sense in the poetical books of the Bible. Together with another evergreen tree, the cedar, it is used to typify the prosperity of the righteous man (Ps. xcii. 13). Its tall, slender, graceful, mobile stalk symbolizes the beautiful female figure (Cant. vii. 8, 9). In Joel (i. 12) the date-palm is spoken of as languishing.

In the Temple service, branches of the date-palm were used at the Feast of Booths (Lev. xxiii. 40; Neh. viii. 15). A palm design was used as a decoration in the Temple of Solomon (I Kings vi. 29)

and in the plan of Ezekiel's Temple (Ezek. xl., *passim*). A coin struck by Judæa bears on it the figure of the date-palm (De Saulcy, "Numismatique Juive," pl. i. fig. 6). Several names in the Bible give evidence of the plentifulness of the palm. Jericho is called "the city of palm-trees" (Deut. xxxiv. 3; Judges i. 16, iii. 13; II Chron. xxviii. 15). "Tamar" occurs in Ezek. xlvii. 19, and two other placenames have the word as an element, viz., "Hazazon-tamar" (II Chron. xx. 2) and "Baal-tamar" (Judges xx. 33); perhaps "Tadmor" (II Chron. viii. 4) also. Three women bear the name "Tamar" (Gen. xxxviii. 6, II Sam. xiii. 1, xiv. 27). Under a palm tree Deborah sat and judged Israel; and on this account it was called "the palm-tree of Deborah" (Judges iv. 5, but see DEBORAH, the nurse of Rebekah). For the part this tree played in early Semitic civilization, see Barton, "Semitic Origins," Index s.v. "Palm," 1901. The Mishnah (see Low, *l.c.* pp. 109–125) mentions three kinds of dates.

E. G. H. G. B. L.

PALMA: Capital of the Spanish island of Majorca. As early as the Moorish period Jews were living in Almudayna, the most populous part of the city, which was surrounded by walls and contained the "Castell dels Jueus," the Jews' castle. About 1301 Alfonso III. or James II. assigned them a special ghetto, surrounded by walls with gates for their own protection. It was situated in the De Calatrava quarter in the parish of Santa Eulalia, and comprised the Calle de Monte Sion and "el Calle," or the Jews' street proper. In 1318 Sancho I. granted the Jews, at their own request, this ghetto as their habitation for all time. With the permission of the king, the Jews had built a fine synagogue, but it was hardly completed, in 1314, when Sancho I. took it from them by way of punishment, and converted it into the Church of Santa Fé. In 1331 James III. permitted them to build a new but plain synagogue ("casa de oracion") or school ("escuela") in the street in which their cemetery was situated, and they gave a mortgage on this building, which had not been entirely paid off in 1380. In addition to this synagogue there were two smaller ones, situated between the churches of Santa Fé, Santa Bartolomé, and Santa Misericordia.

The Jews, to whom James I., conqueror of the Balearic Isles, granted privileges which were abrogated and renewed by subsequent rulers, formed in their aljama almost a state within a state. At its head were five representatives, called "secretarii" or "regidores," a treasurer ("tesorero"), and a council consisting of eight, and at times of more, persons, who were elected, according to an old privilege, by the Jews themselves, and were confirmed by the king. Sancho I., after abrogating in 1314 all the privileges granted the Jews, meddled with their internal affairs also, and arbitrarily appointed a certain Astruc b. Nono as secretary or representative. The other representatives protested to Sancho's successor, whereupon the right of free election was restored to the Jews ("Boletin Acad. Hist." xxxvi. 197, No. 45). Only honorable and independent men were eligible as "secretarii"; physicians, brokers, and all persons who sought to gain office by influence or other unfair means being excluded. The number of the members of the council varied. In 1374 the aljama consisted of thirty persons; but, since disputes and divisions often arose among them, a royal decree was issued on Jan. 24 of that year to the effect that the oldest and wealthiest taxpayers should have seats in it (*ib.* Nos. 71, 91). The representatives of the aljama had the right to make statutes and to issue regulations, which all its members had to obey implicitly. The men and women of the community were forbidden to buy or to wear garments of more expensive material than did the secretaries, and the council prohibited extravagant celebrations of betrothals and weddings. The secretaries and the council constituted a court of morals, and had the right to fine and, if necessary, to excommunicate refractory members (decree of Sept. 17, 1319, *ib.* No. 30). Any Jew or Jewess who dared to revile the secretaries or the council was to be punished with perpetual banishment from the island, and any one who returned in defiance of such a sentence was to have the right foot cut off (*ib.* Nos. 27, 61).

One of the most important tasks of the secretaries or representatives of the "Calle Juich," as the aljama of Palma was called, was the regulation of the taxes. They drafted a "Constitution," which was approved and confirmed by the king in 1318. All Jews over fifteen years of age, all Jewesses living independently, all strangers remaining for a month, and all foreign merchants doing business in the city for a year were subject to taxation. Each Jew and Jewess had to pay a certain tax, according to values, on every pound of flour or meat consumed, on every garment, on every purchase or sale, and on every house or lodging leased (*ib.* pp. 250 *et seq.*). The method of taxation was as follows: the governor appointed a committee of 51 persons, 17 from each of the three classes, and this body chose from each section one person in whom it had complete confidence. Each of these three commissioners was then obliged to take a solemn pledge before the governor that he would make the appraisements without fear or favor, according to the best of his knowledge and belief. The names of the members of the aljama were then given to each of the commissioners for appraisement, and according to their valuation the taxes were apportioned by the governor and announced to the secretaries (*ib.* No. 106). The division of the money for the poor was undertaken with the assistance of eight of the wealthiest taxpayers of the community. The following representatives of the aljama are mentioned between 1318 and 1390: Abraham Malaqui, Astruc b. Nono, Isaac b. Aaron, Hayyim Cohen, Juce Barqui, Vital Cresques, Moximus Natjar, Solomon Jono, Solomon Susan, Bione del Mestre, Maimon Xullell, Magaluf Natjar, Mahaluf Feraig, Bonsenior Gracia, and others.

The Jews of Palma were undisturbed in their religious observances. They were allowed to slaughter according to their own ritual in the Christian slaughter-house, while, by an agreement made with the representatives of the aljama in 1344, Christian butchers sold kasher meat for one dinar a pound more than other meat (*ib.* No. 55). The Jews took the oath on the Pentateuch, without the curses in

the formula of Barcelona. At Palma, as elsewhere, they were engaged in agriculture, and especially in commerce, with connections as far as Roussillon, Catalonia, Aragon, Valencia, and various cities in northern Africa. They were allowed to keep Turkish and Tatar slaves, but on the condition that if these slaves should accept Judaism, they should become the property of the king (*ib.* Nos. 55, 85).

A great catastrophe befell the Jews of Palma on Aug. 2, 1391; 300 were killed, and many who sought safety in flight took ship for the Barbary States, while all who remained accepted baptism. The municipal council of Palma had promised them a large sum of money if they would accept Christianity, and the Jews were credulous enough to accept the terms; but when, after baptism, they demanded the money, the council refused payment on various pretexts, and the neophytes appealed in vain to the governor through their representatives, Miguel Gracia (formerly Bonsenior Gracia), Juan Amat or Mahaluf Faquim, Antonio Abraham Sasportas, Gabriel Fuster (formerly Moximus Natjar), Pedro Fuster (son of Maimon Natjar), and others (Villanueva, "Viaje Literario," xxi. 224; the letter of Hasdai Crescas at the end of "Shebeṭ Yehudah," ed. Wiener, p. 129; "Boletin Acad. Hist." xl. 152 *et seq.*; "R. E. J." xliv. 297 *et seq.*).

Accusations of ritual murder were brought against the Jews of Palma in 1309 and in 1435. While on the former occasion King James II. instituted severe proceedings against the false accusers, a century later the bishop of the city credited the report. Several hundred Jews were baptized in consequence of the persecution. This put an end to the Jewish community of Palma, and the synagogue was transformed into a church, although the cemetery was still called "El Campo de los Judios" as late as 1521. See Balearic Isles; Chuetas.

Bibliography: The chief source for the history of the Jews of Palma, as of those of Majorca generally, is a manuscript written on parchment, and containing 113 documents, which probably once belonged to the aljama of Palma. After 1435 it came into the possession of the Inquisition, and was later acquired by the Marquis of Campo-Franco. This codex was used by Villanueva in his *Viaje Literario*, vols. xxi. and xxii., and by Morel-Fatio in *R. E. J.* iv. 31–50. The documents were recently published by G. Llabrès and F. Fita in *Boletin Acad. Hist.* vol. xxxvi.

G. M. K.

PALMYRA (Hebrew, **Tadmor**; Greek, Θοεδμόρ): Latin name of a city in a well-watered oasis of the Syrian desert, five days' journey from the Euphrates, between three and four days from Thapsakus, and three days from Aleppo. Palmyra was situated on the highway leading from Phenicia to the Euphrates by way of upper Syria, and in late antiquity was one of the largest commercial centers of the East. It was said to have been founded by Solomon when he conquered Hamath-zobah, thus obtaining partial control of the highway (I Kings ix. 18; II Chron. viii. 4). Under Jehu the Jewish realm seems to have lost Palmyra as well as its other Eastern possessions (II Kings x. 32–34), although it regained the city under Jeroboam II. (II Kings xiv. 24).

It was not until the third century of the common era that Judaism again came into contact with Palmyra. Although the empress Zenobia seems to have been friendly to the Jews, yet there are preserved in the Talmud a number of quotations from contemporary scholars which indicate that the ruling powers of Palmyra were not liked by the Jews. Thus, R. Johanan said: "Happy will he be who shall see the downfall of Tadmor" (Yer. Ta'an. iv. 8), and there was a popular Jewish proverb to the effect that "the impure mixture rolls from Ituri (Yeb. 17a) to Tadmor, and thence to Mesene and Harpania" (Yeb. 16a, b, 17a; comp. Rashi *ad loc.*).

Later writers, who did not understand the Jewish hatred of Tadmor, sought an explanation in mixed marriages, or in the aid which the Palmyrenes had given to the Romans when the Temple was destroyed. R. Judah, a pupil of Samuel, said: "The day on which Tadmor is destroyed will be made a holiday" (Yeb. 16b–17a). Nevertheless Palmyrene proselytes were received (Yer. Kid. iv. 65c). The Jews even seem to have taken up arms against Palmyra. The story is told that a certain Ze'era bar Hinena Hamoni was seized in the city of Sassifa and taken before Zenobia for sentence, whereupon R. Johanan's two disciples, R. Ammi and R. Samuel, went to the empress to plead for his liberty. She received them very ungraciously, however, saying, "Do you think that you may do what you please, relying on your God, who has vouchsafed you so many miracles?" At that moment a Saracen entered bearing a bloody dagger, and cried: "With this dagger Bar Nazar has killed his brother" (or, "has been killed"), whereupon Ze'era bar Hinena was released (Yer. Ta'an. viii. 46b). This story, in itself obscure, combined with the sayings cited above, shows the hostility of the Jews toward the city.

In the twelfth century more than 2,000 Jewish families were living in the vicinity of Palmyra. The men were warlike, and often came in conflict with the Christians and Mohammedans. A Hebrew inscription found in the ruins of the city and consisting of the beginning of the Jewish Shema' (Deut. vi. 4–9) was published by Landauer in the "Sitzungsberichte der Berliner Akademie," 1884, pp. 933 *et seq.*

Bibliography: Grätz, *Gesch.* 3d ed., iv. 275–278, v. 240; Schürer, *Gesch.* 3d ed., i. 475, 478, 750; Ritter, *Erdkunde*, part viii., §§ 2, 3.

J. S. O.

PALTI or **PHALTI**: Name borne by two persons mentioned in the Old Testament, probably an abbreviation, or corruption, of Paltiel. 1. Son of Raphu, of the tribe of Benjamin, one of the twelve spies (Num. xiii. 9). 2. Second husband of Michal, daughter of Saul, and wife of David (I Sam. xxv. 44); in II Sam. iii. 15 the name is given as "Phaltiel" ("Paltiel" in the Hebrew).

E. G. H. S. O.

PALTIEL: Vizier to the Egyptian caliphs Al-Mu'izz and 'Abd al-Mansur; lived in the second half of the tenth century. The Chronicle of Ahimaaz ben Paltiel, the only source for the history of this personage, makes Paltiel, by his mother Kamha, a grandson of Hisdai ben Hananel and a descendant of the liturgical poet Shephatiah of Oria. When Oria was taken by Al-Mu'izz, Paltiel won the favor of the conqueror through his astrological skill. He predicted that Al-Mu'izz would reign over three countries. On leaving Italy Al-Mu'izz took Paltiel with him to his kingdom of North Africa and ca-

trusted him with the direction of the affairs of state. Soon the vizier had an opportunity to show his great administrative ability. During Al-Mu'izz's march through the desert against Egypt, Paltiel provided his army and retinue with all the necessaries of life. Ahimaaz expatiates upon the wise administration and the far-reaching influence of Paltiel, who, by a letter addressed to the Byzantine emperor, caused the release of the Jewish prisoners taken at Bari and Otranto. As an illustration of his generosity and modesty Ahimaaz relates the following: On the Day of Atonement Paltiel was called to the Torah. The whole congregation rose in his honor, but he bade all but the children to remain seated, announcing that otherwise he would not accept the office. When the reading was over he offered 5,000 dinars for various charitable purposes, including aid to the poor of Jerusalem and to the college at Babylon. Next morning he summoned a band of riders on horses and mules and despatched them, laden with the gold he had vowed, with a caravan. At his death his son Samuel, who succeeded him in the office of vizier, distributed 20,000 drachmas in similar benefactions.

Although no Arab historian mentions the name of Paltiel, it is believed by some scholars that the narrative of Ahimaaz has a certain historical basis. De Goeje endeavored to identify Paltiel with the vizier Jauhar al-Rumi, or Al-Saḳlabi, whose adventures present many points of analogy with those related of Paltiel by Ahimaaz.

Bibliography: Neubauer, in *J. Q. R.* iv. 620; idem, *M. J. C.* ii. 25 *et seq.*; idem, in *R. E. J.* xxiii. 236; Bacher, *ib.* xxxii. 146; Kaufmann, in *Monatsschrift*, 1896, p. 462; *idem*, in *Z. D. M. G.* l. 449; De Goeje, in *Z. D. M. G.* lii. 75; Steinschneider, in *Monatsschrift*, xliv. 239; Abrahams, *Jewish Life in the Middle Ages*, p. 317.

I. Br.

PALṬIYA (PELAṬYA) OF NAWEH: Palestinian haggadist of the third century. He is cited but once, as author of a derashah. The haggadists consider the phraseology of Eccl. i. 4 peculiar, unless the expression "The earth abideth for ever" implies the perpetuity of Israel. Thereupon Samuel (of the fourth amoraic generation) quotes Pelaṭiah as teaching that Israel is, indeed, metonymically called "erez" (earth, land). He says, "Scripture states [Judges xviii. 30]: 'Jonathan . . . and his sons were priests of Dan until the exile of the erez'; but since an erez can not be exiled, because it can not be moved, it is evident that Israel [the possessor of the erez] is meant. This is confirmed by Malachi, who, addressing Israel, says [Mal. iii. 12], 'All the nations shall call you blessed, for ye shall be a delightsome erez'" (Eccl. R. i. 4; see Einhorn *ad loc.*). As to Naweh, comp. Neubauer, "G. T." p. 245, with Hirschensohn, "Mehḳere Areẓ," *s.v.* (see also Schwarz, "Toledot ha-Areẓ," ed. Lunez, p. 276; Schürer, "Gesch." 3d ed., ii. 13).

S. M.

PALṬOI B. ABAYI: Gaon of Pumbedita from 842 to 858. He was the first of a series of prominent geonim at that academy, the influence of which he extended to such a degree that the exilarch was obliged to go to Pumbedita if he wished to convene a public assembly. Palṭoi was both strict and energetic in his rule. In one of his letters he dwells on excommunication for disobedience to the Law, which he insists should be revived in practise (Responsa of the Geonim, "Sha'are Ẓedeḳ," p. 75, note 4). Many of his responsa, covering various branches of the Law, have been preserved in the collection "Sha'are Ẓedeḳ" (Salonica, 1792). He is said to have devoted himself to philosophy also, though none of his philosophical works has been preserved. A cabalistic prayer beginning "'Illat ha-'Illot" (Cause of All Causes) is erroneously ascribed to Palṭoi by Moses Botarel in his "Yeẓirah" commentary.

Bibliography: Fürst, *Bibl. Jud.* iii. 64; Grätz, *Gesch.* 3d ed., v. 231; Kaminka, in Winter and Wünsche, *Jüdische Litteratur*, ii. 18-19.

W. B. J. Z. L.

PAMIERS: One of the principal towns of the department of Ariège, France. A Jewish community existed here in the twelfth century. In 1256 Maurin II., Abbot of St. Antoine, granted protection to the Jew Bonio, son of Beslinenga, in consideration of a yearly tax of a gold marabotin. In 1279 the Jews of Pamiers agreed among themselves to refrain from making certain extravagant presents, especially those which it was customary to give to new-born infants; from inviting more than twelve persons to family festivals; from giving more than 12 deniers as a New-Year's gift to each child; from appearing in the public square on the Sabbath; and from participating in games of dice or chess. The cost of lawsuits and other general expenses were to be paid from the proceeds of certain taxes. The Abbot of St. Antoine approved these regulations, and, as a token of his good-will, permitted the Jews to wear on their garments a small embroidered wheel, instead of the large one of cloth. The king confirmed this decision in 1280. A few years previously (in 1274) the Parliament of Paris had forbidden the king's Jews to compel those belonging to the abbey of Pamiers to contribute to a certain tax.

In 1300 a curé of the diocese was excommunicated because he denied his indebtedness to a Jew. In 1391 Gaston III., Duke of Foix, imprisoned the seventy Jews then living at Pamiers and threatened them with death unless they paid him the sum of 3,000 scudis. In 1394 there were only 56 Jews at Pamiers, whom the duke would not allow to depart until he was forced to do so by the officers of the seneschal of Toulouse, acting under orders from the King of France.

Bibliography: Saige, *Les Juifs du Languedoc*, pp. 14, 29, 40, 41, 118, 239; Dom Vaissète, *Histoire Générale du Languedoc*, iv., Documentary Proofs 9; Depping, *Les Juifs dans le Moyen Age*, pp. 131, 132, 193; *R. E. J.* iii. 215, xviii. 139; Solomon b. Reuben Bonfed, *Diwan* (in MS.; see Neubauer, *Cat. Bodl. Hebr. MSS.* No. 1984); Gross, *Gallia Judaica*, p. 438.

S. S. K.

PAMPLONA: Capital and oldest city of the kingdom of Navarra, Spain. Next to Tudela, it possessed the most important Jewish community. The Jewry was situated in the Navarreria, the oldest quarter of the city. When Navarra came under the guardianship of Philip the Fair, and the Pamplonians refused to pay him homage, the Jewry was destroyed by the French troops, the houses were plundered, and many Jews were killed (1277). In 1280, upon the complaint of the Jews, the city was directed to restore to them the confiscated properties

and to assign to them other ground for building purposes. In 1319 the city council, in conjunction with the bishop, to whom the Jews were tributary, had resolved, in compliance with the wish of King Charles I., to rebuild the Jewry; but this was not done until 1336.

The new Jewry was near the Puente de la Magdalena, and was surrounded with strong walls to guard it against invasion. In the Jewry was the Alcaceria, where the Jews carried on considerable traffic in silk goods, while in a separate street were stores in which they sold jewelry, shoes, etc. Some of the Jews were artisans, and were employed by the royal court; others practised medicine. The physician Samuel, in recognition of his services as surgeon to the English knight Thomas Trivet, was presented by King Charles in 1389 with several houses situated in the Jewry and which had formerly been in the possession of Bonafos and his son Sento, two jugglers. In 1433 the physician Maestre Jacob Aboazar, who had his house near the Great Synagogue, accompanied the queen on a journey abroad. Contemporary with him was the physician Juce (Joseph).

In 1375 the Jews of Pamplona numbered about 220 families, and paid a yearly tax of 2,592 pounds to the king alone. They had, as in Estella and Tudela, their independent magistracy, consisting of two presidents and twenty representatives. Gradually the taxes became so burdensome that they could no longer be borne. In 1407 King Charles III. issued an order that the movable property of the Jews should be sold at auction, and the most notable members placed under arrest, unless they paid the tax due to him. To escape these frequent vexations many of the Jews resolved to emigrate; and a part of the Jewry was thus left uninhabited. No sooner had Leonora ascended the throne as coregent (1469) than she issued an order to the city magistrate to require the Jews to repair the dilapidated houses.

The policy of Ferdinand and Isabella triumphed in the Cortes of Pamplona in 1496. Two years later the Jews were expelled from Navarra. Many emigrated; and those who were unable to leave the city embraced Christianity. Ḥayyim Galipapa was rabbi of Pamplona in the fourteenth century; and the scholar Samuel b. Moses Abbas was a resident of the city.

Bibliography: Kayserling, *Gesch. der Juden in Spanien*, i. 34, 43, 73, 93, 105 *et seq.*; Rios, *Hist.* ii. 452, iii. 200; Jacobs, *Sources*, s.v. *Pamplona*.

S. M. K.

PAN, TAUBE: Judæo-German authoress of the sixteenth century; lived in the Prague ghetto at the time of Mordecai Meisel; daughter of R. Moses Löb Pizker, and wife of R. Jacob Pan. Like many poets of this period, she published religious and ethical works in the current idiom of the Jews. Such publications were facilitated by the printing-press of the Gersonides then running in Prague. Among other pieces, she published, probably in 1609, a poem of six pages under the title:

"Ein Schönes Lied, Neu Gemacht,
Beloschen Techinna Ist's Worden Ausgetracht."

In the final verse she gives some autobiographical data, as follows:

"Wenn jetzt wollt wissen, wer das Lied hat gemacht,
Taube, Weib des R. Jakob Pan, hat es verfasst
Tochter des ehrwürdigen Rabbi Löb Pizker sel. [illegible]
Der Ewige möge' behüten uns all."

Bibliography: Kayserling, *Die Jüdische Frauen*, p. 125.

S. A. Kr.

PANAMA. See South and Central America.

PANEAS. See Cæsarea Philippi.

PANET, EZEKIEL: Hungarian rabbi; born 1783 at Bielitz, Silesia; died Nov. 20, 1845 at Karlsburg, Transylvania. He studied in the yeshibah of Leipnik, Moravia, under Rabbi Baruch Frankel, and then went to Prague, where Chief Rabbi Samuel Landau and the assistant rabbi Eleazar Flekeles were his teachers. After his marriage in 1802 he spent five years at Linsk in Talmudic studies and then joined the ranks of the Polish Ḥasidim, with whom he maintained close relations throughout his life. He was successively rabbi at Ostrik (1807–13) and Tarczal, Hungary (1813–23), and was chief rabbi of Karlsburg from 1823 to 1845.

His principal literary work is "Sefer She'elot u-Teshubot me-Rab Yeḥezkel we-Sha'are Zayyan," ed. M. M. Panet, Marmaros-Sziget, 1875. Most of his works are extant in manuscript and contain notes on the Talmud.

Of Panet's sons and grandsons the following were rabbis: (1) of Tasnád, **Ḥayyim Bezaleel Panet** (b. at Bielitz 1803; died at Tasnád 1877; author of several works and of the Halakah collection "Sefer Derek Yibḥar"); his grandson **Asher Samuel Panet**, of Hidalmás; (2) of Tarczal, his son **Lebush Panet**; (3) of Deés, his son **Menahem Mendel Panet** (author of several manuscript novellæ on the Talmud, besides responsa collections entitled "Sha'are Zedek," "Abne Zedek," and "Mishpaṭ Zedek"); his grandson **Moses Panet** (successor to his father as rabbi of Deés).

Bibliography: J. B. Friedmann, in H. B. Panet's *Sefer Derek Yibḥar*, ed. A. J. Panet, Munkacs, 1894.

S. M. Ll.

PANZIERI or **PANSIERI** (פאנציירי, פינצ'ירי): Portuguese family members of which are met with in Constantinople and Rome from the sixteenth century. The family is still (1904) represented in Italy. The most important member of the Constantinople branch is:

Ephraim Panzieri: Physician and cabalist, flourished in Constantinople about 1550; died in Damascus. He went to the latter city to study under Ḥayyim Vital, and, leading an ascetic life there, was revered as a saint.

To the Roman branch belong **Moses Panzieri** and his son **Jedidiah**, mentioned in the community annals of 1539; **Shabbethai Panzieri** and his son **Moses** (1580 and 1583), and **Shem-Ṭob**, son of Moses (1601–16).

To another line belong **Isaac Panzieri** (whose wife **Piacentina** died in 1561), his son **David**, and his grandson **Samuel** (1602–17).

Shabbethai b. Mordecai Pansieri: Rabbi of Rome in 1652 and 1653, of Sinigaglia from 1680 to 1685, and again of Rome from the last mentioned year. He had a reputation as a Talmudist, and corresponded with Samuel Aboab in Venice and with

Joseph Fuzi in Florence. When it was desired to introduce into the community the system of self-valuation of property supported by an oath, Shabbethai spoke very energetically in favor of the method hitherto pursued, namely that of valuation by a commission of seven members. He was supported by Joseph Fuzi in this.

A Samuel Pansieri lived at Rome in 1682, and in 1720 and 1721 David and Shem-Ṭob b. Samuel Pansieri were members of the congregation there.

Bibliography: Mortara, *Indice*, p. 47; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 250 *et seq.*; Berliner, *Gesch. der Juden in Rom*, ii. 55; Neṭa-Ghirondi, *Toledot Gedole Yisrael*, p. 250; Conforte, *Ḳore ha-Dorot*, p. 42a.

I. E.

PAOLI, BETTY (BARBARA ELISABETH GLUCK): Austrian poetess; born at Vienna Dec. 30, 1814; died at Baden, near Vienna, July 5, 1894. Her father, a physician, died when she was very young, and the family being left in very poor circumstances, Betty Paoli was compelled to earn her own living. For some time she supported herself as a teacher in Russian Poland, and then, returning to Vienna, she in 1843 became companion to Princess Marianne Schwarzenberg, which position she held until the death of the latter in 1848. The following three years she spent in travel, visiting Paris and Berlin, and in 1852 she settled again in Vienna.

Betty Paoli's poems, which evince deep feeling, a fertile imagination, and great power of representation, were widely read toward the end of the nineteenth century. Her works include: "Gedichte," Pest, 1841 (2d ed. 1845); "Nach dem Gewitter," ib. 1843 (2d ed. 1850); "Die Welt und Mein Auge," *ib.* 1844; "Romancero," *ib.* 1845; "Neue Gedichte," ib. 1850 (2d ed. 1856); "Lyrisches und Episches," *ib.* 1855; "Wien's Gemäldegallerien," Vienna, 1865; "Neueste Gedichte," *ib.* 1870; "Grillparzer und Seine Werke," Stuttgart, 1875.

Bibliography: Marie von Ebner-Eschenbach, in *Neue Freie Presse* (Vienna), July 22, 1894.

F. T. H.

PAPA: Babylonian amora of the fifth generation; born about 300; died 375; pupil of Raba and Abaye. After the death of his teachers he founded a school at Neresh, a city near Sura, in which he officiated as "resh metibta," his friend and associate, R. Huna b. Joshua acting as "resh kallah" (356–375). Papa's father seems to have been wealthy and to have enabled his son to devote himself to study (Yeb. 63a; Rashi *ad loc.*). Papa inherited some property from his father, and he also amassed great wealth by brewing beer, an occupation in which he was an expert (Pes. 113a; B. M. 65a). He likewise engaged in extensive and successful business undertakings (Pes. 111b), and his teacher Raba once said of him: "Happy is the righteous man who is as prosperous on earth as only the wicked usually are!" (Hor. 10b).

But Papa and his partner Huna were not always overscrupulous in their business, and their teacher said to them at times: "Ye would take the coats from people's backs" (Git. 73a; Ket. 85a). Papa sold his beer at a higher price than ordinary because he gave the buyer credit, although this practise was regarded as a kind of usury (B. M. 65a). He was avaricious in other ways, and frequently refused to aid the poor (B. B. 9a, 10a). As his second wife he had married the daughter of Abba Sura'ah (of Sura), with whom he does not seem to have lived happily (comp. Sanh. 14b); for she prided herself on the nobility of her ancestry as contrasted with his own. He therefore said, referring to his own experience: "Be circumspect and not hasty in marrying, and take a wife from a class of society lower than thine own" (Yeb. 63a).

Papa was not a great scholar; and he lacked independence of judgment. In the case of two conflicting opinions he tried to accept both (Ber. 11b, 59b; Meg. 21b; Ḥul. 17b, 46a, 76b; Shab. 20a). He was, consequently, not greatly respected as a scholar; and R. Idi b. Abin termed him and Huna b. Joshua "dardeki" (children; Pes. 35a; Yeb. 85a). R. Huna b. Manoah, Samuel b. Judah, and R. Ḥiyya of Vestania, pupils of Raba, came, after their teacher's death, to attend Papa's lectures, which they found obscure and vague. They communicated their opinions to one another by signs, to the great chagrin of Papa, who noticed them, and said: "Let the scholars ["rabbanan"] go in peace" (Ta'an. 9a, b). R. Simai b. Ashi (father of R. Ashi), who also attended Papa's lectures, often embarrassed him by questions; so that Papa once fell on his knees and prayed that God might protect him from being humiliated by Simai. Simai, who was a silent witness of this scene, thereupon resolved to desist; and he asked no further questions at any time. Papa was extremely anxious to obtain a reputation as scholar, but he also endeavored to do honor to all other scholars. He never excommunicated one (M. Ḳ. 17a), and whenever, during his business journeys, he came to a place in which a scholar lived he visited him (Niddah 33b). Once when an unseemly reference to scholars escaped him, he fasted in atonement (Sanh. 100a), although he disliked fasting and it did not agree with him (Ta'an. 24b; R. H. 18b).

He made journeys in connection with his business (Ber. 42; Meg. 21; Niddah 33b), and thus gained much knowledge of the world. He was especially interested in the collection of popular proverbs which he considered as authoritative, using them even to refute the words of a sage (Ber. 59a). The aphorisms quoted by him include the following: "If no grain is in the house, quarrels knock at the door and enter" (B. M. 59a); "Sow corn for thy use that thou mayest not be obliged to purchase it; and strive to acquire a piece of property" (Yeb. 63a).

Bibliography: Abraham Mordecai Piyorka, *Toledot R. Papa*, in *Ozar ha-Sifrut*, 1896, v. 213–218; Weiss, *Dor*, iv. 204–206; Heilprin, *Seder ha-Dorot*, pp. 315–317, Warsaw, 1882; Grätz, *Gesch.* 3d ed., iv. 338, where he is erroneously called "Papa b. Hanan"; Bacher, *Ag. Pal. Amor.* pp. 141–143.

W. B. J. Z. L.

PAPER AND PAPYRUS. See Manuscripts.

PAPERNA, ABRAHAM JACOB: Russian educator and author; born at Kopyl, government of Minsk, 1840. He received a fair education, including the study of the Bible with Mendelssohn's translation, Hebrew grammar, Talmud, and secular literature. In 1863 he entered the rabbinical school of Jitomir, where he studied until 1865; he was

then transferred to the rabbinical school of Wilna, from which he graduated in 1867. In 1868 he was appointed teacher at the government Jewish school at Zakroczyn, government of Warsaw; and in 1870 he became principal of the government Jewish school of Plotzk, government of Suwalki. He was also instructor in the Jewish religion at the gymnasium in the latter town, where he still (1904) resides.

Paperna was intimately connected with the Russian Haskalah movement in the last quarter of the nineteenth century, and contributed various books and articles to Russian as well as to Hebrew literature. His first Hebrew poem, "Emet we-Emunah," appeared in "Ha-Karmel" in 1863; and since then Paperna has been a constant contributor to that periodical as well as to "Ha-Meliz." Critical articles by him, entitled "Kankan Ḥadash Male Yashan" (in "Ha-Karmel," 1867, and printed separately, Wilna, 1868), attracted wide attention in the circles of the Maskilim. In these articles Paperna, influenced probably by the Russian critic Pisarev, adopted modern realistic methods of criticism. He exposed the worthlessness of the pseudo-classicism in Hebrew literature, and the absurdity of the "guess-philology" in the commentaries on the Bible and the Talmud. He also ridiculed the presumption of some of the young Maskilim, who from a desire for fame attempted to write books in Hebrew on botany, astronomy, and the other exact sciences, with which they were entirely unfamiliar. A curious essay on the drama entitled "Ha-Drama bi-Kelal we-ha-'Ibrit bi-Peraṭ" appeared as a supplement to "Ha-Meliz," 1868. It called forth harsh criticism from A. B. Lewinsohn in his pamphlet "Tokaḥti la-Beḳarim," written under the pseudonym "S. Friedman" (Paperna had attacked Lebensohn's "Emet we-Emunah"), and from J. Steinberg ("'En Mishpaṭ"). In 1869 Paperna published an article on the Russification of the Jews, entitled "K Yevreiskomu Voprosu v Vislyanskom Kraye" (in "Den," No. 13).

He now devoted himself to educational matters, and published: "Mesillat ha-Limmud" (Warsaw, 1871), a Hebrew grammar in Russian; "Kratkaya Grammatika Russkavo Yazyka" (*ib.* 1874); "More Sefat Russiya" (*ib.* 1876; 3d ed., 1884), Ollendorff's method for the study of the Russian language by Hebrews; "Samoychitel Russkavo Yazyka: Meruz Iggerot" (*ib.* 1874; 3d ed., 1884), a Hebrew-Russian letter-writer. Among his articles on education may be mentioned "O Khederakh Voobshche," etc. (Plotzk, 1884), on the ḥadarim. Memoirs ("Zikronot") by Paperna on the rabbinical school of Jitomir and its professors appeared in Sokolov's "Sefer ha-Shanah," 1900, p. 60.

Bibliography: Sokolov, *Sefer Zikkaron*, p. 83, Warsaw, 1890; *Ha-Asif*, v., vi.; Steinberg, *'En Mishpaṭ*, Wilna, 1868; Landau, in *Ha-Meliz*, 1868, p. 168; Gottlober, *ib.* p. 242; Zeitlin, *Bibl. Post-Mendels.* p. 216.

H. R.

PAPO, ELIEZER BEN ISAAC: Bulgarian rabbi and author; born in Sarajevo, Bosnia; died in 1824. He held the office of rabbi in Silistria, Bulgaria, till his death. He led a religious life, taking little food, and restraining himself from every kind of pleasure; hence he was surnamed "the Saint" ("ha-Kadosh").

Papo was the author of the following works: "Pele Yoez," [illegible] in alphabetical order in two parts (Constantinople, 1824; [illegible], 1860); "Elef [illegible]" ([illegible], 1830), containing sermons in the order of the sections of the Pentateuch; "Ḥesed la-[illegible]" (*ib.* [illegible]), treating of the precepts of the [illegible] Oraḥ Ḥayyim, and published by his son Judah Papo. Several of his works [illegible] in manuscript.

Bibliography: [illegible], Papo, Preface to *Ḥesed la-[illegible]* [illegible]; [illegible] *Books Brit. Mus.* p. [illegible]; [illegible], p. 196; Levinstein, [illegible].

S. N. T. L.

PAPPENHEIM: Small town in Middle Franconia, containing one of the oldest Jewish communities in Bavaria. The statement of Stern-Neubauer that the word בהיים in R. Solomon bar Simson's account of the persecution during the Second Crusade means "Pappenheim," is erroneous, for בהיים must be translated "Bohemia." Jews must have been living at Pappenheim before 1331, however, for in that year Louis the Bavarian confirmed the marshal of Pappenheim in "all rights and favors which his ancestors have received from kings and emperors, especially the right to protect the Jews dwelling with him."

After the expulsion of the Jews from Spain many went by way of Italy to Germany; and the community of Pappenheim was considerably increased by these immigrants, who formed a separate congregation, or at all events so strongly influenced the existing congregation that they were able to introduce the Venetian ritual. The Venetian minhag still exists there.

The earliest tombstone in the cemetery, which was closed in 1867, bears the date 5118 = 1357-58. The synagogue was built in 1811. At present the Jews of Pappenheim number 22 in a total population of 1,677.

Bibliography: *Neunter Jahresbericht des Historischen Vereins für Mittelfranken*, pp. 71 et seq.; [illegible], *Aus Fünf Jahrhunderten*, p. 218; Stern-Neubauer, *Hebräische Berichte über die Judenverfolgungen Während der Kreuzzüge*, p. 25.

D. M. L. B.

PAPPENHEIM, ISRAEL HIRSCH: Representative of the Bavarian Jews and champion of their emancipation; born at Munich; died there Sept. 8, 1837. He was liberal-minded and progressive. As early as Feb. 24, 1815, in a letter addressed to a nobleman he pleaded for the civic emancipation of his coreligionists. In 1821, as representative of a meeting of notables held at Munich, he presented to the king a memorial referring to the question of emancipation; and in 1827 he laid before the Bavarian ministry a proposition regarding the organization of the communities with a consistorial constitution. In the same year he prepared for the press the prayer-book with Alexander Behr's German translation (Munich). For twenty-five years he was president of the community of Munich, which owes to him the erection of a large synagogue and the establishment of several charitable foundations.

Bibliography: [illegible], *Ueber die Emancipation der Juden im Königreich Baiern*, p. [illegible]; *Zeit. für Gesch. der Juden in Deutschland*, iii., part 2, pp. [illegible] et seq., [illegible] memorials.

S. M. K.

PAPPENHEIM, SIMON: German writer; born at Dyhernfurth 1773; died at Ratibor Aug. 6, 1840. He at first supported himself as a private tutor, and then he obtained in Ratibor a position as manager in a pottery. Pappenheim meanwhile pursued his literary studies with such zeal that he became "house-poet" ("Hausdichter") on the "Allgemeiner Oberschlesischer Anzeiger" established in Ratibor in 1802; and when Baron von Rosenitz retired from its editorship (1811) Pappenheim succeeded him. He published in his paper poetical contributions of a distinctly patriotic character. After 1816 he published the "Anzeiger" at his own expense and continued to edit it until his death.

Bibliography: Riedinger, *Hundert Jahre Oberschlesischer Anzeiger*, Ratibor, 1902.

A. Lew.

PAPPENHEIM, SOLOMON: German scholar; born Feb. 2, 1740, at Zülz, Silesia; died March 4 or 5, 1814, at Breslau; son of Associate Rabbi Seligmann Pappenheim of Zülz. He himself became associate rabbi at Breslau. Pappenheim is especially known for his book on Hebrew synonyms, which appeared in three parts under the title "Yeri'ot Shelomoh" (part i., Dyhernfurth, 1784; part ii., Rödelheim, 1831; part iii., Dyhernfurth, 1811; the fourth part remained unprinted). His "Arba' Kosot" is an imitation of Young's "Night Thoughts" in poetic prose (Berlin, 1790; Zolkiev, 1805; Vienna, 1809; with additions by M. Lemans, Amsterdam, 1817, and frequently reprinted). During the controversy on the subject of early burial he wrote several works in German favoring the practise among Jews: "Die Frühe Beerdigung bei den Juden" (Breslau, 1795); "Die Nothwendigkeit der Frühen Beerdigung" (*ib.* 1797); "Deduction Seiner Apologie für die Frühe Beerdigung" (*ib.* 1798). Against David Friedländer's views he wrote "Freymüthige Erklärung über die . . . Kritik des Gottesdienstes der Juden und deren Erziehung der Jugend" (*ib.* 1813), in which he holds up to his nation various abuses within and without the Synagogue, declaring "a convention of sensible rabbis for the purpose of remedying these abuses to be highly desirable."

Other works by Pappenheim are: "Beiträge zur Berichtigung der Beweise vom Dasein Gottes aus der Reinen Vernunft" (*ib.* 1794); "Abermaliger Versuch über den Ontologischen Beweis vom Dasein Gottes," etc. (*ib.* 1800). Of his Hebrew lexicon "Heshek Shelomoh" only one number, on the particles, appeared (Breslau, 1802). "Ge'ullat Mizrayim; Ueber die Erlösung aus Aegypten als Grundstein des Gesetzes," etc., was printed after his death by Hirsch Sachs (*ib.* 1815).

Bibliography: Fürst, *Bibl. Jud.* iii. 64; Steinschneider, *Cat. Bodl.* col. 2284; idem, *Bibliographisches Handbuch*, p. 108; Dukes, *Zur Gesch. der Hebräischen Poesie*, p. 110; Geiger, *Gesch. der Juden in Berlin*, ii. 218; Grätz, *Gesch.* xi. 241.

M. K.

PAPPOS B. JUDAH: Haggadist of the first half of the second century; contemporary and fellow prisoner of Akiba. At the time of the persecutions by Hadrian, when it was forbidden to study the Torah, Akiba imperiled his life in order to hold sessions with his pupils. The peaceable Pappos warned him to desist, since they were surrounded by spies; but Akiba demonstrated to him, by the well-known fable of the fox and the fishes, that the fear of death was no reason for deserting the Torah, which was life itself to the Jewish nation. When they afterward met by chance in prison, Pappos said: "It is well with thee, Akiba, who hast been imprisoned for studying the Torah; but wo to Pappos, who has been sentenced for vain, worldly things" (Ber. 61b). A haggadic exegesis by Pappos has been preserved, which interprets Gen. iii. 23 to mean that man is equal to the angels—an explanation which was refuted by Akiba (Gen. R. xxi.).

In Sifra, Beḥuḳḳotai v. (ed. Weiss, p. 111d) Pappos b. Judah is mentioned together with Luliani, and is called "the pride of Israel," although the reading "B. Judah" (בן יהודה) in this passage is probably due to the confusion of Pappos b. Judah with the Alexandrian Pappos, brother of Luliani.

Bibliography: Grätz, *Gesch.* 3d ed., iv. 162, 413; Brüll, *Einleitung in die Mischna*, i. 70; Bacher, *Ag. Tan.* i. 324-327, 2d ed., pp. 317-320.

W. B. J. Z. L.

PAPPUS: Leader of a rebellion under Emperor Hadrian (117–138). He is always mentioned together with Luliani, who was probably his brother ("'Aruk," *s.v.* הרנ). They came originally from Alexandria (hence their Greek names); but they lived in Palestine. Pappus and Julianus were the pride of Judaism (Sifra, Beḥuḳḳotai, v. [ed. Weiss, p. 111d], where the incorrect cognomen "ben Judah" occurs). They were taken prisoners in Laodicea—it is not known why—but were liberated in consequence of the sudden death of their judge. The day of their escape, 12th of Adar, is celebrated as a feast-day (scholium to Meg. Ta'an.). When under Hadrian the Temple was to be built, the brothers set up exchange-tables on the road from Acre (Acco) to Antioch and provided with gold, silver, and other articles those who were coming into the country from Babylon (Gen. R. lxiv.); in other words, they organized a rebellion. After the rebellion—doubtless that of Bar Kokba—had been quelled they drank no more from colored glass goblets (Yer. Sheb. 35a), probably in token of mourning. They were executed in Lydda (confused with Laodicea), and are accordingly called "the martyrs of Lydda." From that time on Trajan's day was no longer observed (Yer. Ta'an. 66a). The Babylonian Talmud (Ta'an. 18b) appears to mention the same brothers by the names of Shemaiah and Ahiah; but the matter is still very confused.

Bibliography: Grätz, *Gesch.* 3d ed., iv. 413; 4th ed., iii. 837; S. Krauss, in *R. E. J.* xxx. 210.

G. S. Kr.

PARABLE (Hebrew, משל; Greek, *παραβολή*): A short religious allegory. That the Hebrew designation for "parable" is "mashal" (comp. David Ḳimḥi's commentary on II Sam. xii. 1–4 and on Isa. v. 1–6) is confirmed by the fact that in the New Testament the Syriac "matla," corresponding to the Hebrew "mashal," is used for *παραβολή* (Matt. xiii. 18, 31, 33; xxi. 45; Mark iv. 2; Luke v. 36, vi. 39). It must be noted, however, that "mashal" is used also to designate other forms in rhetoric, such as the fable and apothegm.

The Old Testament contains only five parables,

corresponding to the definition here given, aside from a few symbolic stories, such as Ezek. iii. 24-26, iv. 1-4, and xxiv. 3-5. These parables are as follows: (1) Of the poor man who had raised a single lamb which a wealthy neighbor took to set before a guest (II Sam. xii. 1-4); intended to illustrate the sin which David had committed with Bath-sheba, Uriah's wife. (2) Of the wise woman of Tekoah, who induced David to make peace with his son Absalom (*ib.* xiv. 6-8). (3) Of the prophet's disciple, showing Ahab the wrong course which he had adopted toward Ben-hadad (I Kings xx. 39-40). (4) Of the vineyard which does not thrive despite the care bestowed upon it (Isa. v. 1-6), illustrating Israel's degeneracy. (5) Of the farmer who does not plow continually, but prepares the field and sows his seed, arranging all his work in due order (Isa. xxviii. 24-28); intended to show the methodical activity of God. All these parables were based on conditions familiar at the time; and even the event described in II Sam. xiv. 6-8 was probably no rare occurrence, in view of the custom which then prevailed of avenging bloodshed.

Biblical Parables.

A large number of parables are found in post-Biblical literature, in Talmud and Midrash. The Talmudic writers believed in the pedagogic importance of the parable, and regarded it as a valuable means of determining the true sense of the Law and of attaining a correct understanding thereof (Cant. R. i. 8). Johanan b. Zakkai is said to have studied parables and fables side by side with the Miḳra, Mishnah, Halakah, Haggadah, etc. (B. B. 134a; Suk. 28a), and R. Meïr used to divide his public discourses into halakah, haggadah, and parables (Sanh. 38b). In the Talmud and Midrash almost every religious idea, moral maxim, or ethical requirement is accompanied by a parable which illustrates it. Among the religious and moral tenets which are thus explained may be mentioned the following: the existence of God (Gen. R. xxxiv. 1); His manner of retribution, and of punishing sins both in this world and in the next ('Ab. Zarah 4a; Yalk., Lev. 464; Shab. 152a); His faithful governance ('Ab. Zarah 55a; Sanh. 108a); His impatience of injustice (Suk. 30a); His paternal leniency (Ex. R. xlvi. 6), and His relation to Israel (*ib.* xlvi. 4; Ber. 32a); Israel's sufferings (Ber. 13a); the folly of idolatry ('Ab. Zarah 54b–55a); the Law as the guardian and faithful protector in life (Soṭah 21a); the sin of murder (Mek., Yitro, 8 [ed. Weiss, p. 78a]); the resurrection (Sanh. 91a); the value of benevolence (B. B. 10a); the worth of a just man for his contemporaries (Meg. 15a); the failure of popularity as a proof of intrinsic value (Soṭah 40a); the evil tendency of freedom from anxiety (Ber. 32a); the limitations of human knowledge and understanding (Sanh. 39a); the advantage frequently resulting from what appears to be evil (Niddah 31a); conversion (Shab. 153a); purity of soul and its reward (*ib.* 152b).

In the Talmud.

Although the haggadists took the material for their parables from conditions of life with which their hearers were familiar, yet they selected details to which Biblical allusions were found to apply; since in certain cases the idea underlying the parable was already well known to the auditors. Thus parables dealing with kings were frequently chosen to illustrate God's relation to the world in general and to Israel in particular, as in Num. R. ii. 24, since the idea of the God-king had been made familiar to the people by the Bible (Ps. x. 16, Zeph. iii. 15, Zech. xiv. 16-17; Mal. i. 14). Israel is the "first-born" of the Lord (Ex. iv. 22, Deut. xiv. 1); there are accordingly many parables of a king who had a son who was very dear to him (Ber. 13a, Deut. R. iii. 12; Ex. R. xix. 8), which illustrate God's relation to Israel. This relation is also frequently illustrated by the parable of a king who had a beloved or a wife (*e.g.*, Num. R. ii. 14-15, Deut. R. iii. 9, 11, 16), since, according to Isa. liv. 5, Jer. ii. 2, and Hosea ii. 18, 21-22, Israel is the bride of God, His wife, whom He loves, and whom He always takes back, although He may at times disown her and cast her off. The attitude of God toward Israel is illustrated with especial frequency by the parable of a king who had a vineyard in which he planted fine vines (*e.g.*, Num. R. xv. 18, and in Tanḥuma in most of the weekly sections), on account of the comparison of Israel to the vineyard of God (Isa. v. 1-7), and to the noble vine which He planted (Jer. ii. 21). Similarly the flight of the prophet Jonah from God is illustrated by the parable of the servant who runs away from his master (Mek., Bo, i. [ed. Weiss, 19]), since the idea that a prophet is a servant of God was familiar to the people from Isa. xx. 3, i. 10.

The following Talmudic parables may be quoted to show the manner in which the writers employed this form of argument:

Examples.

A pagan philosopher once asked R. Gamaliel why God is angry with idolaters and not with idols, whereupon R. Gamaliel answered him with the following parable: "A king had a son who raised a dog which he named after his royal father; and whenever he was about to swear he said, 'By the life of the dog, the father.' When the king heard of this, against whom did his anger turn, against the dog or against the son? Surely only against the son" ('Ab. Zarah 54b).

Once Akiba was asked to explain why persons afflicted with disease sometimes returned cured from a pilgrimage to the shrine of an idol, though it was surely powerless. His answer was the following parable: "There was a man in a certain city who enjoyed the confidence of all his fellow citizens to such a degree that without witnesses they entrusted deposits to him, with the exception of one man in the city who always made his deposits before a witness. One day, however, this distrustful man forgot his caution, and gave the other a deposit without a witness. The wife of the trustworthy man attempted to induce him to deny having received a deposit from the distrustful man as a punishment for his suspicion; but the husband said, 'Shall I deny my rectitude because this fool acts in an unseemly fashion?' Thus it is with the sufferings inflicted by Heaven upon man, which have a day and an hour appointed for their end. If it happens that a man goes on that day to the idol's shrine, the sufferings are tempted not to leave him, but they say, 'Shall we not fulfil our obligation to leave this fool although he has behaved with folly?'" (*ib.* 55a).

Emperor Antoninus asked Rabbi how there could be consciousness in the life beyond, for, since body and soul after their separation could not have committed sin, they could blame each other for the sins committed upon earth, and Rabbi answered him by the following parable: "A certain king had a beautiful garden in which was excellent fruit; and over it he appointed two watchmen, one blind and the other lame. The lame man said to the blind one, 'I see exquisite fruit in the garden. Carry me thither that I may get it, and we will eat it together.' The blind man consented and both ate of the fruit. After some days the lord of the garden came and asked the watchmen concerning the fruit. Then the lame man said, 'As I have no legs I could not go to take it,' and the blind man said, 'I could not even see it.' What did the lord of the garden do? He made the blind man carry the lame, and thus passed judgment on them both. So God will replace the souls in their bodies, and will punish both together for their sins" (Sanh. 91a, b). La Fontaine, in his "Fables," ascribes this parable to Confucius.

The Parable of the Banquet.

Johanan b. Zakkai illustrates the necessity of daily conversion and of constant readiness to appear before God in heaven by the following parable: "A king invited his servants to a banquet without stating the exact time at which it would be given. Those who were wise remembered that all things are ever ready in the palace of a king, and they arrayed themselves and sat by the palace gate awaiting the call to enter, while those who were foolish continued their customary occupations, saying, 'A banquet requires great preparation.' When the king suddenly called his servants to the banquet, those who were wise appeared in clean raiment and well adorned, while those who were foolish came in soiled and ordinary garments. The king took pleasure in seeing those who were wise, but was full of anger at those who were foolish, saying that those who had come prepared for the banquet should sit down and eat and drink, but that those who had not properly arrayed themselves should stand and look on" (Shab. 153a). Similar parables expressing the same thought are found in the New Testament (Matt. xxii. 10–12, xxv. 1–12; Luke xii. 36), but the Talmudic fable shows the finer and more striking elaboration.

Another parable may be cited from the Palestinian Talmud, which is found in the New Testament also. When R. Hiyya's son, R. Abin, died at the early age of twenty-eight, R. Zera delivered the funeral oration, which he couched in the form of the following parable: "A king had a vineyard for which he engaged many laborers, one of whom was especially apt and skilful. What did the king do? He took this laborer from his work, and walked through the garden conversing with him. When the laborers came for their hire in the evening, the skilful laborer also appeared among them and received a full day's wages from the king. The other laborers were angry at this and said, 'We have toiled the whole day, while this man has worked but two hours; why does the king give him the full hire, even as to us?' The king said to them: 'Why are you angry? Through his skill he has done more in the two hours than you have done all day.' So is it with R. Abin b. Ḥiyya. In the twenty-eight years of his life he has learned more than others learn in 100 years. Hence he has fulfilled his life-work and is entitled to be called to paradise earlier than others from his work on earth; nor will he miss aught of his reward" (Yer. Ber. ii. 5c). In Matt. xx. 1–16 this parable is intended to illustrate the doctrine that the heathen who have accepted Christianity have equal rights with the Jews in the kingdom of heaven. Other interesting parables of the Talmud are found in Ḳid. 2b; Niddah 31b; B. Ḳ. 60b; B. B. 16a; Ber. 7b, 9b; Yoma 38b–39a; Suk. 29a; Meg. 14a; M. Ḳ. 21b; Ḥag. 12b; Ta'an. 5b–6a; Sanh. 96a.

In the Midrash.

Parables occur with even greater frequency in the Midrash than in the Talmud, one or more parables being found in nearly every section in Midrash Rabbah as well as in Tanḥuma. It is not necessary to quote any of these, since they are used in the same way as in the Talmud, and the examples cited from the Talmud may serve also as specimens of midrashic parables, especially as nearly all of those quoted are found in the Midrash as well. The parables of both the Talmud and the Midrash, reflecting the characteristics of the life of their time, are a valuable aid in studying the culturai history of that period; Ziegler has shown, *e.g.*, that the parables dealing with kings reflect the conditions of the Roman empire. The same statement holds true in the case of the other parables of the Talmud and Midrash, which likewise mirror their time; for it may be assumed that the haggadists who made use of the form of the parable were intimately acquainted with the conditions upon which they drew for illustration, although they may have colored those conditions to suit their purposes.

The teachers, philosophers of religion, and preachers of the post-Talmudic period also had recourse to the parable to illustrate their meaning, such as Baḥya ibn Paḳuda in his "Ḥobot ha-Lebabot" (ii. 6, iii. 9), Judah ha-Levi in his "Cuzari" (i. 109), and Leon of Modena (comp. Azulai, "Shem ha-Gedolim," *s.v.*). In the eighteenth century Jacob Kranz of Dubno (Dubner Maggid) was especially noted as a composer of parables, introducing them frequently into his sermons. His homiletic commentaries on the Pentateuch and on certain other books of the Old Testament contain many parables taken from life and which serve to illustrate the condition of the Jews of his time. See Maggid.

Bibliography: König, *Stylistik, Rhetorik, Poetik in Bezug auf die Biblische Literatur*, 1900, pp. 89–91; M. Zipser, in *Orient, Lit.* viii. 733 *et passim*, ix. 61 *et passim*; I. Ziegler, *Die Königsgleichnisse des Midrasch Beleuchtet Durch die Kaiserzeit*, Breslau, 1903; Hamburger, *R. B. T.* ii. 887 *et seq.*; P. Fiebig, *Altjüdische Gleichnisse und die Gleichnisse Jesu*, Tübingen, 1904.

W. B. J. Z. L.

PARACLETE (פרקליט or פרקליטא): Rabbinical term adopted from the Greek παράκλητός (= "advocate," "intercessor"): Targumic translation of מליץ (Job xvi. 20, xxxiii. 23): "He who performs one good deed has gotten to himself one advocate [paraclete], and he who commits one transgression has gotten to himself one accuser" (Abot iv. 11). "Whosoever is summoned before the court for capital punishment is saved only by powerful advocates

[paracletes]; such paracletes man has in repentance and good works, and if there are nine hundred and ninety-nine accusers and only one to plead for his exoneration he is saved" (Shab. 32a; comp. Job xxxiii. 23-24). "The works of benevolence and mercy done by the people of Israel in this world become agents of peace and intercessors [paracletes] between them and their Father in heaven" (B. B. 10a; Tos. Peah iv. 21). The sin-offering is like the paraclete before God; it intercedes for man and is followed by another offering, a "thank-offering for the pardon obtained" (Sifra, Meẓora', iii. 3; Tos. Parah i. 1). The two daily burnt offerings are called "the two paracletes" (Yer. Ber. iv. 7b), and the four kinds of plants at Sukkot are termed "paracletes" for the year's rain (Yer Ta'an. i. 63c).

The paraclete or intercessor created through each good deed is called "angel" (Ex. R. xxxii., with reference to Ps. xxxiv. 8; comp. Job xxxiii. 23—"an interceding angel," A. V. incorrectly translating "a messenger," "an interpreter"). In the sense of "Intercessor," the name "Paraclete" is given also to the Holy Spirit in the New Testament (John xiv. 16, 26; xv. 26; xvi. 7 [A. V. incorrectly, "Comforter"]; I John ii. 1 [A. V. "advocate"]), just as the Midrash calls the Holy Spirit "Synegor," which is the same as "Paraclete" (Lev. R. vi. 1; Deut. R. iii. 12). In the same sense Philo speaks of the "Logos" ("De Vita Mosis," iii., § 14) as the "Paraclete" who is to procure for the high priest forgiveness of sins, just as he uses the term "paraclete" elsewhere in the sense of "advocate" and "intercessor" ("In Flaccum," §§ 3, 4; "De Opificiis Mundi," § 6: "God is in no need of an 'intercessor,'" *i.e.*, a helper).

Bibliography: Cheyne, *Encyc. Bibl.*; Levy, *Neuhebr. Wörterb.*; Kohut, *Aruch Completum*, s.v. פרקליט; Taylor, *Sayings of the Jewish Fathers*, 1897, p. 69, note 18.

K.

PARADISE (Hebrew, פרדס; Greek, *παράδεισος*). —**Biblical Data:** The word "paradise" is probably of Persian origin. It occurs but three times in the Old Testament, namely, in Cant. iv. 13, Eccl. ii. 5, and Neh. ii. 8. In the first of these passages it means "garden"; in the second and third, "park." In the apocalypses and in the Talmud the word is used of the Garden of Eden and its heavenly prototype (comp. references in Weber's "Jüdische Theologie," 2d ed., 1897, pp. 344 *et seq.*). From this usage it came to denote, as in the New Testament, the abode of the blessed (comp. Luke xxiii. 43; II Cor. xii. 4; Rev. ii. 7).

In the Old Testament, however, one has to do with the earthly Garden of Eden, of which there are two representations: one in Gen. ii., iii., and the other in Ezek. xxviii. 13-17. According to the first of these passages YHWH planted a garden "eastward in Eden," in which were the tree of life and the tree of knowledge; and He gave it to Adam to keep.

Description in Genesis.

There "went out" from this garden a river which was divided and became "four heads." The names of these were Pison, Gihon, Hiddekel (Tigris), and Euphrates. Adam and Eve were permitted to eat of all the trees of the garden except the tree of the knowledge of good and evil. In this garden were created and placed all sorts of animals; but none of these proved a suitable companion for man. Accordingly a woman was created. Adam and Eve then lived in the garden without clothing.

The most subtle of the creatures in the garden was the serpent. He questioned the woman concerning the trees of which she and Adam might eat, and was told that they were prohibited from eating of the tree of the knowledge of good and evil, and that death would result from such an act. The serpent declared that, so far from this being the case, if Adam and Eve were to eat of it they would become like gods. Eve was tempted and ate; then she persuaded Adam to eat. The result of this act was that the primitive pair realized their nakedness and began to make clothing. It was declared that the ground would bring forth to man thorns and thistles, that he should with difficulty wrest from it his sustenance, and that woman should bring forth children in pain. The pair were then expelled from Eden, lest they should eat of the tree of life. To prevent their return cherubim were placed at the entrance of the garden. It is probable that this account intended to locate the garden in Mesopotamia. The mention of the Tigris and Euphrates indicate this, though the allusion to the lands of Havilah and Cush, around which the Pison and the Gihon flowed, is not so clear.

Ezekiel's allusion to Eden occurs in a highly rhetorical passage in which he arraigns the King of Tyre. This king, he declares, was in the garden of God, clothed with many kinds of precious stones. According to the Masoretic text this king was the cherub, but the Septuagint reads more correctly "stood with the cherub." This garden was in "the mountain of God," where the king moved in the midst of the stones of fire. To form a complete picture of Ezekiel's conception of paradise one should add the reference to the cedar as the supreme tree of Eden (Ezek. xxxi.), and his description of the Temple at Jerusalem as a holy mountain from which flowed a river (*ib.* xlvii.). It is evident that Ezekiel had in mind a picture of Eden kindred in many ways to the account in Genesis, but which also differed in many points (comp. Paradise, Critical View).

Ezekiel's Conception of Eden.

Ezekiel's conception of Eden is not unlike that of the heavenly paradise in Enoch xxiii.-xxviii. The happy destination of the righteous is pictured in this work (which dates from 200 to 170 B.C.) as a great mountain in the midst of the earth from under which streams of water flow. At the center of its sacred enclosure a palm-tree grows. Similar views find expression in other apocalypses (comp. Apoc. Baruch, iv.; II Esd. viii. 52; Rev. ii. 7; xxii. 2 *et seq.*). These passages form the transition from the earlier ideas of paradise as man's primitive home to the Talmudic and New Testament conceptions of paradise as the final abode of the blessed.

G. A. B. E. C.

—**In Rabbinical Literature:** The word פרדס is used metaphorically for the veil surrounding the mystic philosophy (Hag. 14b), but not as a synonym for the Garden of Eden or paradise to identify a blissful heavenly abode for the righteous after death. The popular conception of paradise is ex-

pressed by the term "Gan 'Eden," in contradistinction to "Gehinnom" = "hell." Jewish authorities are almost unanimous in maintaining that there is a terrestrial as well as a celestial Gan 'Eden; that the Garden of Eden in Genesis is a model in miniature of the higher Gan 'Eden called paradise (see EDEN, GARDEN OF). Paradise is occasionally referred to as "'Olam ha-Ba" (= "the world to come"); but generally this term is used for the post-millennial time, after the Messianic and resurrection periods. Sometimes the terms "Gan 'Eden" and "'Olam ha-Ba" are erroneously interchanged.

Definition.

Gan 'Eden is recognized by Nahmanides as "'Olam ha-Neshamot" (= "the world of the souls"), which the departed souls of the righteous enter immediately after death (see Sem. i. 5b; Tem. 16a).

The Midrash Agada gives, with cabalistic coloring and vivid imagination, a detailed description of paradise. Dimensions of the chambers, etc., are furnished, and the particulars contained are graphically stated in various forms of legendary narratives. These accounts are supposed to have been communicated by the very few individuals who, it is claimed, visited paradise while alive. The Haggadah credits nine mortals with entrance to heaven while alive: Enoch, Eliezer, Abraham's servant, Serah, the daughter of Asher (Soṭah 13a), Bithiah, the daughter of Pharaoh (I Chron. iv. 18), Hiram, King of Tyre, Elijah, Messiah, Ebed-melech the Ethiopian (Jer. xxxviii. 12), and Jabez b. Judah ha-Nasi (probably an error; should be Jabez the Judahite, mentioned *ib.* iv. 10). Others substitute Joshua b. Levi for Hiram, King of Tyre (Derek Erez Zuta i. end; Yalk., Gen. 42). Joshua thus became the hero of nearly all the paradise legends. He often met Elijah before the gates of paradise (Sanh. 98a; see "'En Ya'aḳob" *ad loc.*); and he obtained permission from the angel of death to visit paradise before his death and to inspect his assigned place. He reported the result of his investigation to Rabban Gamaliel ("Seder ha-Dorot," ed. Warsaw, 1893, ii 191). Probably the original accounts are in the Zohar, which contains all the elements in fragmentary documents (Zohar, Bereshit, 38a–39b, 41a, and Leka Sha, b). One of these accounts is credited to Enoch. Midrash Konen is probably the first compilation and elaboration of these fragments; it reads as follows:

"The Gan 'Eden at the east measures 800,000 years (at ten miles per day or 3,650 miles per year). There are five chambers for various classes of the righteous. The first is built of cedar, with a ceiling of transparent crystal. This is the habitation of non-Jews who become true and devoted converts to Judaism. They are headed by Obadiah the prophet and Onkelos the proselyte, who teach them the Law. The second is built of cedar, with a ceiling of fine silver. This is the habitation of the penitents, headed by Manasseh, King of Israel, who teaches them the Law.

"The third chamber is built of silver and gold, ornamented with pearls. It is very spacious, and contains the best of heaven and of earth, with spices, fragrance, and sweet odors. In the center of this chamber stands the Tree of Life, 500 years high. Under its shadow rest Abraham, Isaac, and Jacob, the tribes, those of the Egyptian exodus and those who died in the wilderness, headed by Moses and Aaron. There also are David and Solomon, crowned, and Chileab (II Sam. iii. 3; Shab. 55b), as if living, attending on his father, David. Every generation of Israel is represented except that of Absalom and his confederates. Moses teaches them the Law, and Aaron gives instruction to the priests. The Tree of Life is like a ladder on which the souls of the righteous may ascend and descend. In a conclave above are seated the Patriarchs, the Ten Martyrs, and those who sacrificed their lives for the cause of His Sacred Name. These souls descend daily to the Gan 'Eden, to join their families and tribes, where they lounge on soft cathedras studded with jewels. Every one, according to his excellence, is received in audience to praise and thank the Ever-living God; and all enjoy the brilliant light of the Shekinah. The flaming sword, changing from intense heat to icy cold and from ice to glowing coals, guards the entrance against living mortals. The size of the sword is ten years. The souls on entering paradise are bathed in the 248 rivulets of balsam and attar.

Description in Midrash Konen.

"The fourth chamber is made of olive-wood and is inhabited by those who have suffered for the sake of their religion. Olives typify bitterness in taste and brilliancy in light [olive-oil], symbolizing persecution and its reward.

"The fifth chamber is built of precious stones, gold, and silver, surrounded by myrrh and aloes. In front of the chamber runs the River Gihon, on whose banks are planted shrubs affording perfume and aromatic incense. There are couches of gold and silver and fine drapery. This chamber is inhabited by the Messiah of David, Elijah, and the Messiah of Ephraim. In the center are a canopy made of the cedars of Lebanon, in the style of the Tabernacle, with posts and vessels of silver; and a settee of Lebanon wood with pillars of silver and a seat of gold, the covering thereof of purple. Within rests the Messiah, son of David, 'a man of sorrows and acquainted with grief' (Isa. liii. 3), suffering, and waiting to release Israel from the Exile. Elijah comforts and encourages him to be patient. Every Monday and Thursday, and Sabbath and on holy days the Patriarchs, Moses, Aaron, and others, call on the Messiah and condole with him, in the hope of the fast-approaching end" (Midr. Konen, in "Arze Lebanon," 3a, b, Venice, 1601; comp. Jellinek, "B. H." ii. 28, 29).

In other versions the sections of paradise are increased to seven. Another midrash, apparently composed of fragments of ancient versions, describes the three fire-walls of different colors around paradise, and places the section of the pious among the heathen nations outside the outer wall. This description is remarkable for the diminutive dimensions which it gives, *e.g.*, 600 ells between the walls, and 120 ells' space between the entrances; also for the fact that it antedates paradise to the creation of heaven and earth by just 1,361 years, 3 hours, and 2 minutes. This paradise has a tall music pillar which plays beautiful songs automatically. There are seven sections for the pious souls, and a separate division of seven sections for the souls of pious women, headed, in the order named, by Bithiah, the daughter of Pharaoh, a proselyte; Jochebed, wife of Amram; Miriam; Huldah the prophetess; Abigail; (sixth and seventh sections, the highest) the Matriarchs ("Gan 'Eden," second recension in Jellinek, *l.c.* iii. 131–140). In another version the sections are seven, but the grades of the souls number twelve, as follows: "those (1) who feared God, (2) who were charitable, (3) who buried the dead, (4) who visited the sick, (5) who dealt honestly, (6) who lent to the poor, (7) who cared for the orphans, (8) who were peacemakers, (9) who instructed the poor, (10) who were martyrs, (11) who learned the Law, (12) David, Solomon, and other righteous kings, such as Josiah and Hezekiah" (Jellinek, *l.c.* v. 41–48).

Female Souls.

The following midrashic narrative is attributed to R. Joshua b. Levi, though the style of the midrash appears to be much later, perhaps of the ninth century: "Paradise has two diamond gates, and there are 600,000 attending angels with shining faces. Immediately on the arrival of the righteous, they divest him of his shroud and clothe him with

eight garments made of clouds of honor. They put a double crown of fine gold and jewels on his head, and place eight myrtles in his hand. The angels salute him, saying, 'Go eat thy bread with joy,' and lead him along valleys of water in which grow 800 species of roses and myrtles. Each of the righteous has a canopy as is befitting his excellence. Connected with each canopy are four rivulets of milk, wine, balsam, and honey. Over each canopy grows a golden vine studded with thirty pearls, each glittering like Venus. Under the canopy is a table of onyx set with diamonds and pearls. Sixty angels guard every righteous one and ask him to partake of the honey as compensation for his study of the Law, which is likened to honey (Ps. xix. 10), and to drink the wine, which has been preserved in its grapes ever since the six days of Creation, the Law being likened to spiced wine (Cant. viii. 2). The most uncomely of the righteous becomes as beautiful as Joseph and as R. Johanan. Exiguous silver pomegranates reflect the sun, which is always shining; for 'the path of the just is as the shining light' (Prov. iv. 18). There are three stages through which the newcomer has to pass: (1) the section of the children, which he enters as a child; (2) the section of the young; and (3) the section of the old. In each section he enjoys himself as befits his state and age" (Yalḳ., Gen. 20; comp. "Seder Gan 'Eden," in Jellinek, *l.c.* iii. 52–53).

Joshua b. Levi's Description of Paradise.

Regarding the feast that is prepared for the righteous in paradise, the LEVIATHAN and "the wine preserved in its grapes since the six days of Creation" are the main courses to be served at the banquet (B. B. 75a). The order of the banquet follows: "The Almighty invites the righteous into paradise. King David requests God to join the company. The angel Gabriel brings two thrones, one for God and one for David, as the Scriptures say, 'his throne as the sun before me' (Ps. lxxxix. 36). They feast and drink three goblets of wine. The toast (grace before meals) is offered, to Abraham, 'the father of the world,' but he declines because he had a son (Ishmael) who antagonized God. Isaac, in turn, declines because one of his descendants (an Edomite) destroyed the Holy Temple. Jacob declines because he married two sisters (against the Law). Moses declines because he did not cross the Jordan into Palestine. Joshua declines because he left no issue. Finally, King David accepts the toast, saying: 'I will take the cup of salvation and call upon the name of the Lord' (Ps. cxvi. 13). After grace the Law is produced, and God, through the interpreter, Zerubbabel ben Shealtiel (Ezra iii. 2), reveals the secrets and reasons of the commandments. David preaches from the Haggadah, and the righteous say: 'Let His great Name be hallowed forevermore in paradise!' The wicked in Gehinnom, on hearing the doxology, take courage and answer 'Amen!' Whereupon the Almighty orders the attending angels to open the gates of paradise and to permit the wicked to enter, as the Scriptures say, 'Open ye the gates, that the righteous nation which keepeth the truth [אמנים] may enter in' (Isa. xxvi. 2), the word "emunim" being interpreted "who observe to answer "Amen" [אמן, plural, אמנים]" (Tanna debe Eliyahu Zuṭa xv.).

Banquet for the Righteous in Paradise.

There are a nether Gehinnom and an upper one, over against the nether and the upper Gan 'Eden. Curiously enough, hell and paradise join each other. R. Johanan claims that a partition of only a hand breadth, or four inches wide, separates them. The Rabbis say the width is but two fingers (= inches, Midr. Ḳohelet; Yalḳ., 976). R. Akiba said: "Every man born has two places reserved for him: one in paradise, and one in Gehinnom. If he be righteous he gets his own place and that of his wicked neighbor in paradise; if he be wicked he gets his own place and that of his righteous neighbor in Gehinnom" (Hag. 16a; see "Sefer Ḥasidim," §§ 60a, 61b). The question "Who may be a candidate for either Gehinnom or paradise?" is solved by the majority rule. If the majority of the acts of the individual are meritorious, he enters paradise; if wicked he goes to Gehinnom; and if they are equal, God mercifully removes one wicked act and places it in the scale of good deeds. R. Jose b. Ḥanina quotes, "Who is a God like unto Thee, that pardoneth iniquity" (נושא עון = "lifts a sin"; Mic. vii. 18; Yer. Peah i. 1, end).

The Talmud deduces the immortality of the soul from the Scriptures. "The spirit shall return to God who gave it" (Eccl. xii. 7); the body of the righteous "shall enter into peace" (Isa. lvii. 2), and the soul "shall be bound in the bundle of life with the Lord" (I Sam. xxv. 29), which is under God's "throne of honor" (Shab. 152b). The haggadic dimensions of paradise and names of the attendants, as well as the materials and articles described, have their cabalistic value and symbolic meaning. The feasting and enjoyment are spiritual, for which figures of speech were invented. Rab distinctly says: "In paradise there is no eating, no drinking, no cohabitation, no business, no envy, no hatred or ambition; but the righteous sit with crowned heads and enjoy the luster of the Shekinah, as it is written: 'They saw God and did eat and drink'" (Ex. xxiv. 11—the sight of God being considered the equivalent of food and drink; Ber. 18a).

Symbolic Significance.

In the Middle Ages, however, most of the people and many rabbis failed to grasp the spiritual meaning of paradise, and accepted all haggadic references in a literal sense. Maimonides was probably the first authority to strike a blow at this literalness by asserting in unmistakable terms the fallacy of such a belief. "To believe so" he says "is to be a schoolboy who expects nuts and sweetmeats as compensation for his studies. Celestial pleasures can be neither measured nor comprehended by a mortal being, any more than the blind can distinguish colors or the deaf appreciate music." Maimonides maintains that the Gan 'Eden is terrestrial, and will be discovered at the millennium (Maimonides, Commentary on Sanh. x.). This view evoked considerable opposition from the contemporary French rabbis; but the Spanish rabbis especially Naḥmanides, defended Maimonides except as regards his theory of punishment after death. See

Eschatology; Immortality of the Soul; Judgment, Divine; Resurrection.

Bibliography: Nahmanides, *Sefer Sha'ar ha-Gemul*; Aldabi, *Shebile 'Emunah*, ix.; Albo, *Ha-'Ikkarim*, article iv., xxx.–xxxiv.; Aramar, *'Abodat*, x.; Delacrut, *Zel ha-'Olam*, xvi.; Berechiah, *Mi'abar Yabok*, article iii., xxxiii.–xxxvi.; Meïr ben Gabai, *'Abodat ha-Kodesh*, *'Abodah*, xxvii.–xxix.; Moses Rami, *Sefer Sha'are Gan 'Eden*, Venice, 1589; Weber, *Jüdische Theologie*, § 74, Leipsic, 1897; Bousset, *Die Religion des Judenthums*, p. 270, Berlin, 1903.

E. C. J. D. E.

——**Critical View:** The paradise narrative of Gen. ii.–iii. is a part of the J stratum of the Pentateuch; but it has long been recognized that it is not all from one hand. Dillmann regarded ii. 10–14 as supplementary (comp. his Commentary on Genesis); and the view is now generally accepted. Budde ("Urgeschichte," pp. 46 *et seq.*) showed that ii. 9b and iii. 22b, relating to the tree of life, are also later additions, a view which Toy rightly confirms ("Jour. Bib. Lit." x. 1 *et seq.*). In the original story but one tree appeared.

As already noted, this garden seems to be placed by the writer in Babylonia, and presumably the Hebrew writer's knowledge of it came from Babylonian sources. Although no such narrative has yet been found in Babylonian sources, all the elements of it appear in Babylonian literature in one form or another. From Eridu, where there was a sacred garden containing a palm (comp. Barton, "Semitic Origins," p. 197), comes the Adapa legend (comp. Schrader, "K. B." vi. 92 *et seq.*, and "Assyrian and Babylonian Literature," Aldine ed., pp. 314 *et seq.*), in which it appears that there are a food and a water of life, of which, if a man partake, he may become like the gods—a thought also prominent in the story of Genesis. In the Gilgamesh epic there is a story of a wild man, Eabani, who lived with animals and had intercourse with them, and who through intercourse with a woman was enticed to leave them and cling to her. One of the enticements which she held out to him was that he would become like a god. Jastrow ("Adam and Eve in Babylonian Literature," in "Am. Jour. Semit. Lang." xv. 193 *et seq.*) claims that the parallelism of this to the Biblical story has been obscured by changes of the Biblical text, and that originally in Genesis also man consorted with the animals, which were created before woman, that the fruit by which he was tempted was intercourse with her, and that originally Gen. ii. 24 read "a man shall leave [עִם] the animals and cleave unto his wife." All this, as Barton has shown (*l.c.* pp. 93 *et seq.*), is in thorough harmony with primitive Semitic belief as to the origin of civilization, and is probably true.

Babylonian Elements of Narrative.

The cherubim as the guardians of gates are identical with the lion and bull deities that performed similar offices in Babylonia and Assyria. The sacred tree also is an emblem which appears often on the Assyrian monuments. Frequently cherubim of a different character are represented as fertilizing it, thus showing it to be a palm-tree. On an old Babylonian cylinder a man and a woman are pictured sitting on either side of such a tree on which clusters of dates are seen hanging, and behind the woman a serpent stands on tail to whisper in her ear (see illustration in Jew. Encyc. i. 175, *s.v.* Adam; and for representations of cherubim comp. *ib.* iv. 15). The flaming sword associated with the cherubim is probably the "exalted lightning," which Tiglath-pileser (Col. vi. 15) mentions as an implement of punishment.

The serpent as the author of evil has also a parallel in the dragon Tiamat in the Babylonian story of the Creation, though the two really belong to different spheres. The name "Eden" is found also in the Babylonian "edennu" = "field" or "plain." There can, therefore, be little doubt that the account came to the Hebrews from Babylonia; but scholars differ as to the location of the rivers Pison and Gihon. Delitzsch ("Wo Lag das Paradies?" 1881) identified these with two canals, of which one is not known, but the other, Gihon, was near Babylon. Cush, in this view, is the Kassite country east of the Persian Gulf. Haupt (in "Ueber Land und Meer," 1894–95, No. 15) regards the Hebrew writer's knowledge of geography as so defective that he identified the Pison with the Red Sea, which was supposed to flow as a river about Arabia (Havilah), and the Gihon with the Nile, which was supposed to flow through unknown countries until it appeared in Cush (Nubia). Hommel ("Aufsätze und Abhandlungen," pp. 326–340) identifies all the rivers except the Euphrates with Wadi Dawasir, Wadi al-Rumma, and Wadi Sirhan in Arabia. Gunkel ("Genesis," in Nowack's "Kommentar," p. 33) regards the rivers as heavenly rivers, suggested by the Milky Way, to which the Tigris and Euphrates corresponded upon earth, and thinks paradise was situated at the north pole.

Divergent Views Respecting the Rivers.

Barton has shown (*l.c.* pp. 93 *et seq.*, especially p. 96, note) that in the Semitic conception paradise was one of those fertile oases that are found in Arabia and North Africa (comp. W. R. Smith, "Rel. of Sem." 2d ed., pp. 102 *et seq.*), and that in Babylonia it became a garden because of changed economic conditions. Indefiniteness is, therefore, to be expected in its Babylonian location—such indefiniteness as is incident to mythology.

In Ezekiel's picture of Eden the outline of the primitive oasis is still further modified. In this the shrine is on a mountain, and the sacred tree is no longer a palm, but a cedar. In the Gilgamesh epic (Tablet V.) there is a parallel to Ezekiel's picture in the description of the beautiful shrine of Humbaba, god of Elam, in the midst of a forest of cedars. Recent discovery confirms the existence of a sacred cedar forest in Elam (comp. Scheil in De Morgan's "Délégation en Perse," ii. 58, 59, 63, 69). Out of this sacred mountain a sacred river ran; and here divine voices were heard (comp. Jensen in Schrader, "K. B." vi. 437, 441, 573). It is this picture which has indirectly influenced Ezekiel. Probably because of Tyrian influence in building Solomon's Temple, and the consequent impress of Tyrian ideas on Israel, the representation of paradise came to Ezekiel from Tyre (comp. Bevan in "Jour. of Theological Studies," iv. 500 *et seq.*); and Ezekiel speaks of this mountain as though it were identical

Ezekiel's Picture of Eden.

with the hill of the temple in Tyre. Its cedars are for him cedars of Lebanon. The precious stones of Ezekiel's paradise were probably, as Bevan suggests, a reference to the two pillars of the temple at Tyre which shone brightly at night (Herodotus, ii. 44), and to the stones of the high priest's breastplate worn by the Tyrian king. The spring of the primitive oasis has here become a mountain stream, as in Babylonia it became rivers, because the paradise tradition has here come by way of a mountainous country.

These traditions of a primitive paradise from which man had been expelled for transgression made it natural that the goal of national prosperity, or of human life, should be represented as a regaining of these primitive conditions. It was this that led Ezekiel (Ezek. xlvii.) to portray the ideal Jerusalem in colors taken from the traditions of paradise as they were known to him. A trace of this appears also in Zech. xiv. 8 and Joel iv. 18. This method is taken up in greater detail in Enoch and in the apocalypses cited above, where the pictures of paradise are modified to suit each writer's fancy. As time went on and Jerusalem was more and more idealized, elements from the city were introduced into the picture of paradise and blended with the elements taken from the garden and the oasis. Thus in Rev. xxii. 2 *et seq.* paradise is a city, down the street of which a river, rising under the throne of God, flows; and on either side of the river the tree of life grows, bearing a fruit every month (comp. Barton, *l.c.* p. 96, note). See Eden, Garden of.

Evolution of the Ideal Jerusalem.

Bibliography: Friedrich Delitzsch, *Wo Lag das Paradies?* Leipsic, 1881; Toy, *Analysis of Genesis ii. and iii.* in *Jour. Bib. Lit.* 1891, x. 1 *et seq.*; Haupt, *Wo Lag das Paradies?* in *Ueber Land und Meer*, No. 15, Stuttgart, 1894-95; Jastrow, *Adam and Eve in Babylonian Literature*, in *Am. Jour. Semit. Lang.* 1899, xv. 191 *et seq.*; Barton, *A Sketch of Semitic Origins*, pp. 92-98, New York, 1902; Bevan, *The King of Tyre in Ezekiel xxviii.* in *Journal of Theological Studies*, 1903, iv. 500 *et seq.*; Zimmern, in Schrader, *K. A. T.* 3d ed., 1902, pp. 527 *et seq.*

E. C. G. A. B.

——**In Arabic Literature:** Paradise is usually called in Arabic "jannah" = "garden," the Persian word "firdaus," which has given the word "paradise" to European languages, being applied to one part only of the celestial abode. "There are one hundred steps in paradise; the distance between every two steps is as that between the heavens and the earth; and Firdaus is the highest, and from it flow the rivers of the paradises; and God's throne is above Firdaus" ("Mishkat al-Masabih," xxiii. 13, 1). In the Koran there are eight different designations for paradise, which, according to most Moslem theologians, indicate eight different heavens or degrees of bliss, although probably no such exact use of the names was intended by Mohammed. Eight different degrees in paradise are, however, referred to; and the prophet himself was carried through a succession of heavens on the occasion of his miraculous night journey.

There is also a difference of opinion as to whether the paradise of the future world is identical with the Eden from which Adam and Eve were ejected, some claiming that paradise has not yet been created. The orthodox, however, believe that the two are the same. The story of Idris or Enoch, who entered heaven without dying, illustrates the latter theory. In spite of the opposition of the angel of death and of Ridwan the gatekeeper, Enoch scaled the wall of paradise by the aid of the Tree Tuba, which God directed to bend a branch toward Enoch and draw him in (G. Weil, "Biblical Legends of the Mussulmans," p. 52).

The paradise of the Mohammedans is full of material delights built up by a rich and often childish fancy, chiefly on a Jewish and a Christian foundation. In sura lxxvi. 12-22 paradise is described as follows: "And their reward for their patience shall be paradise and silk. Reclining therein upon couches, they shall see neither sun nor piercing cold, and close down upon them shall be its shadows, and lowered over them its fruits to cull, and they shall be served with vessels of silver and with goblets that are as flagons—flagons of silver which they shall mete out! and they shall drink therein a cup tempered with zinzabil [Baidawi "ginger," with which Arabs flavor their water and like which the contents of this fountain are supposed to taste], a spring therein named Silsabil! and there shall go round about them eternal boys; when thou seest them thou wilt think them scattered pearls; and when thou seest them thou shalt see pleasure and a great estate! On them shall be garments of green embroidered satin and brocade; and they shall be adorned with bracelets of silver; and their lord shall give them to drink pure drink! Verily this is a reward for you and your efforts are thanked" (Palmer's translation, Oxford, 1880).

Description of the Mohammedan Paradise.

As is natural for a people living in an arid country, one of the principal features of the Arabian paradise is the flowing water. The River Kauçar is described as having water whiter than milk and sweeter than honey; its bed is of saffron, and its banks of musk. From it flow streams to all parts of the garden. Other chief features are the black-eyed virgins (houris) promised to the faithful. Every believer will have a tent formed of a hollow pearl of immense size, in the corners of which will be his wives. All bodily imperfections will be removed, and every man will enter paradise at the age of thirty; *i.e.*, his age will be changed to that if he be older or younger, and he will retain this age. Every possible wish will be immediately gratified. If one wishes to ride he will have a ruby horse with wings; if he desires children he will have them grown up at once; if he wishes to farm, whatever he plants will grow with incredible rapidity. There is a river of life also in paradise. After the Day of Judgment, when the faithful have passed over the narrow bridge across hell into heaven, God will ask them if there be any who had but a particle of good in them who have fallen into hell. After any such have been rescued, He, out of His great mercy, will take out of the burning fire those who in all their lives have not performed one good deed, and will throw them into the river of life, where, although they have been burned to coals, they will return to life ("Mishkat").

Flowing Water a Principal Feature.

Much has been said in criticism of the materialism of the Mohammedan paradise. In connection with this a remark in the "Mishkat" is of interest, to the effect that all the joys of paradise are as nothing compared with the delight of beholding God's face.

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E. C. M. W. M.

PARAH ("Heifer"): Name of a treatise in the Mishnah and the Tosefta, included in the order Ṭohorot. The Pentateuchal law (Num. xix.) decrees that a red heifer, "wherein is no blemish, and upon which never came yoke," shall be burned and her ashes mixed with spring water, that the compound so obtained may be used to sprinkle and cleanse every one who becomes unclean. The burning of the heifer and the preparation of the ashes, as well as the fetching of the water and its mixture for sprinkling, were attended by strict ceremonies, which constituted, according to Talmudic accounts, one of the principal differences between the Pharisees and the Sadducees, since many observances were introduced by the former only in protest against the Sadducean point of view. The treatise Parah contains a detailed description of these ceremonies, as well as various regulations concerning the purity of the water for sprinkling and its different effects.

In most editions the treatise is the fourth in the mishnaic order Ṭohorot, and is divided into twelve chapters, containing ninety-six paragraphs in all.

Contents.

Ch. i.: Age of the red heifer and of the young heifer (comp. Deut. xxi. 3); explanation of the word "shelashit" as three-year-old, and of "reba'i" as four-year-old (§ 1); age of the different sacrificial animals, and the different names which some of them bear according to their ages (§§ 2–4).

Ch. ii.: Whether the red heifer may be purchased from a non-Jew (§ 1); cases in which her horns and hoofs are black (§ 2); the defects, and the burdens carried which make the red heifer unavailable (§§ 3–4); cases in which she becomes unsuitable on account of some white or black hairs (§ 5).

Ch. iii.: Preparation of the priest who is to burn the red heifer (§ 1); prevention of any possible defilement, by rearing in houses built over hollow rock the children who fetch the water from Siloam (§§ 2–4); seven red heifers said to have been prepared in all: one by Moses, one by Ezra, and five in the time after Ezra (§ 5); a special passage was constructed for the priest and the red heifer from the Temple mount to the Mount of Olives, where she was burned (§ 6); the elders of the people went ahead to the Mount of Olives, where a mikweh was erected. There the priest was made ritually unclean, and was then obliged to immerse himself immediately, thus directly rebuking the Sadducees, who insisted that the priest who performed the ceremony should be absolutely pure, a state which he could attain only after sundown of the day on which he had taken the ritual bath (§ 7); further details regarding the functions of the elders and the slaughtering and burning of the heifer (§§ 8–10); the ashes were divided into three parts: one part was kept in the "hel," the space between the wall of the Temple and the hall, and the second on the Mount of Olives, while the third was divided among the orders of priests (§ 11).

Ch. iv.: Circumstances which render the heifer unavailable (§§ 1–3); cases in which all who take part in the ceremony become ritually unclean; all preparations concerning the heifer must be made in the daytime (§ 4).

Ch. v.: Vessels which are suitable for receiving the ashes and the water; persons entitled to throw the ashes into the water; regarding the gutter in the rock.

Ch. vi.: Things which render the ashes and the water unavailable.

Ch. vii.: Acts which, if performed between or during the drawing of the water and its admixture with the ashes, render these parts of the ceremony invalid.

Ch. viii.: Preservation of the water for sprinkling (§ 1); instances in which an unclean thing can not cause defilement to a human being, but a thing which has been made unclean by such an object can cause ritual impurity (§§ 2–7); different kinds of water, and which of them are suitable for the water for sprinkling (§§ 8–11).

Ch. ix.: Causes which render the water for sprinkling unavailable (§§ 1–4); concerning water for sprinkling which has become unavailable (§ 5); the mixture of the ashes of the red heifer with ordinary ashes (§ 7); effects still exercised by water for sprinkling which has become unavailable (§§ 8–9).

Ch. x.: How one who is pure in regard to the water for sprinkling may become defiled; how the water becomes unclean.

Ch. xi.: Further details regarding defilement of the water for sprinkling (§§ 1–3); difference in its effect upon those who require a ritual bath according to the Pentateuchal law, and those on whom it is obligatory according to a scribal regulation (§§ 4–5); the proper species of hyssop (comp. Num. xix. 6), how many stalks of it must be taken, and how many stems there must be on each stalk (§§ 7–9).

Ch. xii.: Further details regarding the hyssop, the persons who may perform the act of sprinkling, and the cases in which the sprinkling is ineffective.

The Tosefta to this treatise contains much to supplement and explain the Mishnah. Especially noteworthy is the story of the Sadducean priest who attempted to burn the red heifer according to the ritual of his sect, but was prevented by Johanan b. Zakkai (Tosef. vi. 9).

W. B. J. Z. L.

PARALLELISM IN HEBREW POETRY: It is now generally conceded that parallelism is the fundamental law, not only of the poetical, but even of the rhetorical and therefore of higher style in general in the Old Testament. By parallelism in this connection is understood the regularly recurring juxtaposition of symmetrically constructed sentences. The symmetry is carried out in the substance as well as in the form, and lies chiefly in the relation of the expression to the thought. The same idea is expressed in its full import—that is, in its various aspects and turns—not in a continuous, uninterrupted sentence, but in several corresponding clauses or members with different words. Hence

the name "parallelismus membrorum" or "sententiarum." It has also been aptly called "sinnrhythmus" (Ewald). For the parallel members are related to each other as rhythmical protasis and apodosis, as προῳδός and ἐπῳδός.

Discoverers.

The first to see this law clearly and to distinguish between its basic forms was the Anglican bishop Robert Lowth ("De Sacra Poesi Hebræorum Prælectiones," 1753, Lecture xix.; and "Preliminary Dissertation to Isaiah," 1778, pp. 12–26). Unknown to him Christian Schoettgen referred to this principle in a general way ("Horæ Hebr." 1733; comp. Diss. vi., "De Exergasia Sacra," pp. 1249–1263: "exergasia quid sit, omnes Rhetorum libelli docent, conjunctio scilicet integrarum sententiarum idem significantium"). But even before that Ibn Ezra and Ḳimḥi had characterized this feature of Hebrew poetry by the expression "kaful" ("doubling") or, more fully, "kefel 'inyan be-millot shonot" ("doubling of the thought with other words"). Both, however, regarded it merely as an elegant form of expression ("derek ẓaḥot"). On Abu al-Walid see Bacher, "Aus der Schrifterklärung des Abulwalid," p. 39.

According to the logical interrelation of the members there are distinguished three kinds of parallelism:

(1) The **synonymous,** in which the same sentiment is repeated in different but equivalent words:

"Shew me thy ways, O Lord:
Teach me thy paths" (Ps. xxv. 5; comp. *ib.* cxiv.; Num. xxiii. 7–10; Isa. lx. 1–3; etc.).

Frequently the second line not merely repeats but also reenforces or diversifies the idea:

"They shall eat of the fruit of their own way,
And be filled with their own devices" (Prov. i. 31);

"Saul hath slain his thousands,
And David his ten thousands" (I Sam. xviii. 7; comp. Isa. xlii. 7, lv. 6 *et seq.*; Ps. xcv. 2).

(2) The **antithetical,** in which the parallel members express the opposite sides of the same thought:

"The integrity of the upright shall guide them,
But the perversity of the treacherous shall destroy them" (Prov. xi. 3; comp. *ib.* x. 1 *et seq.*; Isa. liv. 7 *et seq.*; Ps. xx. 8, xxx. 6).

Frequently there are one or more synonymous elements in both members, thus making the contrast more emphatic:

"An unjust man is an abomination to the righteous,
And he that is upright in the way is an abomination to the wicked" (Prov. xxix. 27; comp. *ib.* x. 5, xvi. 9, xxvii. 2).

(3) The **synthetical** (called also **constructive** and **epithetical**), in which the two members contain two disparate ideas, which, however, are connected by a certain affinity between them:

"The fear of the Lord is the beginning of wisdom:
But the foolish despise wisdom and instruction" (Prov. i. 7; comp. *ib.* iii. 5, 7; Isa. l. 4; Ps. i. 3, xv. 4).

Kinds of Parallelism.

Lowth observes of these three fundamental kinds of parallelism ("Preliminary Dissertation," p. 26): "Synonymous parallels have the appearance of art and concinnity and a studied elegance; they prevail chiefly in shorter poems, in many of the Psalms, in Balaam's prophecies, in many of those of Isaiah, which are most of them distinct poems of no great length. Antithetical parallelism gives an acuteness and force to adages and moral sentences, and therefore abounds in Solomon's Proverbs, but elsewhere is not often to be met with. The poem of Job, being on a large plan and in a high tragic style, though very exact in the division of the lines and the parallelism, and affording many fine examples of the synonymous kind, yet consists chiefly of the constructive."

Other distinctions which refer rather to the structure and form of the verses than to the nature of parallelism are:

The **introverted** parallelism (Jebb, "Sacred Literature," 1820, § iv., p. 53), in which the hemistichs of the parallel members are chiastically arranged after the scheme ab-ba:

"My son, if thine heart be wise,
My heart shall be glad, even mine;
Yea, my reins shall rejoice,
When thy lips speak right things" (Prov. xxiii. 23 *et seq.*, Hebr.; comp. *ib.* x. 4, 12; xiii. 24; xxi. 17; Ps. ii. 4).

The **palillogical** parallelism, in which one or more words of the first line are taken up, like an echo or the canon in music, in the second:

"The Lord is a jealous God and avengeth;
The Lord avengeth and is full of wrath;
The Lord taketh vengeance on his adversaries,
And he reserveth wrath for his enemies" (Nah. i. 2; comp. Judges v. 3, 6, 7, 11, 12, 15, 16, 24, 27; Isa. ii. 7, xxiv. 5; Hos. vi. 4; Ps. lxxii. 2, 12, 17; cxxi.; cxxiv.; cxxvi.).

Perfect and **imperfect** parallelism, according to the equality or inequality of the number of words in each line.

Sometimes a distich does not contain the logical development or repetition of the thought as in the instances quoted above; but the thought goes forward through both lines, either because one line was not sufficient to express it or because the second line supplements the first in the form of a relative, final, causative, or consecutive clause.

There is also that parallelism which is called (e.g., by De Wette and Delitzsch) the **rhythmical**:

"All the kings of the earth shall give thee thanks, O Lord,
For they have heard the words of thy mouth" (Ps. cxxxviii. 4);

"The eyes of the Lord are in every place,
Keeping watch over the evil and the good" (Prov. xv. 3, comp. *ib.* xvi. 7, 10; xvii. 13, 15; xix. 20; xxi. 23, 25).

Number of Parallel Members.

The simplest and most frequent form is the distich, in which two lines balance each other in thought and expression. But the parallelism may extend to several lines with the same variety of relations as in the distich.

The tristich may consist either of three synonymous lines, as in Ps. i. 1; Num. vi. 25; Lam. i. 1; Isa. xlvii. 11; Mic. vi. 15, or of a distich with an introductory or a concluding line, as in Isa. xliii. 5; Ps. cxxiii. 2.

The tetrastich may comprise four synonymous lines (Num. xxiv. 6; Isa. i. 4, lviii. 6), or may consist of two distichs balanced against each other (Gen. xxv. 23; Isa. xliii. 2, 6), or, more elegantly, the lines of the distichs may be arranged crosswise after the scheme ac-bd (Ps. xxxiii. 13 *et seq.*; Isa. xlix. 2), or acdb (II Sam. iii. 23 *et seq.*), or while the pairs are synonymous within themselves they may be antithetic with reference to each other (Isa. liv. 10, lxv. 21 *et seq.*; Ps. xxxvii. 10 *et seq.*). Examples of

antithesis within the two distichs are Ps. xxx. 6, and xx. 8 *et seq.*

The pentastich is either a combination of a distich and tristich (Zech. ix. 5) or of two distichs and a single verse (Num. xxiv. 3 *et seq.*; Josh. x. 12 *et seq.*; I Chron. xii. 19).

The hexastich is formed either of three distichs (Num. xxiv. 17, Isa. ii. 7 *et seq.*; Hab. iii. 17) or of a distich and a tetrastich (Gen. xxvii. 29; Cant. iv. 8). Such combinations are rare in lyrics, but more frequent in the prophetical writings.

The strophes are subject to the same law of parallelism as the lines themselves. Thus Num. xxiv. 39 is composed of five strophes of 5, 6, 4, 5, and 4 lines respectively. Job iii., after the introit in verse 3, can be divided into seven strophes with 6, 10, 6, 8, 6, 8, and 6 lines respectively, balanced against one another in thought (*e.g.*, cursing of day and night; the enviable condition of the still-born and those in the grave; and the pain of those tired of life). So also Ps. lxii. 2–5, 6–9, and 10–12; *ib.* ii. 1–3 and 4–6, which form two antithetical strophes.

——**In Post-Biblical Literature:** In the oldest post-Biblical Hebrew poetic productions extant, that is the liturgy, the principle of parallelism is existent, though not exhibiting the regularity and symmetry of the Biblical poetry. It is sufficient here to refer to such prayers as "Le-El Baruk," "Ahabah Rabbah," "'Ezrat Abotenu," and the "Shemoneh 'Esreh." Parallelism is also discernible in the few poetic remnants preserved in the Talmud. So, for instance, in the elegy on R. Ḥanin, who, when a child came to him late in life died on the day of its birth:

שבחה לחונה נרפנה
ישיון ויגון נדבקו
בעת שבחתו נאנח
בעת חנינתו אבר חנינו.

(Translation.)

"Gladness turned into sadness,
Joy and grief met together,
His joy was mingled with sighing,
Grace reached him only to depart" (Ket. 104a).

With the adoption of rime and meter in the Spanish period the parallelism fell into decay, though it maintained itself in the liturgy. Occasionally it breaks through in other poetical productions of that period, as in the complaint of Abraham ibn Ezra:

אינץ להצליח ולא אוכל—כי קוהוני ככבי שמי
לו אריה סוהר בהכריזין—לא ינועון אישים בכר יכי
נלגל ומזלות במעברם—קנו בפרעם לכולהמי
לו יהיו נרות סחורתי—לא יאסף שמש ערי סוחרי

(Translation.)

"I strive to succeed, but without avail—for my horoscope was unlucky:
Were I trader of death-shrouds, none would die while I lived;
The cycle of planets in their position took a wrong course at my birth;
Were candles my wares, the sun would not set before my death."

Likewise in Judah al-Ḥarizi's maḳamah of the "Unhappy Marriage":

ברוך אשר יום צר נצרני
וברחמיו חסד נסלני
יצרי ביר סבלי סברני
אך צור כחסלחו נאלני
אחרי אשר הרני שאול באתי
נתן ישאול פתח והעלני.

(Translation.)

"Blessed He who preserved me on the day of distress
And in His mercy showed me grace.
My inclination sold me into the hand of my folly,
But the Rock in His compassion delivered me;
After I had already entered the chambers of hell,
He opened the belly of hell and brought me up."

The same may be noticed in modern Hebrew poetry. So, for instance, in N. H. Wessely's elegy on the death of Moses Mendelssohn:

מות עץ הטבח ישאר פריהו
לא כלו ישחת אפס קצהו
עור מכתב חכמתו חרות על לוח
עור רובר עם רעיו לישן וספר
לא טשפתי בישר עפר ואפר
לא אומר ודבריהם כי אם ברוח.

(Translation.)

"Death! thou hast hewn off the tree, but left its fruit;
Not the whole hast thou destroyed, but a small part.
The sum of his wisdom is engraved on the tablet,
Still is he discussing with his friends letters and science;
Not with lips of flesh, dust, and ashes,
Not in words and sounds, but in the spirit."

Exegetical Importance.

The importance of parallelism as an aid in determining text-critical and lexicographical questions, thus affording the key to the correct interpretation of many passages in the Bible, is evident. From an esthetical point of view the parallelism may be termed the rhythm of nature. Parallelism is not an exclusive peculiarity of Hebrew. It is met with not only in Assyrian (A. Jeremias, "Die Babyl.-Assyr. Vorstellung vom Leben nach dem Tode," p. 91, Leipsic, 1878; E. Schrader, in "Jahrbücher für Protestantische Theologie," i. 122) and in Egyptian (Georg Ebers, "Nord und Süd," i. 1; J. H. Breasted, in "The Biblical World," i. 55), but is also characteristic of Finnish song, especially the "Kalevala" (D. Comparetti, "Der Kalevala," Halle, 1892; J. C. Brown, "People of Finland," p. 280, London, 1892). A. Wuttke ("Der Deutsche Volksaberglaube der Gegenwart," p. 157, Berlin, 1869) and Eduard Norden ("Die Antike Kunstprosa," ii. 813, Leipsic, 1898) consider parallelism as the most ancient and the original form of poetry, as "perhaps the most important formal ethnic thought ["formale Völkergedanke"] in existence." But it is best adapted to the genius of the Hebrew language with its wealth of synonymous expressions which enables the poet or the prophet to dwell upon a theme with an almost inexhaustible variety of expression and coloring. The parallelism is so inwrought in the nature of Hebrew poetry that it can not be lost in translation; and to this fact is perhaps due not in a small measure the fact that the poetry of the Old Testament has become the common property of mankind.

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E. C. I. M. C.

PARAN: 1. Desert, corresponding to the present Badiyyat al-Tih, bounded on the north by the Jabal al-Makhrah, on the south by the watershed toward the Sinai Peninsula, on the east by the mountains of Wadi al-'Arabah, and on the west by the Wadi al-'Arish. Ishmael is said to have settled here after his separation from Abraham (Gen. xxi. 21). The Israelites went there on leaving the territory of Sinai, and the spies went thence into Canaan (Num. x. 12, xiii. 3). David went to Paran after having made peace with Saul (I Sam. xxv. 1). In the Roman period a highway led through this desert, according to the "Tabula Peutingeriana" (ed. Miller, 1888), but now Al-Tih is a desolate waste.

2. Locality near the southern boundary of Canaan, between Israel and Edom. Moses repeated the Law to the Israelites "between Paran and Tophel" (Deut. i. 1), and the Edomite Hadad stopped at Paran when fleeing before Solomon to Egypt (I Kings xi. 18). According to the "Onomasticon" of Eusebius (ed. Lagarde, p. 298), this place is identical with the present Ḳal'at al-Naḥl.

3. Mountain or mountain range. "YHWH shined forth from Mount Paran" (Deut. xxxiii. 2), and "the Holy One [came] from Mount Paran" (Hab. iii. 3). This mountain or mountain range may be identical with the mountains surrounding the present Wadi al-'Arabah.

E. G. H. S. O.

PARASHAH (plural, **Parashiyyot**): A section of the Pentateuch. The Sephardim apply the word to each of the fifty-four weekly lessons into which the Torah is divided in the one-year cycle, as well as to smaller sections; the Ashkenazim call the week's lesson a SIDRA, giving the name "parashah" to the smaller portions that are read on festivals or to one of the seven subsections in which the week's lesson is read on Sabbath mornings. The 153 parts into which the Torah was divided in the cycle of three years, which prevailed in Palestine till the exiles from Spain brought their customs into the Holy Land, are known as "sedarim" (singular, "seder"), as is seen from the Masoretic colophon at the end of each of the five books. Thus Genesis has 12 parashiyyot and 43 sedarim; Exodus, 11 and 29 respectively; Leviticus, 10 and 22; Numbers, 11 and 32; Deuteronomy, 11 and 27. The weekly lessons are marked in all Hebrew Bibles either by the current number or by the names which they take from the first word (*e.g.*, 1, "Bereshit") or from the first striking word (*e.g.*, 2, "Noah"), or sometimes from two words (*e.g.*, 3, "Lek Leka"; 50, "Ki Tabo"). In Pentateuchs printed for use in the synagogues the seven subsections are marked by ordinals prefixed to all but the first. The sedarim representing the three-year cycle, which has so long been out of use, are not marked.

In regard to the so-called "Four Parashiyyot" read, after the weekly lesson, on certain Sabbaths (see PARASHIYYOT, THE FOUR) the Mishnah (Meg. iii. 4), after naming them, proceeds: "On the fifth they return to their order." This would indicate that in those times the weekly lessons were omitted on the four Sabbaths in question; but this is very unlikely, because the 153 sedarim could not have been gone through with in three years, and moreover I realize two at least of the parashiyyot (Nos. 1 and 2) are too small for adjustment into seven parts. Hence Bertinoro and Lipschütz explain that only the Haftarah, which on the four Sabbaths has depended on the additional parashah, returns to the regular order, that is, dependence on the weekly lesson.

The first parashah of the weekly lesson is read on the afternoon of the Sabbath preceding that on which the whole is read. If this Sabbath falls on a festival, the same connection is read on the previous Sabbath afternoon. For example, when "Shemini" is to be read on Sabbath, Nisan 29, the first parashah is read on the afternoons of Nisan 8, 15, and 22.

The first parashah of the weekly lesson is read also on the mornings of Monday and Thursday before the Sabbath on which the whole lesson is read, unless displaced by a new moon, feast, or fast falling on such day.

For the reading on new moons, festivals, half-holy days, and fasts, see FASTING AND FAST DAYS; FESTIVALS; HOLY DAYS; LAW, READING FROM THE; NEW MOON.

A. L. N. D.

PARASHIYYOT, THE FOUR: Besides the weekly lesson or parashah that is read from the scroll of the Law every Sabbath, there is sometimes read after it an additional portion appropriate to the particular day. Among such occasional Sabbaths are the two preceding and the two following the Feast of Purim, the four additional portions or parashiyyot for which are called respectively "Parashat Shekalim," "Parashat Zakor," "Parashat Parah," and "Parashat ha-Ḥodesh." The Sabbaths on which these four parashiyyot are read are consequently called "Shabbat Shekalim," "Shabbat Zakor," etc.

Parashat Shekalim.

Parashat Shekalim, comprising Ex. xxx. 11–16, which contains the commandment of the half-shekel offering, is read on the Sabbath immediately preceding the 1st of Adar or, if that day falls on Saturday, on the 1st of Adar itself. The reason for reading this particular portion on the Sabbath in question is that from the 1st of Adar messengers sent by the bet din formerly admonished the Jews to bring or to send their half-shekel offerings (comp. Shek. i. 1). On Shabbat Shekalim two scrolls of the Law are required: one for the weekly lesson, which is divided among seven readers, and one for the MAFTIR who reads the parashah for Shekalim. When that Sabbath falls on the 1st of Adar three scrolls must be used: one for the weekly lesson (divided among six readers; one for the portion (Num. xxviii. 9–15) read on Rosh Ḥodesh Sabbath; and the third for the maftir who reads the parashah for Shekalim. The Haftarah is invariably II Kings xii. 1–17 (of the Sephardim, ch. xi. 17–xii. 17). It is fully understood that in a leap-year Adar Sheni is meant.

The Sabbath immediately preceding the Purim feast is called "Shabbat Zakor" because on that day the maftir reads the portion beginning with "Zakor," which comprises Deut. xxv. 17–19. This portion contains the command to blot out the remembrance

of Amalek, and it is allotted to the Sabbath preceding Purim because that feast commemorates the deliverance of the Jews from Haman the Amalekite.

Parashat Zakor and Parashat Parah.

On Shabbat Zakor also two scrolls are necessary: one for the weekly lesson, and one for the Zakor parashah. The Haftarah is I Sam. xv. 2–34 (of the Sephardim, *ib.* 1–34), containing the narrative of the extermination of the Amalekites by Saul at the command of Samuel.

Parashat Parah (= "section of the Red Heifer"), which comprises the whole of Num. xix., is read on the last Sabbath but one of Adar or on the last Sabbath if the 1st of Nisan falls on Saturday. This is done in order to commemorate the purification of the unclean by sprinkling them with the "water of separation" so that they may be able to bring the Passover sacrifice. On this Sabbath, as on those cited above, two scrolls are necessary: one for the weekly lesson, and one for the maftir. The Haftarah is Ezek. xxxvi. 16–38 (of the Sephardim, *ib.* 16–36), verse 25 being an allusion to the "water of separation."

Parashat ha-Hodesh—that is, the section beginning with "Ha Hodesh" (Ex. xii. 2–20), which passage contains the command to celebrate the Passover and the Feast of Unleavened Bread—is read on the 1st of Nisan if it falls on Saturday, or on the Saturday immediately preceding if it falls on a week-day. In the latter case two scrolls are used:

Parashat ha-Hodesh.

one for the weekly lesson, and one for the maftir, who reads the above-cited portion. When this Sabbath falls on the 1st of Nisan, three scrolls are necessary, and the procedure is the same as on Shabbat Shekalim when that Sabbath falls on the 1st of Adar. The Haftarah is Ezek. xlv. 16–xlvi. 18 (of the Sephardim, *ib.* xlv. 18–xlvi. 15), which treats particularly of the Passover feast (Meg. *l.c.*; *ib.* Gemara 29b–30b; Shulḥan 'Aruk, Oraḥ Ḥayyim, 685, 1–5).

Of the Four Parashiyyot, the reading of Parashat Zakor, and, according to some rabbis, that of Parashat Parah also, is considered as a Biblical commandment, so those Jews who live in villages where there is no Minyan must on Shabbat Zakor and Shabbat Parah repair to a place where there is a minyan in order to hear the reading of the parashiyyot (Oraḥ Ḥayyim, 685, 7; comp. Be'er Heteb *ad loc.*).

Reading of Parashat Zakor Obligatory.

It will be seen that the four Sabbaths never follow each other uninterruptedly. In most cases there is an interruption ("hafsakah") between the Sabbath of Shekalim and that of Zakor, while the other three Sabbaths follow closely upon each other. When the 1st of Adar falls on Saturday, which is very rarely the case, the hafsakah immediately follows the Purim feast, that is, between the Sabbaths of Zakor and Parah. But when the 1st of Adar falls on Friday, there are two hafsakot: one on the 2d of Adar, that is, between Shekalim and Zakor; and one on the 16th of Adar, that is, between Zakor and Parah.

The morning service for the Sabbaths of the Four Parashiyyot has special piyyuṭim commonly called "yoẓerot." On Shabbat Shekalim and Shabbat ha-Hodesh some of these are recited in the Musaf also.

E. C. M. Sel.

PARDO: A family deriving its name from Prado in Castile. Its members have mostly distinguished themselves in the Levant. Among them may be mentioned:

David Pardo: Rabbinical commentator and liturgical poet; born at Venice March 29, 1719; died at Jerusalem 1792; son of Jacob Pardo of Ragusa, rabbi in Venice. After finishing his studies, Pardo left Venice and went to Ragusa. He then lived for some years in Sarajevo, Bosnia, where he engaged in teaching. From Sarajevo he went to Spalato, Dalmatia, where the rabbi, Abraham David Papo, engaged him as teacher at the yeshibah. After the death of Papo's successor, Isaac Ẓedaḳah, Pardo was elected chief rabbi of the city. Among his disciples were Shabbethai Ventura, David Pinto, and Abraham Curiel. In 1752 Pardo began to publish, his first work being "Shoshannim le-Dawid" (Venice, 1752), a commentary on the Mishnah.

In 1764 Pardo accepted the position of chief rabbi at Sarajevo, where he succeeded Joshua Isaac Maggioro. He employed his leisure time in writing and publishing various works. Toward the end of his life he went to Jerusalem, where he died.

Besides the above-mentioned commentary on the Mishnah, Pardo wrote the following works: "Maskil le-Dawid" (Venice, 1760), supercommentary on Rashi's commentary on the Pentateuch; "Miktam le-Dawid" (Salonica, 1769), responsa; "Ḥasde Dawid" (part i., Leghorn, 1776; part ii., *ib.* 1790), commentary on the Tosefta; "Ḥukḳat ha-Pesaḥ" (Leghorn, 1796), a ritual for the Passover season; "La-Menaẓẓeaḥ le-Dawid" (Salonica, 1795), novellæ on various Talmudic topics; "Sifre debe-Rab" (*ib.* 1804), commentary on Sifre. Among his liturgical works are the following: "Sekiyyot ha-Ḥemdah" (Salonica, 1756; often reprinted), ritual for the first day of Nisan; "Shirah Ḥadashah" (Amsterdam, 1776 [?]), the history of Esther in verse; "Mizmor le-Dawid" (Leghorn, 1818), notes on Shulḥan 'Aruk, Eben ha-'Ezer; "Shif'at Rebibim" (Leghorn, 1788, and often reprinted), prayers for holy days, with a poetical presentation of the Temple service on the Day of Atonement and other piyyuṭim, published by his disciple Elisha Ḥabillo, called also "Mercado." Notes of Pardo's on the Talmud are found in the Vienna edition of 1860–72, and on Alfasi in the Wilna edition of 1881–86. The library of the Jewish community at Rustchuk owns a "Miktam le-Dawid" bearing the author's signature.

Pardo married a young woman of Spalato, who aided him in his literary labors. She bore him three sons, named Jacob, Isaac, and Abraham, and one daughter. The last-named married Abraham Penso, author of the "Appe Zuṭre" (Salonica, 1798). Abraham Pardo married a daughter of the bibliographer Ḥayyim Joseph David Azulai.

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M. Fr.

David ben Joseph Pardo: Dutch ḥakam; born at Salonica in the second half of the sixteenth century; died at Amsterdam March 15, 1657. He went with his father to the latter city, where he became ḥakam of the Bet Yisrael congregation (founded 1618). This congregation was consolidated in 1638 with the other two congregations in Amsterdam, and Pardo was appointed ḥakam together with Isaac Aboab da Fonseca, Manasseh ben Israel, and Saul Levi Morteira. He was besides a trustee of the cemetery and ḥazzan of the Bikḳur Ḥolim. In 1625 he founded the Honen Dallim benevolent society.

Pardo published a transcription in Latin characters of Zaddik ben Joseph Formon's "Obligacion de los Coraçones," a translation of the "Ḥobot ha-Lebabot" (Amsterdam, 1610).

Bibliography: Steinschneider, *Cat. Bodl.* col. 884; Zedner, *Cat. Hebr. Books Brit. Mus.* s.v.

David ben Joseph Pardo: Rabbi; born in Amsterdam; son of Joseph Pardo, ḥazzan in London. He translated into Spanish under the title "Compendio de Dinim" (Amsterdam, 1689) his father's "Shulḥan Ṭahor." The other works attributed to him by Fürst ("Bibl. Jud." iii. 67) were written by David ben Jacob Pardo. A. P.

Isaac ben David Pardo: Rabbi in Sarajevo, Bosnia; brother of Jacob Pardo. He was the author of "To'afot Re'em" (Salonica, 1801), a commentary on the responsa of R. Aḥai of Shabḥa, with an index of the different responsa.

Jacob ben David Pardo: Rabbi at Ragusa and Spalato in the eighteenth century. He was the author of: "Marpe Lashon" (Venice, 1780), prayers and religious poems for children, printed conjointly with his "Tehillah be-Erez," poems on the earthquake in Ragusa; "Ḳehillat Ya'aḳob" (*ib.* 1784), commentary on the Earlier Prophets; "Toḳfo shel Nes" (*ib.* 1789), introduction to the "Ma'asch Nissim" of Aaron Cohen Ragusano; "Appe Zuṭre" (*ib.* 1797), novellæ to the treatise "Hilkot Ishshut," *i.e.*, precepts for women; "Minḥat Aharon" (*ib.* 1809), precepts for the religious ritual upon awakening, for the three daily prayers, and moral precepts; "Mishkenot Ya'aḳob" (Leghorn, 1824), commentary on Isaiah, published by his son David Samuel.

Jacob Vita Pardo: Son of David Samuel Pardo; born in Ragusa 1822; died in 1843 at Padua, where he was a student at the Collegium Rabbinicum; his body was conveyed to Verona for burial. Five of his sermons, preached in Padua and Verona, were published after his death. When but eighteen years old he wrote a commentary on Micah, which was published by Samuel David Luzzatto as the first supplement to Joseph Almanzi's "Abne Zikkaron," Prague, 1841. The commentary is not complete, extending only to ch. iv. 8. An obituary, written by Luzzatto in memory of his talented pupil, serves as an introduction to the work.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 883–884, 1245–1246, 1517–1518; Azulai, *Shem ha-Gedolim*, p. 46; Fuenn, *Keneset Yisrael*, i. 48b; Mortara, *Indice*; Benjacob, *Ozar ha-Sefarim*, pp. 46, 312 *et passim*; *Ozar Neḥmad*, i. 170; *Abne Zikkaron*, Supplements 2 and 3, Prague, 1841; Fürst, *Bibl. Jud.* iii. 67.

S. O.

Joseph Pardo: English ḥazzan; died in 1677. He appears to have gone to London from Amsterdam, where his father, David, was a rabbi. He wrote "Shulḥan Taher," a compendium of the first two parts of Joseph Caro's Shulḥan Aruk, which was edited by his son, David, and printed at Amsterdam in 1686, dedicated to the "Kaal Kodesh de Londres," but with an approbation from the Ḥakamim of Amsterdam. The book has been reprinted several times: Frankfort-on-the-Main, 1690 and, with notes by Moses Isserles, 1713; and Frankfort-a.-d.-Oder, 1704.

Bibliography: Steinschneider, *Cat. Bodl.* col. 1517 [sic]; *Monatsschrift*, viii. 357; De Castro, *Aanteek. over Grafsteenen*.

J.

Joseph Pardo: Rabbi, born at Salonica; died at Amsterdam Oct. 10, 1619. He emigrated to Holland and was appointed ḥakam of the Bet Ya'akob congregation in Amsterdam founded by Jacob Tirado, holding office from 1597 till his death. In 1615 he founded the Hermandad de las Huerfanas and Moher ha-Betulot, now the Santa Compañia de Dotar Orphas e Donzelas. Some liturgical poems by him are included in the "Inire No'am" (Amsterdam, 1628; very rare).

His eldest son, **Isaac Pardo**, died at Erzerum, Turkey, and his second son, **Abraham Pardo**, at Jerusalem.

Bibliography: De Barrios, *Casa de Jacob*, pp. 22, 24; Hess, *Vida de Ishac Huziel*, pp. 38 *et seq.*; Kayserling, *Gesch. der Juden in Nederland*, pp. 143, 428; Kayserling, in *Monatsschrift*, 1859, viii. 386; epitaph in De Castro, *Keur van Grafsteenen*, etc., p. 60, No. 6.

Josiah Pardo: Dutch rabbi, son-in-law and disciple of Saul Levi Morteira. He removed to Rotterdam, where he was teacher at the yeshibah de los Pintos, which was transferred to Amsterdam in 1669. He was also ḥakam of the Honen Dallim benevolent society. He emigrated to Curaçoa, where he was ḥakam in 1674, and later he filled a similar post in Jamaica.

D. E. Sr.

PARENTS. See Father; Mother.

PARENZO, ASHER B. JACOB: Hebrew printer in Venice from 1580 to 1600, brother of the printer Meïr b. Jacob. He was employed by Giovanni Bragadin in printing a large number of works of Hebrew literature; among them were Isaac Abravanel's commentary on the Pentateuch (1579), the Bible (1586); part iv. of the "Turim" (1594), etc. Parenzo states that his immediate ancestors and relatives were likewise printers.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 2415, 2416; idem, *Jüdische Typographie*, in Ersch and Gruber, *Encyc.* section ii., part 28, p. 45.

J. I. E.

PARENZO, CESARE: Italian senator and deputy, born at Rovigo 1830; died at Nervi, near Genoa, April 15, 1898. He studied law, but after receiving his degree he volunteered under Garibaldi in 1860, and took part in the Sicilian expedition, following Garibaldi to Aspromonte in 1862 and to Tirol in 1866. He was elected deputy from Rovigo to the thirteenth and fifteenth legislatures, and from Chioggia to the fourteenth. He then devoted himself to journalism, and was for some time editor of

the "Diritto." He also practised law in Rome, and on Jan. 29, 1880 was elected senator. He wrote: "Gloria Popolare Amministrativa ad Uso del Privato e del Funzionario Comunale," Mantua, 1871; and "Delle Spese e della Pratica delle Leggi," Bologna, 1881.

BIBLIOGRAPHY: *Il Vessillo Israelitico*, 1898, p. 131; *Almanacco Italiano*, 1899, p. 308; *La Tribuna Illustrata*, April 5, 1900.

U. C.

PARHI. See PARHI.

PARHON, SOLOMON B. ABRAHAM IBN: Spanish philologist of the twelfth century; a native of Kal'ah (Kal'at Ayyub, Calatayud), Aragon. In the preface to his lexicon he mentions as his teachers, besides a certain R. Ephraim of whom nothing more is known, the two great Spanish scholars Judah ha-Levi and Abraham ibn Ezra. Ibn Parhon refers also to conversations with Judah ha-Levi, mentioning, for example, his remarkable assertion regarding the inadmissibility of meter in Hebrew poetry, and tells of the sojourn of Ha-Levi and Ibn Ezra in North Africa.

The only one of his works which has been preserved is his lexicon. In it he appears as the true pupil of Ibn Ezra, becoming, like him, the propagator of Hebrew philology and Biblical exegesis as they flourished in the Arabic language in Spain. Ibn Parḥon relates in his preface that when he came to Salerno he found the people there entirely ignorant of the products of Judæo-Spanish literature, being acquainted only with the lexicon of Menahem ibn Saruḳ. He determined, therefore, to compile a lexicon to the Bible in which the substance of that literature should be made accessible in Hebrew. He completed his work on Kislew 1, 4921 (= 1160), and called it "Mahberet he-'Aruk," combining the title of the dictionary of Menahem with that of Nathan's Talmudic lexicon. Except for the original matter which Ibn Parḥon incorporated in his work, it may be considered as an extract from the lexicon of Ibn Janaḥ, supplemented by extracts from the works of Hayyuj, as well as from the "Mustalḥaḳ" and the "Luma'" of Ibn Janaḥ.

Ibn Parḥon quotes by name only a few authorities, including Rashi and Solomon ibn Gabirol. The latter's interesting short grammatical didactic poem "'Anak" has been preserved, at least in part, in Ibn Parḥon's introduction to his lexicon. The numerous explanatory notes, which are a notable characteristic of the lexicon, make it a mine of information on historical details relating to the ritual. It contains also various scientific excursus, including some on problems of religious law. The article בעל contains a sermon on illicit intercourse with Jewesses, which throws light on the moral status of the Italian Jews; and in another article, גלב, he seizes the opportunity of showing the inadmissibility of the custom of not cutting the hair, a custom prevailing in Christian countries. Twice, in the articles מנח and ערב, he attacks the practise which Jews living in Christian countries had adopted of combining the afternoon prayer with the evening prayer.

Although Ibn Parḥon introduces a few Aramaic phrases (occurring in the Talmud) to satisfy the taste of his readers, the language of his lexicon, with its pure Hebraisms and the fluency and precision of its style, betrays the influence of his teacher Ibn Ezra. The original matter contributed by Ibn Parḥon includes, in addition to the notes mentioned above, many interpretations of single Biblical passages, and numerous explanations of Biblical words by means of Neo-Hebraic and Aramaic. A brief summary of Hebrew grammar, together with an excursus on Neo-Hebraic prosody, is prefixed to the lexicon, and a number of chapters based chiefly on the "Luma'" of Ibn Janaḥ and dealing with syntactic and stylistic peculiarities of the Bible are appended. The preface and many of the articles contain interesting data on the history of Hebrew philology.

Ten years after its appearance Ibn Parḥon's lexicon was bitterly attacked by Judah ibn Tibbon, who translated the lexicon of Ibn Janaḥ and unjustly criticized Ibn Parḥon's work as being a translation thereof. Despite this, Ibn Parḥon's lexicon became very popular in succeeding centuries, although subsequently it was forgotten, until resuscitated by S. G. Stern, who edited it according to a Vienna manuscript together with an introduction by S. L. Rapoport (Presburg, 1844).

BIBLIOGRAPHY: W. Bacher, *Salomon ibn Parchons Hebräisches Wörterbuch*, in Stade's *Zeitschrift*, x. 120–156, xi. 35–99; Steinschneider, *Cat. Bodl.* col. 2384; Winter and Wünsche, *Jüdische Litteratur*, ii. 190.

T. W. B.

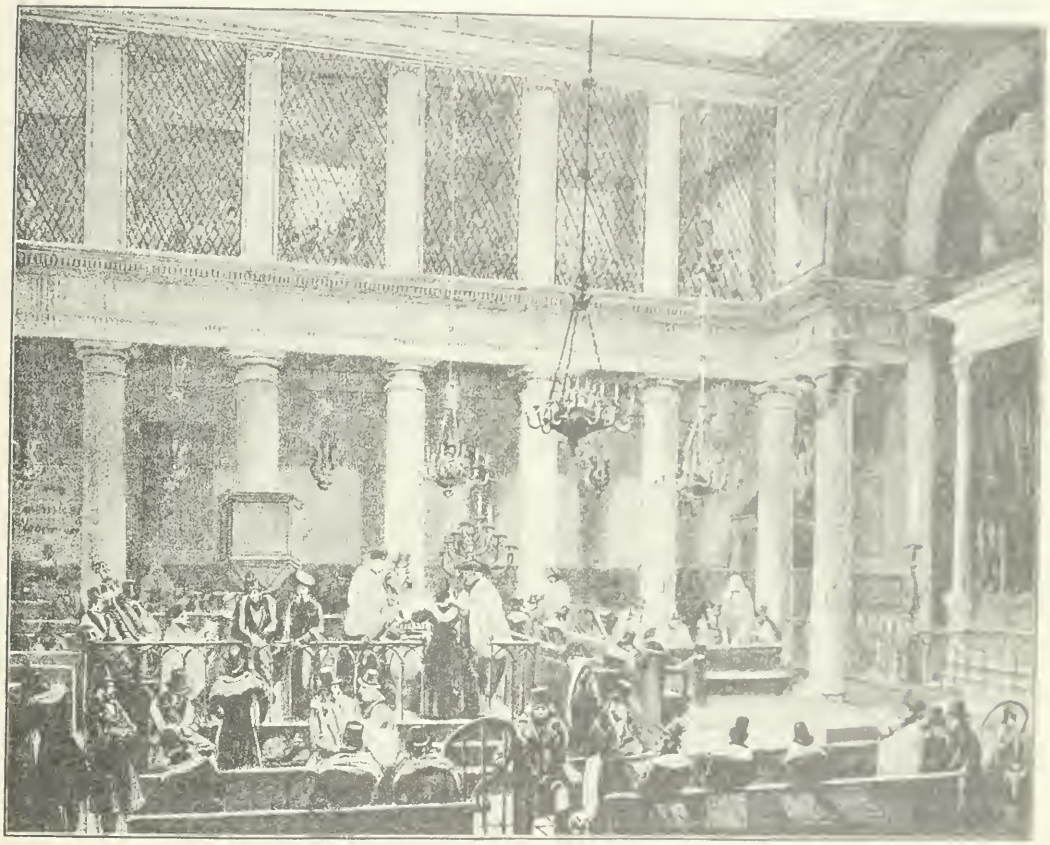
PARIS: Capital city of France. There were Jews in Paris prior to the date of the Frankish invasion. The councils of Varennes in 465 and of Orleans in 533, 538, and 541 adopted certain measures against the Jews, from which it would appear that there must have been Jews in Paris and in the north of France at that time. From the days of the first Frankish kings there was in Paris a Rue de la Juiverie (Street of the Jews), leading to the palace; in 582 a synagogue was erected in this street.

Until the sixth century the Jews who lived in Paris did so under favorable conditions. They enjoyed perfect freedom in the exercise of their religion, they maintained friendly relations with the Christians, and some of them even occupied public offices, as receivers of taxes. However, it was not long before the influence of the Church began to affect the king and nobles. Chilperic (561–584) endeavored to proselytize the Jews; among them was one named Priscus. When this unfortunate refused to "acknowledge the faith" he was thrown into prison. Under the last of the Merovingian kings the situation grew worse. Clotaire II. forbade the Jews to exercise any seigniorial functions or to serve in the army (615). His son Dagobert gave them the choice of conversion or exile (629). Many went into exile, and others suffered martyrdom. A deed of gift signed by King Dagobert in favor of the Abbey of St.-Denis alludes to one Solomon, collector of taxes at the Porte Glaucin, now the Quai aux Fleurs.

With the advent of the Carlovingian kings (687) there came a great change. Charlemagne (768–814), Louis le Débonnaire (814–840), and Charles the Bald (843–877) treated the Jews with great kind-

ness. During the struggles that disturbed the kingdom for the two centuries that followed, the Jews remained unnoticed.

Of the Capetian kings Louis VI. (1108–37) and Louis VII. (1137–80) were favorably disposed toward the Jews. Under their rule the Jewish community in Paris largely increased. Many Jews dwelt also in the environs of the city and owned real estate there. According to certain chroniclers, they owned the greater part of Villejuif. In Paris itself they occupied Les Champeaux, a quarter consisting of a certain number of dark and narrow streets closed by



INTERIOR OF A SYNAGOGUE AT PARIS.
(From an old drawing by Marquis de Villeneuve.)

gates at each end. Within this district were to be found the potters, the shoemakers, and the dealers in old clothes and rags. At that time there were two synagogues there: one in the Rue de la Juiverie, the other in the Rue de la Tacherie, formerly called also "Rue de la Juiverie." The community owned two cemeteries, one situated in the Rue de la Galande, the other toward the end of the Rue de la Harpe. Near-by, but on the opposite bank of the Seine, stood a mill which also belonged to the Jews. But their thrift and their wealth excited hatred and jealousy. All sorts of accusations were brought against them; they were charged with having arrested many Christians for debt, and of having

In the Twelfth Century.

were accused of having murdered at Easter a Christian named "William."

Philip Augustus (1180–1223), who succeeded Louis VII., displayed a hostile spirit toward the Jews, and had scarcely succeeded to the throne a year, on a certain Sabbath day in 1180, he ordered the imprisonment of all the Jews in his kingdom, their release being conditioned on the payment of the sum of 15,000 silver marks. In the spring of 1181 he banished them all, confiscated their landed and dwellings, and annulled four-fifths of their debts to Christians, exacting the remainder for himself. The synagogues were turned into churches, that situated on the Rue

Banished by Philip Augustus.

de la Juiverie, within the city limits. Philip presented to Maurice, the Archbishop of Paris, in 1183, and it became the Church of Sainte-Madeleine-en-la-Cité. To the cloth-makers' gild the king leased twenty-four Jewish houses which were situated in the "Judearia Pannificarum" or ghetto, now the Rue de la Vieille Draperie, for the yearly payment of a tax of 100 livres.

The Jews Return.

In 1198 Philip, being hard pressed for money, permitted the Jews to return to France. They flocked back to Paris, where they repaired their synagogue in the Rue de la Tacherie, and established another in an old tower on the ramparts, La Tour du Pot-au-Diable, near the convent of St.-Jean-en-Grève. They settled near the Church of Petit-St.-Antoine, in the cul-de-sac or blind alley of St.-Faron, in the Rue de la Tissanderie, known later as the "Cul-de-sac des Juifs," in the vicinity of Mont Ste.-Geneviève, in the Rue de Judas, in the Rue Quincampoix, and in the Rue des Lombards, then inhabited by Italian usurers and therefore the financial center of Paris.

From this time the Jews enjoyed a certain degree of liberty and toleration. Some of them were compelled to pledge themselves not to leave the kingdom for a term of years. A bond given about the year 1204 by several Jews as a security for their continued residence contains the names of these Jews, the amount paid annually into the royal treasury, and the oath taken on the "roole" or scroll of the Law. One of these Jews, in a document dated 1209, is called "le Juif du roi," or the king's Jew. This appears to have been the designation of the Jews attached to the royal treasury (see KAMMERKNECHTSCHAFT). In order that he might extort from them greater sums of money, the king permitted them to charge a high rate of interest, which, however, was subjected to certain restrictions by a decree issued in the year 1218. At this time Paris contained some very rich Jews. In 1212 the chevalier Etienne de Sauverre pawned all his property to the Jew Elijah de Braie of Paris and his son Merote as security for the sum of 80 livres which he had borrowed from them, and for which he was obliged to pay two deniers per livre each week as interest. In 1217 Philip presented the grain-market in the Juiverie to his cupbearer Rinaldo.

Under Louis VIII. and Louis IX.

Under Louis VIII. (1223–26) the Jews were again molested. In Nov., 1223, the king, instigated by the clergy, annulled all Jewish loans of more than five years' standing, exempted Christian debtors from the payment of all interest even on debts contracted later, and decreed that all bonds for debts to Jews must thereafter be signed before the royal bailiff. If any Jews left the domain of their lord they must be returned to him by the owner of the land on which they had settled. By such means many of the wealthiest of Jewish families were reduced to misery.

Louis IX. (1226–70) did not show himself particularly friendly toward the Jews. He spared no efforts to convert them to Christianity. Gregory IX., acting under the influence of the apostate Jew Nicholas DONIN, ordered an examination of the Talmud, and a controversy took place June 25, 1240, at the king's court in Paris between Nicholas Donin and four noted rabbis of the day, among whom were Jehiel de Paris and Moses de Coucy. As a result all the copies of the Talmud and of other Hebrew books that had been seized by order on March 3 were consigned to the flames. For several years thereafter Louis IX. stayed his hand, although the edicts against rabbinical works continued to be enforced strictly. But on his return from a crusade in 1254 he renewed his hostile attitude toward the Talmud and toward usury. As an outcome many Jews received severe punishments, and in 1257 all the landed property they held, excepting cemeteries and synagogues, was confiscated by the king. The community of Paris was compelled to solicit the help of the Jews of the surrounding country for the support of its school, formerly so active and noted. Among the numerous emigrants of that time was Jehiel himself, the illustrious head of the school, who set out for Palestine about 1259. By a decree dated June 12, 1269, St. Louis imposed upon the Jews in addition the wearing of the badge.

Under the Philips.

Philip III. the Bold (1270–85), while retaining all the decrees of his father against the Jews, enforced them only passively. In 1271 the council of St.-Quentin reproached him for allowing Jews to sue Christians for debt in a court of justice. Philip even allowed the Jews of Paris to open a new cemetery in a garden bought from a certain canon named Maître Gilbert. Although forbidden by law to reside in the neighborhood of Mont Ste.-Geneviève, they established their quarters in the interior of the city.

Under Philip the Fair (1285–1314) the condition of the Jews became almost intolerable. In 1288 he subjected the Jews of Paris to a fine for chanting too loudly in their synagogues. About the year 1299 he imposed upon them a tax of 244 livres and 12 sous, Tours currency, called the "recepta" (revenue), and 50 livres for exemption from the wearing of the badge. To the tyranny of the king were added the persecutions of the people. In 1290 a Jew of Paris, named Jonathas, was accused of having desecrated the host. He was burned at the stake, his house was razed, and a chapel built on its site which in 1685 bore this inscription: "Upon this spot the Jews defiled the Sacred Host." But notwithstanding their sufferings, the Jews still remained in Paris. At the close of the thirteenth century they inhabited the Rue du Trave-Mourier (now the Rue de Moussy), the Rue Neuve, the Court Robert de Paris (now the Rue Renard St.-Merry), the Tacherie (now the Rue de la Tacherie), and the Petit-Pont. The Jews bore French surnames and first names, such as "Copin le Mire" (the physician), "Mosse le Mire," "Sarre le Mirgesse," etc.

Decree of Exile.

But a terrible blow fell upon them when Philip pronounced his decree of exile against them on July 22, 1306. Then the king appropriated all their property for the royal treasury. In Dec., 1307, he gave to his coachman the synagogue in the Rue de la Tacherie. A number of the Parisian Jews pretended to adopt Christianity, but being unable

wholly to conceal their Jewish feelings, they suffered martyrdom. The exile, however, was not of long duration, and the Jews were recalled in 1315 by Louis X. (1314–16). This monarch took them under his protection, and directed that they should be "defended from attacks, injuries, violence, and all oppression." Their synagogues, cemeteries, and other sacred places were restored to them.

But they were not allowed to enjoy royal protection for a great length of time. In 1320 Philip V., the Tall (1316–1322), imposed a tax of 100,000 livres upon the Jews of his kingdom, and of this amount 5,300 livres were payable by the Jews of Paris. In 1321 the accusation of poisoning the wells was made. Many of the Paris Jews were burned, others were exiled, and their property, to the amount of 150,000 livres, confiscated. Then followed a half-century during which the Jews of Paris, under the administration of Rabbi Mattithiah Troyes, seem to have been left unmolested. In 1360 Manecier de Vesoul entered into negotiations for the return of the exiles to France. He settled in Paris, and was appointed by the king collector of the imposts laid upon the Jews in the provinces of the North; he had as an assistant Jacob de Pont-Sainte-Maxence, also a resident of Paris. The Jews were for a time harassed by the king's agent, who threatened to procure their expulsion from the city (1370); but Charles V. (1364–80) ordered that they should be left in peace. The harsh measures against them were canceled, and they became amenable only to the king or their guardian-general, the Comte d'Etampes. Their testimony was accepted as evidence in court; they were exempted from the gabel, or tax on salt, and from fines and servitude, and were subjected only to a special tax for entry and residence in the city.

This lenience toward the Jews soon excited the anger of both the clergy and the people. With the sanction of Charles VI. (1380–1422) the people assembled in the town hall and demanded that "the Jews and usurers should be driven out of the city." Without waiting further action, the mob rushed through the city, crying "Aux Juifs!" attacked and pillaged about forty houses, and maltreated several Jews. For four days they plundered, burned, and murdered at will. Some of the victims, barely escaping with their lives, took refuge in the prison of the Châtelet, and little children were torn from the arms of their mothers and baptized (1380).

Hugues Aubriot, the provost of Paris, in spite of his disposition to protect the Jews, was unable to check the uprising; but he obtained from the king the restoration of children to their parents and the restitution of some of the plunder. This intervention in their favor drew down upon Aubriot the wrath of the Church. He was accused of being secretly a convert to Judaism, and all sorts of abominable crimes were imputed to him. He was compelled to do public penance, and was then thrown into a dungeon. Shortly after, the insurrection of the Maillotins (1381) broke out, and the Jews again suffered severely. They were seized in broad daylight in the open streets, half-strangled, beaten, and stabbed. In 1394 a wealthy baptized Jew, Denis Machault, disappeared from Paris. Seven of the principal members of the Jewish community were at once arrested on the charge of having murdered him. They were at first condemned to be burned alive; but the Parliament of Paris modified this sentence by condemning them to remain in prison until Denis Machault had been returned; in the meantime they were to be beaten "for three successive Saturdays in three different places"—in the market place, in the Place de Grève, and in the Place Maubert. They were compelled also to pay a fine of 10,000 livres. At length Charles VI., wearied by the incessant clamor of their enemies, expelled the Jews from France in 1394. Escorted by the provost, they left Paris (Nov. 3), and what property they could not take with them was confiscated.

Uprising Against the Jews 1380.

From the eleventh century Paris was an important center of religious and Talmudic education. A manuscript relating to the ancient religious customs of Worms mentions a certain Elijah the Elder, who must have lived about the middle of the eleventh century ("Shem ha Gedolim," s.v.). This manuscript seems to confuse Elijah the Elder of Mons with Elijah ben Judah, who lived more than a century later. In a manuscript containing responsa of Geonim (formerly in the possession of Halberstam) is one addressed by the "sages" of Rome to the "sages" of Paris (Luzzatto, "Bet ha-Ozer," i. 57). None of the latter is mentioned by name, but their colleagues of Rome commend their piety and learning. The responsum containing this is dated at the beginning of the twelfth century.

Rabbinical Learning.

Twenty years later the rabbis of Paris took part in a synod convoked by RaSHBaM and R. Tam. RaSHBaM remained some time in Paris, and was in friendly intercourse with the learned men of that city. In a responsum ("Or Zarua," i. 1385) he speaks of Mattithiah Gaon, who is identical with Mattithiah b. Moses, the disciple of Rashi and head of the Talmudic school of Paris, of Judah b. Abraham, who, in collaboration with his colleague Shemaiah, revised some of the works of his master Rashi, and edited a Passover Haggadah; of Jehiel, the son of Mattithiah Gaon; of Judah ben Yom-Tob (the tosafist), probably the son of the celebrated tosafist Judah ben Nathan (RIBaN), son-in-law of Rashi. Samuel of Paris consulted R. Tam on the question of a bill of divorce; Moses of Paris, who was at the head of the community of Paris about the middle of the twelfth century, wrote a commentary on the Bible, after the manner of RaSHBaM. Jacob ben Samson, who lived in the first part of the twelfth century, wrote a work on the Hebrew calendar, a commentary on the Sider 'Olam Rabba, and another on Abot, and notes on the prayer book.

Elijah ben Judah is noted for the controversy which he sustained against R. Tam on the question of phylacteries; Talmudic authors of that age often quote his opinions. Hayyim b. Hananeel ha Kohen was one of the chief disciples of R. Tam; his tosafot are frequently quoted, and Eliezer of Metz was among his disciples.

Judah ben Isaac, called Sir Leon of Paris, was one of the most illustrious French rabbis of the Middle

Agus. He was born in 1166 and died in 1224. He was probably the grandson of Judah ben Yom-Tob of Paris, and a descendant of Rashi. About 1198 he was appointed head of the Talmudic school of Paris, then attended by a great number of students, among whom were Moses de Coucy, Isaac ben Moses of Vienne, Samuel Sir Morel de Falaise, and Jehiel ben Joseph. Many of his responsa and decisions have been preserved. Judah Sir Leon compiled most of the tosafot found in the Talmud editions, and is mentioned as a commentator on the Bible and as a writer of various liturgical works. Among the most illustrious pupils of Judah Sir Leon, Jehiel ben Joseph, called Sir Vives, undoubtedly ranks first. He succeeded his master as head of the Talmudic school of Paris about 1224. He had about 300 scholars including Isaac de Corbeil (his son-in-law), Perez ben Elijah of Corbeil, and probably also the German tosafist Judah ha-Kohen, the teacher of Meïr of Rothenburg. Jehiel bore a high reputation, even among non-Jews, as well as with the great St. Louis. He refuted the argument of the Chancellor of Paris, who attempted to prove from Num. xxiii. 24 that the Jews made use of Christian blood in their religious rites (comp. Zadoc Kahn in "R. E. J." i. 232).

Sir Leon of Paris.

Jehiel was also the principal champion of the Jewish cause in the disputation of 1240. Owing to the state of affairs ensuing upon the great controversy of 1240, Jehiel was obliged to send a delegate to Palestine to obtain funds for the support of the school of Paris. In 1260 he departed with his son for the Holy Land, where he died in 1268. Numerous ritual decisions and tosafot by Jehiel still exist; he is quoted also as a commentator on the Bible. After his departure the school of Paris lost all its former prestige, and for a long period there is no record of any Jewish scholars of Paris. Nevertheless, in the tax-book of Paris for the years 1296–1297 ("R. E. J." i. 61 *et seq.*) there occur the names of "Abraham le Mestre" and "Baru le Mestre," or "Mestrè" (= "rabbi").

On the return of the Jews to France, Mattithiah ben Joseph held the office of chief rabbi of Paris and of all France (1360–85). He was the son of Joseph ben Johanan Treves, who had been rabbi of Marseilles in 1343. Charles V. officially appointed Mattithiah the religious head of all the communities of France, and exempted him and Manecier de Vesoul, with their families, from wearing the badge. When Mattithiah was raised to the dignity of chief rabbi there were only four or five Talmudic scholars in the whole of France. He accordingly established a new school at Paris and gathered around him a great number of disciples. Many of his opinions and his treatise on the methodology of the Talmud are quoted by other writers.

Mattithiah ben Joseph.

About 1385 Johanan succeeded his father Mattithiah as chief rabbi of France and head of the Talmudic school of Paris. Johanan came into conflict with a former pupil of his father's, Isaiah ben Abba Mari (Astruc de Savoie). Isaiah, himself a rabbi of distinction, arrogated to himself the sole right to ordain the French rabbis. He considered himself the only rightful chief rabbi in France and employed the most unscrupulous methods to undermine the authority of Johanan; the latter requested the intervention of the "great ones of Catalonia," Hasdai Crescas and Isaac ben Sheshet, who decided in his favor. The final expulsion of the Jews from France in 1394 put an end to these unfortunate disputes; Johanan went to Italy, where he died in 1429. His reputation as a rabbi was very high, and many of his opinions and decisions have been quoted.

The Jews of Paris were noted not only for their religious learning but also for their secular knowledge, particularly in medicine. The names of Copin le Mire (="physician"), Lyon Dacre Maire, or Mire, Moïse de Mire, and a woman, Sara la Miresse, who also practised medicine, are especially noteworthy. At the request of the physicians of Paris, and particularly of the "Grand Master" Jean de Passaraut, the famous physician Lanfranc (Leon Franco) of Milan wrote a very important work, "Practica sive Ars Completa Totius Chirurgiæ" (Paris, 1296). This book was translated into Hebrew under the title "Ḥokmah Nishlemet bi-Meleket ha-Yad."

After the expulsion of 1394 only occasionally were there any Jews resident in Paris, and these had no legal status. At last some few Jews obtained permission from Louis XI. (1461–83) to reside there, on condition of providing themselves with a license from the police, which it was necessary to renew every two or three months. It was not until about 1500 that the presence of Jews in Paris is again noticed. At that time the family of Jovea, originally from Beja in Portugal, is mentioned as residing there. It is not spoken of as Jewish, but as "Neo-Christian." Jacques Jovea (the elder) was the principal of the college of Ste.-Barbe. He brought with him four of his nephews on a mission from the King of Portugal, John III. Francis I. (1515–47) sent to Constantinople for a Jewish physician, who introduced into France the use of ass's milk. It was Francis I. also who founded a chair in Hebrew at the Collège de France (1538), and it was during his reign that Hebrew typography produced its most remarkable works.

Residence Through License.

According to some sources, which, however, are evidently inspired by malignity, Concini (Maréchal d'Ancre, prime minister of Louis XIII.) and his wife, Leonora Galagai, were of Jewish descent. They had brought some Jews from Holland to Paris, and were accused of professing Judaism themselves, of "offering the sacrifice of the cock as a Jewish oblation" on the occasion of the "Feast of the Reconciliation," and of making use of the Cabala and other Jewish works. A copy of the Maḥzor was found in their house, as well as a work entitled "Cheimuc" (Hinnuk), and an amulet, phylacteries, etc. ("Recueil des Charges du Procès Fait à la Mémoire de Concini," 1617).

In 1611 Marie de Medicis summoned the physician Elijah Montalto, who consented to come only on condition that he should be guaranteed perfect liberty to practise his religion; and he obtained the same privilege for his family. He bore a very high reputation at court.

INTERIOR OF THE SYNAGOGUE ON RUE DE LA VICTOIRE, PARIS.
(From a photograph.)

Owing to Montalto and Concini, the Jews enjoyed some years of peace in Paris. But matters were greatly altered in the reign of Louis XIII. (1610-43). In 1615 the Jews were surprised during the celebration of the Passover, and banished on April 23. It does not appear, however, that the prohibition against their residence in Paris was strictly enforced. A certain Jean Fontanier, by turns Calvinist monk, advocate, royal secretary, and (finally) Jew, headed the efforts to recall the Jews to France; he was buried in the Place de la Grève. About 1670 twenty-six young persons disappeared within the space of four months, and the Jews were accused of having crucified them; but the accusation was proved false, and the real criminals were discovered.

Elijah Montalto.

A pamphlet, under the title of "The Murder of the Pin Merchant," recounts the supposed murder of a citizen in 1652 by the gild of junk-dealers, who are supposed to have been Jews ("Les Juifs à Paris Depuis le VIe Siècle," p. 48). They are said to have murdered a pin-seller, Jean Bourgeois, for having complained of being ill treated in revenge for his jeering at them. The whole report may be a burlesque; it indicates, however, that there were Jews in Paris at that period. François Lopez was the physician of the Faculty of Paris in 1667. Joseph Athias, the celebrated printer, was a resident of Paris at that time. Among the litterateurs of the reign of Louis XIV. was a certain Cohen, known as "the learned stranger" (1662). There was also Samuel Bernard, the noted financier, whose Jewish origin, however, is not beyond doubt.

At the beginning of the eighteenth century certain Jews were high in the favor of important personages of the court. Silva, the son of a Jewish physician of Bordeaux, was appointed consulting physician to the king in 1724; in 1738 he received a patent of nobility. Another physician, Fonseca, was on terms of intimacy with Voltaire, the Comtesse de Caylus, and other noted persons. Among the physicians of this time was also Azevedo, who lived in the Rue St.-Germaine l'Auxerrois. Little by little, the number of Jews in Paris increased; they came from Bordeaux, Avignon, Holland, Alsace, and Lorraine. Those from Bordeaux had on different occasions since the time of Henry II. secured letters patent authorizing them to reside in France; they were legally established in Paris in 1776 as a result of the efforts of Jacob Rodrigues Péreire. The last-named, celebrated as an instructor of the deaf and dumb, had lived in Paris since 1747. He was acquainted with Necker, Buffon, Rousseau, La Condamine, D'Alembert, Diderot, and others, and was appointed interpreter to the king in 1765. In 1743 Astruc was made consulting physician to the king, a position which he occupied for over twenty years. Revel was made sheriff's appraiser in 1740, and Raynal became royal secretary in 1747. Isaac Pinto, author of an "Apologie pour la Nation Juive," written in reply to Voltaire, and of a pamphlet entitled "Le Luxe," occupied a high rank in the world of letters. Israel Bernard de Valabrègue, who was employed in the royal library and as interpreter to the king in 1754, gave the support of his influence to Moïse Perpignan, Salomon Petit, Israel Salom, and Abraham and Moïse Dalpuget.

In the Eighteenth Century.

From 1767 to 1777 the Jewish merchants pressed their claims against the trade corporations, which refused to admit them into their ranks. A letter of Valabrègue to the king on the subject turned the scale in favor of his coreligionists ("Lettre ou Réflexions d'un Milord à Son Correspondant à Paris au Sujet de la Requête des Marchands des Six Corps Contre l'Admission des Juifs aux Brevets," London, 1767). In 1767 Salomon Perpignan founded the Royal Free School to further the development of the arts at Paris; he was granted papers of naturalization.

At this period German, Avignonese, and Polish Jews began to settle in Paris. There are indications of their presence in the first half of the eighteenth century, and they soon surpassed in numbers the small Portuguese community established at Paris in 1750. They entered all branches of trade; among them were bankers, merchants, innkeepers, porters, cabinet-makers, and music-teachers. Some had commercial dealings with the court, such as the jeweler Michel Oulif. The most singular instance was that of Liefmann Calmer, who came to Paris in 1769 and became Baron of Perpignan and Vidame of Amiens in 1774, after he had purchased the estates of the Duc de Chaulnes, in the Somme; he received naturalization papers in 1769. He exerted considerable influence in public affairs and became the head of the German portion of the community.

The Jews were divided at this period into three communities, governed by recognized syndics. The Portuguese were under Jacob Rodrigues Pereire; the Germans, under Liefmann Calmer; the Avignonese, under Israel Salom. Each of these communities had its own services and prayer-meetings, and its own mutual-aid society. All newcomers were obliged by a decree of Nov. 15, 1777, to present themselves before Pereire, in the first week of their arrival, provided with a duly authenticated certificate from the syndic of their community and signed by six other leading members. They were obliged to state the reason for their stay in Paris, indicate their place of residence while in the city, and give three days' notice of their departure. Péreire kept an exact register of all these notifications. Only those who visited Paris on affairs of state and were generally well known were exempt from this formality.

Organization of the Community.

From time to time voices were raised in defense of the Jews; for instance, by "L'Advocat," in 1763; by "Le Mercure de France" of Feb. 11, 1786; by Mirabeau and the abbé Grégoire. Malesherbes, in 1787, appointed a committee of prominent Jews to consider what steps could be taken toward the amelioration of the condition of their coreligionists. Lopez Dubec, Furtado, and Cerf Berr laid a report before the minister in 1788, in which they outlined the most necessary reforms. Several noted Jews received papers of naturalization, but for the mass of the people there was no real change.

Shortly after this the National Assembly met, and the cry for liberty and equality echoed throughout the country. Nevertheless the Jews remained under

the special surveillance of the police. Regularly every week the commissaries of police invaded their dwellings, armed with search-warrants, and dragged to prison all whose papers were not properly executed; and this continued until June 30, 1789. On Aug. 26, 1789, the Jews of Paris addressed a petition to the States General "for the conferring upon them of those civic rights and privileges to which they had a claim in common with all other citizens and members of the commonwealth of France." While awaiting the reply of the Assembly to the petition, the Jews displayed an active and zealous civism. Out of 500 Jews residing in Paris one-fourth were enrolled in the National Guard; some served even on the district committees. On Dec. 24, 1789, the Assembly postponed the decision regarding the Jews, who immediately redoubled their efforts and interested in their behalf the leaders of the city districts and the aldermen of the city. The municipal authorities of Paris treated them as French citizens from the commencement of the Revolution, and a committee of the city council addressed the National Assembly in their behalf, through the abbé Mulot.

Efforts for Emancipation.

On May 9, 1791, the Jews of Paris addressed another petition to the Assembly, requesting a definite answer in their favor. At length, after some further delay, a decree was passed by the session of Sept. 27, 1791, granting naturalization and the rights of citizenship to all Jews born and domiciled in France. This was to be their final and definite emancipation. They immediately became noted for their talents and their activity in public affairs. Ravel de Ternay commanded the fourth division of the National Guard; Ravel de Tacin was one of the four electors appointed by the section of the Temple, and Berthe, père, was among the thirty-three electors of the division of Quatre-Nations. In 1792 two others, also named Berthe, were captains in the National Guard. In 1797 the name of Calmer occurs in the list of 200 citizens appointed syndics by the Procureur Général. Pereyre was assessor and justice of the peace in the division of Bon-Conseil, and one Jacob in the division of the Faubourg du Nord. The number of Jewish electors and justices of the peace continued to increase. In 1794 Frey and Saum were judges of the court martial; Fribourg was a lieutenant of the gendarmerie.

Participation in Public Life.

The Jews were among the foremost in the improvement of the financial condition of France. Zalkind Horwitz, Cerf-Berr, Trénel, and many others gave large sums. The generosity of the Jews increased at the outbreak of the war. They stripped their synagogues to contribute to the national defense, and joined the army in large numbers; they raised free companies; they were members of the militia corps, the municipal bodies, and the assemblies of peace, but there was not one on the Committee of Public Safety or the Revolutionary Tribunal. Many, however, suffered during the Reign of Terror. Forty-six were arrested as "suspects," and nine were condemned to death and executed; the two sons of Liefmann Calmer, of whom mention has been made, perished on the scaffold. Their sister Sara was also condemned, but had the great fortune to be overlooked in prison, and was rescued from the guillotine on the 9th Thermidor.

At the close of the Revolution there were about 3,000 Jews in Paris, among them being many men of prominence, as Furtado, who was nominated for the Corps Législatif; Worms de Romilly, deputy mayor of the third arrondissement of Paris; Terquem, the mathematician; Michel Berr, barrister, and a member of the learned societies; Verdun, a professor in the school of Eastern Oriental languages and the secretary and interpreter of Bonaparte; Vivant Denon, designer and etcher; Henry Simon, engraver on precious stones; Eulsheim, the mathematician, and Elie Halévy, the poet.

Napoleon decided to summon a "general assembly of the Jews," which convened at the Hôtel de Ville July 26, 1806. When its task was finished the emperor convoked a new assembly, the Grand Sanhedrin, Aug. 12, 1806, to convert the resolutions of the former convention into rules which would be regarded as legal by every Jewish conscience. Ten "deputies of the Jewish nation of the Seine" took part in the deliberations, and on the completion of their labors requested an audience with the emperor; but he refused to receive them. Shortly after, he promulgated a series of decrees which left no room for doubt as to his sentiments. The harshest of these decrees was that of March 12, 1808, which for more than ten years imposed the utmost restraint on the commercial liberty of the Jews. Those of the Landes and the Gironde alone were exempted from these measures. Emboldened by these exceptions, Cretet, minister of the interior, wrote to the emperor to request that the Jews of Paris might be included, stating that "of the 2,543 Jews living in the capital, there are not four who are known to be addicted to usury," and that "more than 150 Jews of Paris are at this moment serving in the army."

Under Napoleon.

In deference to this request of the minister of the interior, the Jews of Paris were exempted from the provisions of the decrees of March 12 and April 20, 1808. On Dec. 11, 1808, a decree was passed regulating the organization of consistorial synagogues; thirteen were established throughout the empire. That of the Seine contained 2,733 members; the Consistory of Paris was appointed on April 13, 1809, and was installed on May 2, following. The "circumscription" comprised thirty-three departments. The Consistory of Paris composed of M. de Oliveira, B. Rodrigues, and Worms de Romilly, and presided over by the chief rabbi Seligman Mayer, at once set about organizing the community. Of the 2,733 Jews composing it, 1,324 were natives of Paris; the remainder were from Alsace, Lorraine, Germany, Austria, and Holland. Nearly all of them lived in the third and fourth arrondissements, where were situated the three Jewish marriage (slaughter-houses), the temples, the societies (helmet), the Central Consistory, and the Consistory of Paris.

The Paris Consistory.

There were at that time a number of prayer-houses in the city. One in the Rue Brisemiche, was founded in 1778; another about 1780 in the Rue

Renard St.-Merry; and some years later a third was established in an old Carmelite convent in the Rue Montmorency, and was called the "Carmelite-Shuhl." Almost at the same time one was opened in the Petits Champs-St.-Martin; it was known as the "Hutmacher-Shuhl," from a manufactory of hats which occupied a portion of the same building. Still another occupied an apartment at 29 Rue des Blancs Manteaux. All these were the property of the Ashkenazic Jews. The Portuguese had their synagogue in the cemetery of St.-André-des-Arts. Two of these chapels were still in existence in 1809—that of the Portuguese and that in the Rue des Petits-Champs-St.-Martin. At that date the community possessed four other synagogues of the German rite: at 47 Rue St.-Avoye, 21 Rue du Chaume, 6 Rue des Vieilles-Etuves, and 7 Rue Geoffroy-l'Angevin. That of the Rue St.-Avoye was the most important. It soon became the synagogue of the Consistory, and all the principal solemnities and ceremonies were held there until 1822.

The financial question was a source of the utmost embarrassment to the Paris Consistory. Some complained that their taxes were beyond their means, and others refused to contribute anything at all. The assistance of the prefecture was then invoked, and legal proceedings against the recalcitrants were ordered. One Jew made a complaint in the Chamber of Deputies, accusing the consistorial administration of tyranny and oppression in the discharge of a rôle "essentially injurious to the maintenance of religion."

When the Restoration succeeded the Empire in 1815 the government regarded with favor the efforts of the Jews to disseminate knowledge and promote industry among the needy classes. An ordinance of June 29, 1819, increased the duties of the Assembly of Notables by imposing upon it the examination of the annual budget of the departmental consistories. Paris then contained nearly 7,000 Jews, and the Notables numbered 237.

In 1819 the Paris Consistory founded a school for the purpose of instructing the mass of the Jewish population in "the knowledge of their religious, moral, and civic duties." It labored for the observance of decorum in places dedicated to religious worship, and endeavored to cultivate among the people habits of dignified deportment. On learning that the owner of the synagogue in the Rue St.-Avoye had sold his property, and that the new proprietors refused to renew the lease, the Consistory, in 1819, purchased a plot of ground and a house in the Rue Neuve St.-Laurent (No. 14), with a second entrance on the Rue de Notre-Dame-de-Nazareth. On June 29, 1819, Louis XVIII. issued a decree authorizing the Consistory to buy the property in question in the name of the Jews of Paris. The new synagogue was opened on March 5, 1822, in the presence of a great concourse of people and a number of high dignitaries of state.

Under Louis XVIII. and Charles X.

When Charles X. succeeded Louis XVIII. in 1824 he accorded the Consistory a favorable reception. The members of this body were then occupied in checking the interference of the rabbis in administrative affairs. When the decree of 1823 was passed for the purpose of introducing certain advisable changes in religious matters, the Consistory opposed the "absolute authority in religious questions" which the rabbis sought to arrogate to themselves. When Seligman Michel, the chief rabbi of Paris, died in 1829, it demanded the suppression of the chief rabbinate of Paris, and the assignment of its duties to M. Deutz of the Central Consistory, who should be assisted by a "vicar." But the Assembly of Notables ignored this proposition, and appointed M. Marchand Ennery chief rabbi of Paris on Dec. 7, 1829.

At that period there was no official school for the education of rabbis, and the Notables were unanimous in urging the establishment in the capital of a Central School of Theology. The departmental consistories, on being consulted, enthusiastically indorsed this project, and the school was founded in 1829, but at Metz instead of Paris.

Oratorically, the Jewish pulpit at the opening of the nineteenth century was by no means brilliant. Seligman Michel and Sintzheim preferred to speak in Hebrew; Deutz preached in German; De Cologna, although of Italian origin, spoke in French. No rabbi was allowed to preach without the authorization of the Consistory, to which he was required to submit his sermon. It was expected that M. Marchand Ennery would confer new luster on the Jewish pulpit; but such expectations were doomed to disappointment. It was generally demanded that in future only French should be spoken in the pulpit, and by a decree of Dec. 17, 1831, the Consistory forbade the delivery in the synagogue of any discourse in any other language than French.

One difficulty remained to be overcome. The Catholic priests were paid by the state, but for the Jewish rabbis no provision was made. This injustice was abolished by the law of Feb. 8, 1831, which decreed that the ministers of the Hebrew faith should be paid by the state. In addition to this a new law regulating Jewish communal affairs was promulgated May 25, 1844, Louis Philippe giving this measure his entire support. The community of Paris well deserved the royal favor. Fifteen of its members had distinguished themselves by their talent and activity. Anspach, Crémieux, Alfred Dalmbert, Hemerdinger, and others were noted members of the magistracy and the bar; Cohen, Samuel Heller, Joseph Henry, Moyse Samuel, and Michel Lévy (a professor at Val-de-Grace) were eminent in medicine; Edouard Cerfberr, subcommissary, Max Cerfberr, lieutenant-colonel, Mayer Worms, physician to the military school of St.-Cyr, Gabriel Salvador, captain of artillery, and others were honored in the army. Adolphe Franck and Fromenthal Halévy were members of the Institute; Olry Terquem, Salomon Munk, and Joseph Salvador were prominent in science and literature; Gustave Halphen was consul-general to Turkey; Max Cerfberr, Crémieux, and Fould were deputies; and Emile and Isaac Pereire were directors of the Versailles-Saint-Germain Railroad; Rothschild, Dupont, and Michel Goudchaux were to confer additional luster on the Jewish world.

State Support.

INTERIOR OF THE PORTUGUESE SYNAGOGUE IN THE RUE BUFFAULT, PARIS.
(From a photograph.)

This prosperity could not fail to excite the old hatred. A number of pamphlets were published in which the most absurd Jews were made the subjects of ridiculous accusations. The Catholic press and the clergy eagerly joined the accusing forces, and the priests even made their way into the synagogues to secure young children for baptism. The Consistory did all in its power to put a stop to these attempts. It founded a house of refuge to accommodate patients taken from the hospitals where they were subject to persecution, improved religious instruction, and maintained a close watch over the young girls of the poorer classes. It was called upon to combat another difficulty. The law of Feb. 8, 1831, by abolishing the assessment for the expenses of religion, had thrown financial matters into confusion. Finding it impossible to meet the amount of the debt on the temple, the Consistory made an appeal to some of the principal members of the congregation, but with little result. Then the Consistory solicited the aid of the minister of public worship, and of the prefect of the department of the Seine. This was granted, but on condition that the temple and the house adjoining should be made over to the city. This the community indignantly refused. Finally, in 1842, the city government contributed unconditionally half the amount of the debt. But the troubles of the Consistory were not yet over. The temple was in urgent need of repairs, which in time became necessary to its safety, and an order of the prefect of police, dated Oct. 29, 1850, commanded that the building should be closed immediately.

Interior of the Synagogue de la Rue Notre-Dame-de-Nazareth, Paris.
(From a photograph.)

At this time it became necessary to elect another chief rabbi for Paris. Deutz, the latest of the three chief rabbis of the Central Consistory, died on Feb. 2, 1842. The office remained vacant until 1846, when Marchand Emery was called upon to fill the vacant place. There was a desperate contest for the office of chief rabbi of Paris. The Consistory having provisionally installed Charleville, rabbi of Dijon, a storm of opposition was at once aroused. Marchand Emery protested publicly in the temple against this proceeding. The struggle was soon confined to two candidates, Charleville and Isidor. The latter went to Paris as a protégé of Crémieux, and preceded by the reputation won by his energetic protest against the oath "More Judaico" at Saverne in 1839. After numerous discussions, some of which were in writing, the Consistorial Commission unanimously decided in favor of Charleville. On Oct. 26, 1847, it laid a report of the proceedings before a convocation of the Consistory, and the most prominent Jews, in the Salle Saint Jean. More than fifty persons were assembled. Adolphe Crémieux, at the head of the opposition, demanded that the decision of the commission should be annulled. The discussion became so violent that the Consistory resigned. Crémieux was then elected president, and a committee was appointed to examine the two candidates as to the duties and powers of the chief rabbi. Charleville refused to appear before this committee, and Isidor was immediately nominated. The Notables were divided into two factions. The election took place on Nov. 9, and definitely settled the vexed question. Of the 225 registered electors, about two-thirds cast their votes. At the second ballot Isidor was elected chief rabbi of Paris by a majority of about 20 votes.

The community had hardly recovered from the effects of this disturbance when the February Revolution broke out (1848). The provisional government contained two Jews—Adolphe Crémieux, minister of justice, and Michel Goudchaux, minister of finance; the latter was succeeded in 1849 by Achille Fould. While Louis Napoleon was president of the republic five Jews were members of the Constituent Assembly—Raynal, Michel Alcan, Crémieux, Michel Goudchaux, and Achille Fould; the last two were the representatives of Paris. As a rule, the Jews took part in any struggle on the side of liberty; they served as members of the National Guard and as directors of the humble Maison de Secours for the care of the wounded in the Rue des Trois-Bornes.

It had become absolutely necessary to rebuild the synagogue in the Rue de Notre-Dame-de-Nazareth. Religious services had been temporarily transferred

to the premises at No. 20 Rue de Montmorency. The new synagogue was dedicated on March 20, 1852. But soon after it was opened it was discovered to be wholly inadequate to the increased requirements of the congregation, the Jewish population having increased to at least 20,000; and it was resolved to build another synagogue.

It was thought that the opening of a new synagogue would be attended by a union of the Jews of the Portuguese and German rites. In 1826 the Portuguese Jews had abandoned the synagogue in which they had worshiped since 1770. Being unable to defray the cost of a new synagogue, they had rented a house on the Faubourg St.-Germain. They had gradually removed their homes to a distance from its vicinity, and the synagogue was abandoned. The rooms hitherto occupied by the boys' school in the consistorial building were just then vacant, and the Consistory made them over to the Portuguese, who transformed them into a prayer-house (1830). The demolition of the German synagogue obliged the Portuguese Jews once more to search for a new habitation. At that moment the project of fusing the two rites was suggested. While the Consistory was endeavoring to accomplish this object, the Portuguese administration established their synagogue in the Rue Lamartine. The Consistory opposed this step, but the Portuguese protested against their subjection, and the synagogue was opened for religious services on June 4, 1851.

The Question of Fusion.

The question of fusion was still agitated, however. A committee was appointed in 1855, which devoted several years to the careful elaboration of a plan of ritual, in which many of the Portuguese rites were included. Nevertheless, the Portuguese community regarded the concessions made to them as inadequate, and without further investigation, before the adjournment of the session, pronounced in favor of the preservation of their autonomy. Amid the discussion of these various questions the Consistory had not lost sight of its plans for the erection of two new synagogues. The city of Paris offered to bear half the expense of their construction provided the synagogues became its property on completion. Notwithstanding this offer, there were many obstacles to be encountered from the side of the authorities, especially when the question arose of supplying the synagogue of the Rue de la Victoire with an entrance on the Rue de Chateaudun, about five hundred paces from the Church of Our Lady of Loretto. But the zeal of the Parisian Jews was not to be checked by these difficulties. To the unpretentious house of refuge in the Rue des Trois-Bornes succeeded Rothschild's great hospital (1852). The Talmud Torah was founded in 1853, and the Rothschild Orphan Asylum in 1857. The Theological Seminary was removed from Metz to Paris in 1859, and the fund for a lying-in women's hospital was started in 1860. The House of Refuge for children (or Foundling Asylum) and the Technical School followed in 1865. The community of Paris then numbered about 30,000. Isidor having been appointed chief rabbi of France, the chief rabbinate of Paris passed to Ulmann in 1866; Zadoc Kahn, appointed coadjutor in 1867, was elected chief rabbi of Paris in 1868.

When the war broke out in 1870, the Jews hastened to enlist in the National Guard and the Garde Mobile. Among the more distinguished officers were colonels Salvador, Brisac, and Abraham Lévy; commandants Bernard, Crémieux, Alfred Cerf, and Théodore Cahen; captains Lévy, Braudeau, Joseph Weill, Cahen Merveith, Charles Abraham, Hippolyte Gail, and Moyse Moyse; lieutenants Gustave May, Albert Brunswick, Alphonse Lévy, Louis Dreyfus, Jules Bernheim, Perugel Ratisbonne, Myrtil Blum, and Paul See; all these received decorations for distinguished bravery before the walls of Paris.

During the Franco-Prussian War.

The Jews of Paris devoted themselves also to works of charity and succor. The Benevolent Society despoiled its own coffers to forward the cause of the war. The Rothschild Hospital placed 100 beds at the disposal of the wounded. Rothschild, Cahen d'Anvers, Halphen, Strauss, and others rivaled one another in the number and extent of their deeds of charity. Patriotic contributions poured in. The rabbis and theological students volunteered as hospital chaplains. A student of the rabbinical seminary, Raphael Lévy, entered the 111th Regiment. Three pupils of the Polytechnic School—Edmond Bechmann, Alphonse Fould, and Edmond Mayer—demanded to be sent to the front. Commandant Fanchetti raised a battalion. The company of the Paris francs-tireurs was commanded by Jules Aronsohn. Commandant Bernard, Sergeant Bloch, Leser (a law student), and several others fell during the siege of Paris.

Many Jews served their country with talent and energy in the councils of the government. Crémieux was again appointed minister of justice. Narcisse Leven became his secretary-general and was succeeded by Léonce Lehmann; Herdlé was private secretary to Jules Favre, minister of foreign affairs; Eugène Manuel was appointed secretary-general to the minister of public instruction, Jules Simon; and Camille Sée became secretary-general to the minister of the interior.

During the terrible events of 1870–71 the Jewish community of Paris was totally disorganized, its services were discontinued, and many of its works of benevolence were abandoned. On the conclusion of the war the Jews set to work to repair the ravages made by the struggle. The immigration of the Jews from Alsace and Lorraine, and the years of tranquillity which ensued, enabled the Jews of Paris to cope successfully with the appalling situation created by the war, the siege, and the commune. The Jewish population increased considerably, and the educational and benevolent institutions multiplied in proportion. Three new synagogues were opened, one in the Rue de la Victoire, in 1874, one in the Rue des Tournelles, in 1876, and one in the Rue Buffault in 1877. In 1890 Zadoc Kahn was elected chief rabbi of France, and J. H. Dreyfus, formerly chief rabbi of Belgium, became chief rabbi of Paris.

After the close of the war Judaism made rapid progress in the capital, and the community had its

ויהי

אִישׁ אֶחָד מִן־הָרָמָתַיִם צוֹפִים מֵהַר אֶפְרָיִם
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אֵין יְלָדִים׃ וְעָלָה הָאִישׁ הַהוּא
מֵעִירוֹ מִיָּמִים יָמִימָה לְהִשְׁתַּחֲוֹת וְלִזְבֹּחַ לַיהוָה
צְבָאוֹת בְּשִׁלֹה וְשָׁם שְׁנֵי בְנֵי־עֵלִי חָפְנִי וּפִנְחָס
כֹּהֲנִים לַיהוָה׃ וַיְהִי הַיּוֹם וַיִּזְבַּח אֶלְקָנָה וְנָתַן
לִפְנִנָּה אִשְׁתּוֹ וּלְכָל־בָּנֶיהָ וּבְנוֹתֶיהָ מָנוֹת׃
וּלְחַנָּה יִתֵּן מָנָה אַחַת אַפָּיִם כִּי אֶת־חַנָּה אָהֵב
וַיהוָה סָגַר רַחְמָהּ׃ וְכִעֲסַתָּה צָרָתָהּ
גַּם־כַּעַס בַּעֲבוּר הַרְעִמָהּ כִּי־סָגַר יְהוָה בְּעַד
רַחְמָהּ׃ וְכֵן יַעֲשֶׂה שָׁנָה בְשָׁנָה
מִדֵּי עֲלֹתָהּ בְּבֵית יְהוָה כֵּן תַּכְעִסֶנָּה וַתִּבְכֶּה

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Page from Hebrew Bible Printed by Robert Stephanus at Paris, 1542

tinguished representatives in every branch of the useful arts and humane sciences. This had the effect of arousing the hostility of the reactionary and clerical party, whose efforts culminated in the machinations revealed in the DREYFUS CASE. But France soon came to her senses under the energetic rule of Waldeck-Rousseau, who overpowered the anti-Semitic clique, and avenged the humiliations to which the Jews had been subjected.

The following is a brief account of the religious leaders and the charitable institutions of the Paris community:

Chief Rabbis: Seligman Michel (1809–29); Marchand Ennery (1829–42); Charleville, provisional chief rabbi (1842–47); Isidor (1847–66); Zadoc Kahn (appointed coadjutor in 1867; elected chief rabbi in 1868; succeeded in 1890 by J. H. Dreyfus).

Prior to 1851 the chief rabbi of Paris had sole charge of the spiritual affairs of the community. At this date the office of coadjutor was created and bestowed upon Trénel. He was appointed principal of the rabbinical school in 1856, and his vacant place was filled by Michel Mayer, and then by Félix Lazard (1860). A. Astruc had been appointed to the same office in 1858, but on his election as chief rabbi of Belgium he was replaced by Zadoc Kahn, who had filled the post of third coadjutor rabbi since 1867. A fourth office was created in 1869 and conferred upon Joseph Lehmann, and a fifth, established in 1872, was given to Bigart. Emanuel Weill was summoned from Versailles to Paris in 1876, and Haguenau in 1882. At that period the Consistory created two new offices, which were filled by Israel Lévi and Raphael Lévy.

Worship; Synagogues and Oratories: The Consistory of Paris comprises seven members; its president is Gustave de Rothschild, and its secretary-general is Engelmann. The synagogues are distributed as follows: 44 Rue de la Victoire; 15 Rue de Notre-Dame-de-Nazareth; 21 Rue des Tournelles; 30 Rue Buffault; 9 Rue Vauquelin. The oratories are as follows: the oratory of the Seminary; the Polish oratory, 6 Rue St.-Paul; the Batignolles oratory, 116 Rue Legendre; the oratory at 13 Rue St.-Paul; the oratory of Gros-Caillou, 27 Avenue de la Motte-Piquet; the oratory at 147 Avenue Malakoff; and the Orthodox oratory, 10 Rue Cadet. The consistorial synagogues of the Ashkenazic rite are under the control of a board of administration composed of twenty-seven members. The synagogue of the Portuguese rite is governed by a committee of eight members.

Educational Institutions: Seminary and Talmud Torah, 9 Rue Vauquelin (director, Chief Rabbi Joseph Lehmann); Société des Etudes Juives; Université Populaire Juive. The primary schools are under the direction of the School Committee and of the Dames Inspectrices des Ecoles. The Gustave de Rothschild school is situated in the Rue Claude Bernard; another school is at 27 Avenue de Ségur; the Lucien de Hirsch school at 68–70 Rue Sécretan replaced, in 1900, the earlier school in the Rue Lafayette; the Jewish Industrial School for Artisans and Apprentices, 4 Rue des Rosiers; the Bischoffsheim Establishment, an industrial school for young girls, 13 Boulevard Bourdon; the Oriental Jewish Normal School, 59 Rue d'Auteuil; the Refuge of Plessis-Piquet, an establishment for horticultural instruction.

Charitable Institutions: These include the Alliance Israélite Universelle; Benevolent Committee; Rothschild Hospital; Jewish Orphan Asylum; House of Refuge; Popular Kitchens; Institution for Lying-in Women; Committee of Protection for the Beneficiaries of the Benevolent Society; Moïse Léon Institute; Home for Aged Women; Rousseau Fund (fresh-air endowment and country home); Union for the Protection of Young Jewish Girls; Union of Jewish Sick-Nurses; Yishouh Eretz Israel; Committee of the School of Jerusalem; Esrath Chitounim; Geemilouth Hessed; Mebassséreth Sion.

Mutual-Aid Societies (Male): Friends of Humanity and of the Union; Fraternal Alliance; Hebrew Benevolent Society; Twelve Tables; Sons of Cracovia, of Alsace, of Israel, of Jacob, of Japhet, of King Solomon, of Shem, of Zion, of Isaac; The Fraternity; Polish Israelites; Children of Israel; Holy Law; Mission of Israel; Mount Sinai; Mutual Foresight; Patriarch Abraham; Lemberg; Zedaka Tatzil Mimowes; Gemiluth Hesed Ohel Emes; Hebra Kaddisha; Sons of David; Iron Chain; Ohel Regel; Israelitish Union; Academic Union; Society of the Promised Land; Mutual Aid Society of Holland; Society of Eternal Rest; Sons of Elijah; Talmud Torah; Truth of Israel.

Mutual-Aid Societies (Female): Hebrew Women of Paris; Dames Kapronoth (women's burial society); Deborah; Women of Israel; Daughters of Jacob; Daughters of Jerusalem; Hebrew Women's Union.

The most important representatives of Jewish journalism are the "Archives Israélites," "L'Univers Israélite" and the "Revue des Etudes Juives." The chief Jewish libraries are those of the Seminary and the Alliance Israélite Universelle.

The Jewish population of Paris is estimated (1901) at about 60,000, the total population being 2,536,834. The majority of the community came from Alsace and Lorraine. See FRANCE.

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D. L. G. I.

——**Typography:** The activity of the Hebrew press of Paris, which began in 1508, was confined almost exclusively to the Biblical field. But the first book printed, by Aegidius Gourmont, was Tissard's Hebrew grammar; this was followed in 1516 by a Hebrew alphabet; in 1520 there appeared Moses Kimḥi's "Mahalak"; in 1534 "Tr. de Modo Legendi Ebraice," by P. Paradisius. Gourmont continued to print parts of the Bible until 1531, his corrector was Pierre Soubzlefour, and his typesetter, Guidacerius; the latter in 1532 worked on some Psalms in the printing establishment of Franz Gryphius. A new edition of Guidacerius' "Grammatica Hebraïca" appeared in "Collegio Italorum" (1539). The Bible complete as well as in parts, was printed by Cephalion (1533), Wecheli (1534–38), Robert Stephanus (1539–56), and Juvenius (1559). In 1559 Morelius issued Hai Gaon's "Musar Haskel."

After a long interval the printing of Hebrew books recommenced—in 1620, edited by Philipp d'Aquina—and continued until 1629. In 1628 an anonymous work, entitled "Keter Torah," containing Hebrew paradigms and a sermon, was printed by Anton Vitre. The latter printed also a polyglot Bible by Le Jay (1630–45), by means of Hebrew matrices cut by Le Bé (Aug. Bernard, "Hist. de l'Imprimerie Royale du Louvre," p. 55). At the same time Louis XIII. established (1640) a printing establishment which had Hebrew type. This was little used at the time, but in 1802 the Hebrew hymn for peace, by Elie Halévy, father of Fromental Halévy, was printed therefrom. Under Napoleon I., the printer Setier published the first Jewish ritual at Paris, and, in 1822, the Hebrew ode of Chief Rabbi Abraham de Cologna. His printer successors were Dondey-Dupré; the Jouaust, father and son (printed the ritual of Crémieux and the Sulzer and Munk edition of Maimonides' "Moreh"); E. Durlacher (printed a Mahzor in ten volumes, 1850–69).

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J. M. S.

PARISH-ALVARS, ELIAS: English harpist and composer; born at Teignmouth, England, Feb. 28, 1810; died at Vienna Jan. 25, 1849; a pupil of Dizi, Labarre, and Bochsa. In 1831 he visited Germany and played at Brunswick, Hamburg, and other cities with great success. He undertook an Italian tour in 1834, and two years later went to Vienna, where he remained until 1838. Between 1838 and 1842 he made a journey to the Orient, where he collected many Eastern melodies. On his return he gave a series of concerts at Leipsic, Berlin, Frankfort, Dresden, and Prague. After an enthusiastic reception at Naples he visited Mendelssohn at Leipsic (1840), and the influence of the latter is said to be evident in Elias's subsequent compositions. In 1847 he settled at Vienna, where some time afterward he received the title of chamber harpist to the emperor. One of the greatest harpists of his day, Parish-Alvars was also an excellent composer. Among his most popular works are the following: "Voyage d'un Harpiste en Orient," op. 62 (Turkish, Greek, and other melodies for solo harp); march for harp, op. 67; concerto for harp and orchestra, in G minor, op. 81; concerto in Eb, op. 98; concertino for two harps with orchestra; besides fantasias, romances, and characteristic pieces for harp with orchestra or pianoforte.

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J. So.

PARMA: Italian city, formerly capital of the duchy of the same name; the seat of an ancient Jewish community. When the plague devastated Italy in 1348 many of the Jews of Parma fell victims to the fury of the populace, which regarded them as the cause of the pestilence. In the fifteenth century several Jewish physicians of note resided in Parma; among these were Elijah (1440), the physician to the Duke of Parma and formerly a lecturer in the schools of Pavia; Giacobbe (1453), perhaps the Giacobbe who in 1467 cured Ercole I. of Este; Abramo (or Abraham) di Mosè of Prato (1480). When the general council of the people agreed upon the surrender of the city to Francesco Sforza (Feb. 14, 1449), one of the conditions of surrender was that the duke should maintain intact the existing rights and privileges of the Jews of Parma and should extend the same to the persons and property of all Jews taking up their residence there. In the second half of the fifteenth century the Jews of Parma, then very numerous, obtained permission from the city council to establish pawnbrokers' offices for the loan of money on pledges; in this instance, as in many others, they received the support and protection of the city of Parma and of the duchy itself, their wealth and industry rendering them a useful if not an indispensable element of the population.

The favor which the Jews enjoyed, however, soon drew down upon them the ill-will of the people, which the clergy constantly excited afresh. Pope Martin V. having received complaints from the Jews of every part of Italy of the ill treatment to which they were subjected, appointed Bernardo of Spoleto to investigate matters, and authorized him to publish a decree of excommunication against any one guilty of further molestation of the Jews. This decree was presented by a Jew, Isacco Galli, to the bishop-coadjutor of Parma, who was authorized to promulgate and enforce it in his diocese (March 7, 1464). Shortly after, on July 12, 1466, Galeazzo Maria Sforza gave orders to his commissary and lieutenant, Guido Visconti, to favor the Jews as far as was compatible with justice and to secure the preservation of the privileges of religious worship already granted them. Galeazzo also released the Jews from the obligation of wearing the yellow badge, in the form of a wheel, imposed upon them by the "maestro del' entrate" in 1473. In a letter dated Pavia, June 19, 1475, Galeazzo commands Visconti to forbid the clergy in their sermons to excite the populace against the Jews, and to protect them against any one who attempted to injure them. In Parma there was preaching at that time Fra Bernardinus of Feltre, a bitter enemy of the Jews, who had caused the expulsion from the city of some Jewish women who gave lessons in dancing to the noble ladies of Parma.

In 1476 Galeazzo Sforza, at the urgent petition of the Jews, conceded to the latter the right of jurisdiction over their own people in their disputes with the Christians and entrusted them to his referendary. When Gian Galeazzo Sforza forbade them, in 1481, to make loans for shorter periods than terms of nine years each, the elders of the city secured the annulment of his decree, and the general council of the city gave the Jews permission to lend for short periods at the interest rate of 6 denarii per lira. When the monte di pietà was established in Parma in 1488 through the efforts of Fra Bernardinus, the condition of the Jews became very much worse. Misfortune so pressed upon them that by degrees they withdrew from the city and established themselves in the neighboring villages. Their principal settlement was at Piacenza. There in 1570 they were ordered to wear the yellow badge, and after a few months, through the exertions of Bishop Paul of Arezzo, they were finally expelled. Jewish communities were then organized at Borgo San Domenico, Busseto, Colorno, Cortemaggiore, Firenzuola, and Monticelli. But few Jews remained in Parma. Those who were left were not allowed to acquire real estate, but were permitted to enter any profession on the payment of an annual tax of 15,000 lira.

Under Galeazzo Sforza.

In 1749, by order of Filippo Farnese l'Anelli, governor of Parma, the towns of Borgo San Domenico and Busseto forbade the Jews of the neighboring villages who went to Parma for purposes of traffic to remain longer than twenty-four hours. For a stay of eight days a special license from the governor was required; for a longer time a permit had to be obtained from the general auditor. The law relating to the Parmesan merchants, confirmed by Filippo Farnese on May 19, 1751, forbade the Jews to enter into contracts or agreements. On three occasions, in 1714, 1753, and 1762, ordinances were passed to the effect that the Jews should not be mocked or derided during the carnival, or molested while holding their funeral services.

During the French occupation Moreau de Saint

Méry gave the Parmesan Jews equal rights with other citizens, and placed the Jewish community in the status of a separate corporation as far as regarded religion (July 12, 1803).

Emancipation.

After the restoration, in 1815, Maria Louisa, wife of Napoleon I. and sovereign duchess of Parma, maintained the existing conditions and allowed the Jews of the surrounding villages to settle again in Parma. On March 27, 1823, an enactment was passed granting the Jews five years in which to pay to the government the special tax which had been imposed upon them at the time of oppression. By a decree of Aug. 14, 1816, the rabbi was directed to keep the municipal registers. On Nov. 18, 1819, it was decreed that the funerals of Jews should take place privately and without any outward pomp or ceremony. On May 23, 1835, the question of admitting foreign Jews to commercial privileges in the duchy was submitted to the chamber of commerce. The dukes of Bourbon, who succeeded Maria Louisa, took no further proceedings against the Jews, who in 1859 were finally emancipated and made citizens of the kingdom of Italy. The population of Parma is 49,370, and includes 212 Jews (1901).

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S. U. C.

PARNAS (colloquially pronounced **parnes**): Neo-Hebraic word designating the president or the trustee of a congregation. It is found in the Targum as the equivalent of words which are interpreted as "steward" (see Isa. xxii. 15; Zech. xi. 3), and it is frequently met with in Talmudic literature. Mussafia (in "Musaf he-'Aruk," *s.v.*) derives it from the Greek, thinking evidently of either *πρόνηος*, which may be a synonym of *ἀρχων τῆς συναγωγῆς* = "ruler of the synagogue" (Luke viii. 41), or of *πρόνοιως* = "one who provides." Kohut ("Aruch Completum," *s.v.*) suggests *πίρνος*. In some modern languages it is accepted as a legal term; *e.g.*, it occurs as "barnos" in the Bavarian edict of June 10, 1813 (§ 30; see Heimberger, "Staatskirchenrecht, Stellung der Juden in Bayern," Freiburg-in-Breisgau and Leipsic, 1893; Grünbaum, "Das Erbtheil der Väter," Ansbach, 1842; Kaufmann, "Aus Heinrich Heine's Ahnensaal," p. 42, Breslau, 1896). In Dutch legislation, at least since Napoleonic times, it is found as "parnassijns" ("Allg. Zeit. des Jud." 1867, pp. 896, 933).

In medieval times the title does not seem to have been usual. The Judenschreinsbuch of Cologne, which contains many Hebrew documents of the thirteenth and fourteenth centuries signed by the trustees of the congregation in their official capacity, does not show this title at all. It is very rare in the old memor-books, only one mention being found in the memor-book of Worms, 1349 (Salfeld, "Martyrologium," p. 75), while the title of "rabbi" occurs there very frequently. The word occurs, however, as a surname in England (Jacobs, "Jews of Angevin England," p. 371). On the tombstones of Prague "parnas" is rarely found, and then always in addition to such synonyms as "manhig," "gabbay," "primas," "alluf," "kazin" (see Hock-Kaufmann, "Die Familien Prags," Pressburg, 1892, *passim*). On the tombstones at Frankfort on the Main the first mention occurs in 1567, which is hardly accidental, although of old tombstones comparatively few have been preserved, and these have very brief inscriptions.

In Medieval Times.

In Talmudic sources the parnas is evidently both the religious leader and the administrator of the community. The clearest statement is the following: "Who is a scholar, worthy of being appointed as parnas of the congregation? He who is asked about a law from any source—even if it were from the tractate of Kallah—and who answers" (Shab. 114a). Similarly the Talmud speaks of privileges conceded to the sons of scholars who were appointed as parnasim of the congregation (Bat. 12a; Shulhan 'Aruk, Yoreh De'ah, 244, 17). In the same sense are to be understood passages like Ta'an. 9a, where Moses, Aaron, and Miriam are mentioned as ideal parnasim, and Yoma 86b where Moses and David are similarly cited. The report that R. Akiba had been appointed parnas of the congregation (Yer. Peah 21a), even if legendary, shows that at the time when this story was recorded it was customary to elect a prominent scholar as leader of the congregation. This must have been the rule down to the fifteenth century; for the signatories to the charter given to the Jews of Speyer in 1090, Judah ben Kalonymus, David ben Meshullam and Moses ben Jekuthiel ("Zeitschrift für Geschichte der Juden in Deutschland," i. 128), are in all likelihood identical with the authors of piyyutim. The signatures of the rabbis to the documents in the "Judenschreinsbuch" attesting congregational transactions, the designation of the recognized congregational representative as "bishop of the Jews," "rabbino mor," etc., as well as the Oriental custom of combining the leadership in religious with that in secular matters, would prove that the parnas was a rabbinical scholar placed in charge of the congregational affairs.

In Talmudic Times.

The meagerness of the sources on the constitution of congregations renders it very difficult to accurately specify the rights and the duties of the parnas. He was most likely appointed as such in olden times by the nasi (Yer. Yeb. 12a; Grätz, "Gesch." 3d ed., iv. 197; Weiss, "Dor," iii. 95 *et seq.*) receiving a diploma, "iggeret reshut" (Hag. iii. 35; see Tos. Yom-Tob; Hag. 18b; and Rashi and R. Nissim *ad loc.*); this seems to be proved by the expression מינה (Kid. 70a). At the same time the appointment was in some way ratified by the people (Ber. Mas. Larger congregations as early as Talmudic times were administered by a board of parnasim; this appears not only from the comparison with Moses, Aaron, and Miriam, already quoted (Ta'an. 9a), but more clearly from the law that two brothers might not hold the office of parnas (Yer. Peah 21a), which presupposes that they would have to officiate at the same time. Among the privileges accorded to the parnas it is mentioned that he is called to the Torah after the Kohen and Levi, which means the first after those of priestly rank (Git. 59a; Shulhan 'Aruk, Orah Hayyim, 136). It would also appear

that a parnas received a salary; for in the name of Samuel it is stated as a law that as soon as one has been appointed parnas he must not perform any labor in the presence of three people (*i.e.*, publicly; Kid. 70a; Shulḥan 'Aruk. Ḥoshen Mishpaṭ, 8, 5), and further: "A man appointed parnas will soon become rich" (Yoma 22b). The names of the parnasim were mentioned in the prayers (Ket. 8a).

Intrigues for the appointment of parnasim were far from rare; and often an unworthy man used his office to gratify his vanity and to acquire material advantages. So the Talmud says: "A parnas who leads his congregation gently [on earth] will be privileged to lead it in the future world" (Sanh. 92a), while another passage says that God weeps over a parnas who rules haughtily (Ḥag. 5b), and that such a man is unbearable (Pes. 113b). As a type of this character R. Gamaliel is presented, to whom R. Joshua says: "Woe unto the generation whose parnas thou art!" (Ber. 28a). In this sense has the Talmud to be understood when it says: "No one is appointed parnas of the congregation unless a box full of creeping things hangs on his back" (Yoma 22b). The meaning of this metaphor seems to be that only an unscrupulous man can succeed in congregational politics—a thought paralleled by the saying: "The kingdom of Saul could not last, because it had no faults." The statement, "A generation is the reflex of its leader [parnas]; the leader, the reflex of his generation" ('Ar. 17a), is evidently also an expression of disgust at the success of unworthy leaders.

In Modern Times.

With the sixteenth century a change in the condition of congregational offices seems to have taken place. The rabbi confined his activity to teaching and to the rendering of decisions on religious questions, while the administration of the congregation was in the hands of a board of parnasim, whose president especially was called the parnas. The first to mention this change is Solomon Luria (d. 1573), who says that the law, referred to above, prohibiting the parnas from performing any labor publicly does not refer to the parnasim of modern times, who are only administrative officers, but to rabbinical scholars ("Yam shel Shelomoh"; Ḳid. iv. 4), while in Tos. Ḳid. 70a this distinction is not yet made. About the same time the expression "parnase la medinah" (= "trustees of the province") is met with (Moses Isserles, Responsa, Nos. 63, 64, 73; Jew. Encyc. iv. 305a, *s.v.* Council of Four Lands). It is from the same time onward that this expression, often in the pleonastic form "parnas u manhig," is encountered in the cemetery of Frankfort. In such cities it was a title to nobility if one counted a parnas among his ancestors. Thus David Grünhut speaks of his parnasim ancestors on the title-page of his "Tob Ro'i" (Frankfort-on-the-Main, 1712; Maggid, "Zur Gesch. der Günzburge," p. 166, St. Petersburg, 1899).

The arrogance of the parnasim is often a subject of complaint. Moses Ḥagiz fiercely denounces those who think that they owe the respect due to Talmudic scholars only to the local rabbi, as if the appointment of the rabbi due to the whim of parnasim, who are elected merely because of their wealth, could add anything to the worth of a scholar (Ḥagiz, "Leḳeṭ ha-Ḳemaḥ," section on Yoreh De'ah, 103a; "Paḥad Yiẓḥaḳ," *s.v.* "Talmid Ḥakam," p. 44a). Of internal strife in the congregation of Hamburg occasioned by elections to the office of parnas, Glückel von Hameln gives a vivid description (Kaufmann, "Die Memoiren der Glückel von Hameln," p. 32, Frankfort-on-the-Main, 1896). Serious trouble in Amsterdam is reported as arising from dissensions among the parnasim in the first half of the eighteenth century ("Allg. Zeit. des Jud." 1867, pp. 896, 933; Jew. Encyc. i. 541, *s.v.* Amsterdam). Very often in such cases the aid of the secular authorities was invoked, although such an appeal had often been severely condemned since medieval times (Grätz, *l.c.* vi. 181; Buber, "Anshe Shem," p. 66, Cracow, 1895). The mode of electing the parnas, his rights, and his duties were not regulated by law, but by local custom, which was only in rare instances written down in Taḳḳanot. Isaac ben Sheshet (Responsa, No. 476) declines to give a decision on such a question, because it should be decided by local tradition. Still it may be considered as a general rule (see Samuel of Modena, Responsa on Yoreh De'ah, 118) that the parnasim have the right to interpret the "ascamot" (see Ascama), but may not alter them.

From the end of the eighteenth century, and more especially from the beginning of the nineteenth, the various governments gave constitutions to their Jewish congregations, or the latter adopted such constitutions of their own accord. Through these constitutions, which were drafted in the language of the country, the Hebrew names for congregational offices began to disappear, and with them the title of parnas, although it is still used colloquially, and in some congregations officially.

A. D.

PARODY: A composition either in verse or in prose, modeled more or less closely on an original work, or class of original works, but by its method of treatment turning the serious sense of such original or originals into ridicule. Closely allied to parody are the forms known as travesty, burlesque, and mock-heroic.

The technique of the parodist has some interesting features well worth description and illustration. One may parody a well-known passage or verse by merely using it in a playful sense, without making in it any change whatever. Abraham ibn Ezra thus parodied the benediction "Praised be Thou who formest light and createst darkness" by applying it to the white neck and dark hair of a pretty brunette (על צוארך וישער ראשך יש לברך יוצר אור ובורא חושך). A wrong pause or accent will sometimes make a passage parody itself. Thus it is said of an inexperienced ḥazzan that he ran the first and second sentences of the seventh chapter of Genesis together, making God say unto Noah: "Come thou and all thy house into the ark; for thee I have seen righteous before me in this generation of every clean beast." Perverted proverbs form still another class of parody.

In its incipient stage parody was not far removed from pure imitation. This may be gathered from

the fact that some parodies have been admitted into the ritual, which would have been impossible if they had not been regarded as mere imitations. As an example of this kind may be mentioned Menahem ben Aaron's "Hymn for the First Night of Purim," a drinking-song far removed from the spirit of the liturgy, nevertheless embodied in the Maḥzor Vitry. Hebrew parody may therefore be said to have been slowly evolved out of imitation, passing first from the serious to the playful, and then from the playful to the humorous and satiric. Unlike parody in general literature, it did not spring from a desire to disparage, but from a desire to emulate.

Origin.

It was not until the twelfth century that parody was met with in Jewish literature. Early in that century Abraham ibn Ezra penned his famous epigrams, some of which have an element of parody in them. He was perhaps also the first to write in the mock-heroic style. His poem on "Flies" is of this kind. It was probably in the same century that Menahem ben Aaron wrote the "Hymn for the First Night of Purim," mentioned above, and Joseph Zabara composed his satires on women, which contain a number of parodies.

In the Twelfth and Thirteenth Centuries.

In the thirteenth century Judah al-Ḥarizi is the first to attract attention as a parodist. He was the first to transform parody from a mere literary toy into an instrument of satire. His satire is best exemplified in the tenth and twenty-fourth chapters of the "Taḥkemoni." Contemporary with Al-Ḥarizi was Judah ben Isaac ben Shabbethai, who wrote a few unimportant parodies.

For the next seven decades after Isaac ben Shabbethai, parody was at a standstill; and it was not in Spain, but in Provence and Italy, that it began once more to show signs of life. The more important attempts at parody in France and Italy date from the last decade of the thirteenth century. One of these is Abraham Bedersi's eulogy on Abulafia, couched in the language of the Passover Haggadah. It was also about this time that Immanuel of Rome began to write his satires. As a parodist, Immanuel's position is unique in Hebrew literature. Although there is little in all his writings that is true parody, there is a parodic thread running through the web of his satires, which, if drawn out, might be woven into a cloth of its own—a Biblical parody.

In Provence and Italy.

It was not, however, until the middle of the fourteenth century that parody showed signs of becoming a separate branch of literature. Somewhere between 1319 and 1332 three parodies were written which raised this form of satire into a distinct art. These are the "Masseket Purim," the "Sefer Ḥabaḳbuḳ ha-Nabi," and the "Megillat Setarim." The first is definitely known to be the work of Kalonymus ben Kalonymus, the third has been almost as definitely proved (by Neubauer) to be the work of Levi ben Gershon, and the second seems to be the work of the same French scholar and philosopher.

In these three works parody attained an individuality of its own. For the first time two men of renown ventured to use Talmudic passages playfully. The numerous anecdotes and various customs associated with the riotous season of Purim are related in the solemn style of the Mishnah and Gemara. The satire of the "Masseket Purim" is of a mild kind. It ridicules the drunkard and the glutton, laughs at the miser and reproaches the idler and the professional mendicant; but in it society as a whole is nowhere attacked so fiercely as in the "Eben Boḥan" of the same author. As a parody of the Talmud, "Masseket Purim" copies the original not only in style and diction, but also in the manner of discussing dissimilar subjects at one and the same time.

Kalonymus and Gersonides.

No less clever are the parodies of Levi ben Gershon. But while the humor of Kalonymus approaches more the grotesque, and his satire is directed against the scum of society, the humor of Gersonides is a species of wit. His satire is directed against no one in particular; occasionally he laughs at himself and at his own jokes, and he delights in puns and anachronisms.

These parodies, which deal exclusively with Jewish life, are succeeded by a few parodies of anti-Christian tendencies. The Haggadah of Jonah Ropa, identical with "Pilpul Zeman Zemannim Zemannehem," was written about 1380 by a resident of Vercelli, and is still in manuscript. It is a vehement denunciation of the licentiousness indulged in by Gentiles during the carnival. Another anti-Christian parody was written by Elijah Ḥayyim ben Benjamin of Genazzano between 1490 and 1500. It is in the style and metrical form of the hymn "Yigdal," and breathes a harshness born of persecution.

Anti-Christian Parodies.

With the anti-Christian polemics parody closed its first period of growth, after which followed a period of decay that lasted almost three centuries. In the sixteenth century the names of only Modena and Najara are associated with parody. Modena parodied the well-known verses against gamblers ("Ḥaruz Neged ha Zaḥkanim") ascribed to Ibn Ezra, turning them into a panegyric on the gambler ("Ḥaruz be-Shebaḥ ha Zaḥkanim"), and Najara parodied the formula of the Jewish marriage contract ("ketubah"), in which he speaks of God as the groom, Israel as the bride, the Torah as the dowry, and the laws deduced from the Torah as the additional endowment ("tosefet ketubah").

The seventeenth century was even more unproductive of parodies than the sixteenth. An insignificant Talmudic travesty by Joshua Calimani and a few anonymous parodies called "Haman Lilety" are all that have come down from the former period. The only exception is the "Masseket Purim" of 1695, which in its revised form has even surpassed the parody of Kalonymus in popularity, and is to-day by far the most widely known composition of that name. Although it was not published in its revised form until 1814, it must have been extensively copied and spread abroad. It has the true ring of Talmudic argumentation, and is also supplied with parodies

Seventeenth and Eighteenth Centuries.

of the three most known Talmudic commentaries: Rashi, the Tosafot, and the novellæ of R. Samuel Edels. The distinctive feature of this parody is the relation which it establishes by Talmudic methods, between well-known historic events and the day of Purim, the effect of which is very droll. To cite one example, the day on which Miriam, the sister of Moses, died was Purim, for it is written "and there was no water for the congregation," which could only happen on Purim.

The greater part of the eighteenth century has not a single parody which may be pointed to with pride, for though the "Burlesque Testaments" and parodies of the requiem first came into vogue in the early part of the century, and although there are parodies by David Raphael Polido, Samuel Mendes da Sola, Isaac Luzzatto, Wolf Buchner, and several others, none of them has any great literary merit. It was only in the closing years of the century that parody showed signs of revival, in the works of Judah Löb Bensew and Tobias Feder. Bensew's "Sefer Sefihat le Purim" is a hymnal for the worshipers of Bacchus, a book of devotion for lovers of wine and music. Tobias Feder was the first to introduce the Zohar parody. His "Zohar Hadash le Purim" may be regarded as a forerunner of the satiric parody and the link between the parodies of the eighteenth century and those of the nineteenth.

Recent Parodies.

The chief characteristic of the parodies of the nineteenth century is that they have a direct bearing on life and reflect the spirit of the times; for almost all social, religious, and even political questions of the day engaged the attention of the modern parodist, and called forth either his ardent support or his vigorous protest. The earliest parodies of the century are directed against the Ḥasidic sect and the cult of those who figured as "Zaddikim," or pious men. The first of this kind is the "Megalleh Temirin" of Joseph Perl of Tarnopol, published in 1819. It is a biting satire, revealing all the hypocrisy and corruption of the Zaddikim, and is modeled after the well-known "Epistolæ Obscurorum Virorum," the corrupt Hebrew taking the place of the dog-Latin. The next parody belonging to the group of epistolary satires is "Dibre Zaddikim" by Isaac Bär Levinsohn, published in 1830. This is also a satire on the perverted homiletics of the Zaddikim. Mention must also be made of the following: "Ḥasidut we Ḥokmah" by I. Erter (in "Ha-Zofeh," ch. vi.); "Hitgallut ha-Yenuḳa bi-Setolin" (in "Ha-Shaḥar," vi. 25–44), which was probably written by M. Shatzkes and J. L. Levin conjointly; "Zwei Chasidim" (parodying Heine's "Zwei Grenadiere"), written by Goldberg, though included in Gordon's collection of Yiddish poetry; and J. Rabbi's "Haggadah shel Pesaḥ" (in "Ha-'Ibri," iii., No. 14).

The Reform movement likewise elicited a number of parodies, the most important of which are the "Tikkun Shabbat Ḥadash" of Moses Mendelssohn (in his "Pene Tebel," pp. 173–174, Amsterdam, 1872) and the "Zohar Ḥadash" of J. L. Nathan (Sachs, "Kufe Yonah," pp. 21–25). Parodies of socialistic and revolutionary tendencies are quite numerous. The chief contributors are A. Cahn, B. Feigenbaum, I. Kaminer, and M. Winchewski. But there are also a large number of anonymous parodies of great satiric power, the most important of which are "Mishnat Elisha ben Abuyah" (in "Asefat Ḥakamim," Nos. v.–viii.) and "Tefillah Zakah Ḥadashah," No. 7, 1900.

On Jewish Life in Russia.

The parodies on the manners, morals, customs, and conditions of the Jews in Russia form a literature in themselves. Only the names of the more important authors can be mentioned here, viz.: J. Brill, I. Kaminer, A. S. Mehamed, J. S. Olschwang, A. Rakowsky, and L. R. Simlin. Equally numerous are the parodies dealing with Jewish life in America. The greatest of them all is the "Masseket Amerika" by Gerson Rosenzweig. It presents the life of the Jewish immigrant in a humorous light, and is unquestionably the cleverest of all Talmudic parodies. Mention must also be made of A. Kotlyar's "Masseket Derek Erez ha-Ḥadashah" (Pittsburg, 1893), E. Deinard's "Sefer ha-Kundes" (Newark, 1890), and the parodies of D. Apotheker scattered in various periodicals.

Of the parodies dealing with literary topics the following deserve special mention: J. Brill's "Mishnat Mebakkerim" (in "Ha-Shaḥar," viii. 317–324) and "Midrash Soferim" (*ib.* x. 81 *et seq.*), both dealing with the principles of literary criticism, and the parodies of Bader, Kaminer, and Linetzky.

Non-satiric parodies of considerable merit are H. Sommerhausen's "Haggadah le-Lel Shikkurim" (Brussels, 1842), A. M. Mohr's "Kol Bo le-Purim" (Lemberg, 1855), and the anonymous parody "Ha-Yareaḥ" (Berdychev, 1895), which has the form of a periodical.

There are also large numbers of perverted proverbs and modified maxims which must be classed with parodies. The largest collection is the "Ben Mishle" of H. Scherschewsky, published in several periodicals.

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J. I. D.

PARONOMASIA. See Alliteration.

PARSA. See Weights and Measures.

PARSHANDATHA: The first-born son of Haman (Esth. ix. 7). In the twelfth century the name obtained a literary meaning. It was then separated into the words "parshan" (= "interpreter") and "data" (= "law"), and was used with reference to Rashi, who has since been quoted under that name.

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D. S. O.

PARSI, JOSEPH: Mathematician; flourished toward the end of the fifteenth century. All that is

known of him is that he was the author of a work (unpublished) entitled "Keli Faz," a manual showing how to construct mathematical instruments. Steinschneider thinks that Parsi may be identical with Joseph the physician, cosmographer, and astronomer of Lisbon, who advised (1480) King John of Portugal to employ the astrolabe at sea, and who was a member of the commission to which the project of Columbus was submitted for examination (Zunz, "G. S." i. 177). But the name "Parsi" shows that the author of the "Keli Faz" was a Persian.

Bibliography: Steinschneider, *Jewish Literature*, p. 187.

S. M. Sel.

PARTIES TO ACTION. See Procedure.

PARTITION. See Joint Owners.

PARTNERSHIP: The word "shotefin" is used in the Mishnah almost always to denote joint owners, especially of land. In the language of later ages, when the Jews had become a people of traders, the word with the corresponding forms of the verb and of the abstract noun came more often to denote partners, partnership, the relation of partners. At first the commercial principles of joint trading were but sparingly applied; as time progressed they were applied more thoroughly.

Formation of Partnership.

A trading partnership can not be founded by words, whether spoken or written, but the property of several persons can, by such means of "kinyan" or acquisition as are set forth under Alienation, be turned into partnership property, so that its increase or diminution will fall thereafter on the partners in shares. According to the strict rule laid down by Maimonides, and later by Joseph Caro, both of whom only follow the responsa of the Geonim, money must be put in a common bag and lifted by both partners to make it common. In the case of other movables, where one article becomes the exchange for another—*e.g.*, where it is agreed that one shall bring into the joint business a barrel of wine; the other, a jar of honey—when both are brought to the appointed place, or when each of the parties has mixed his grain or fruits with those of the other, or when they have hired a common place to which each brings his goods, the partnership as to such goods is formed. The same authorities hold also that two mechanics, say two weavers or two tailors, can not by agreement divide their future earnings; for there can be no acquisition by contract of things that as yet do not exist.

But RABaD, Asheri, and the Tur, and following them ReMA in his gloss on Shulḥan 'Aruk, Ḥoshen Mishpaṭ, 176, 3, all of them living in Christian countries, dissent from these technical views. The last-named author, with his usual phrase "Some say," mentions the view of Mordecai and of Nissim Gerondi (RaN), who hold not only that future gains may be subjected to kinyan, but that even without formal kinyan a common stock in trade may be formed by oral or by written contract. Isaac ben Sheshet (RIBaSH) in his responsa (No. 476) holds the same view; he admits, however, that while the partners may not "go back" as to the division of profits already made they can not, in the absence of kinyan, be compelled to continue with the business.

Division of Profit.

Even the older authorities admit that if merchants or manufacturers buy material with common funds and work it up, they are partners in the profit or loss in manufacturing and selling.

The essence of partnership is the equal division among the two or more partners of the profit and loss arising in business, not a division thereof in proportion to the amount invested by each (Kol Bo, 93). But this is only where the contract is silent (סתם). When there is a special contract the profit is shared according to it. But where capitals are put together by two or more owners, and a profit is made by the exchange thereof, arising from change in the currency laws or customs of the country, each owner shares in proportion to what he has put in. So, also, where several persons buy with common funds an ox for slaughter, and sell the meat, the proceeds are divided among them according to the respective amounts of money invested (Ḥoshen Mishpaṭ, 176, 5–6).

Powers of Partners.

The partner in custody of the common property is liable to his companion for loss or theft like a bailee for hire (B. B. 42b, 43b). He is also responsible for loss arising through his deviation from the custom of the country or of the trade; or if he, without consent goes to another place or to sea; or if he associates others with him, engages in a branch of merchandise foreign to the business, or sells on credit such goods as are not generally sold on credit; or if he entrusts others with the business. But if he makes a profit through such unauthorized acts, he makes it for the common fund. Thus it is when one partner without the other's consent deals in ritually forbidden food. In all these matters the acquiescence of the other partner or partners who have knowledge of irregular acts by one member of the firm is deemed of like force with express assent.

Generally speaking, every partner has toward outside persons the power to bind the firm by his contracts. Maimonides therefore puts the law of agency and the law of partners into the same division of his code. But there is no trace either in that or in the later codes of a firm name by which the partners acting jointly are known and by the use of which they may be bound. But a curious word was contrived, אמצע (lit. "middle"), as early as the Talmudic period to denote the common property or common interest of the partners. It is found in the Baraita, with regard to the caravan (B. K. 119b), which resembles both a corporation and a partnership.

The question how far one partner can bind the others by incurring debts in the firm name either after a dissolution not properly published to the world or for an object not strictly within the purposes of the partnership—a question most vigorously litigated in modern times—is hardly touched upon in the rabbinical authorities, evidently because the wholesale purchase of goods upon credit was almost unknown, and because there was no firm name in which to contract.

Not only a partner but any part-owner of a debt may sue in the name of all the joint creditors without power of attorney ("barsha'ah"); nor can his co-partners, if he loses the suit, hold him responsible by showing that they would have brought forward better grounds for the action.

A partner may not take common assets to another country or city out of his partner's sight without the consent of the latter. If such action is threatened, a court may restrain it.

A kind of partnership in which one man furnishes all the capital and the other all the work, either natural or commercial, is treated separately under the name of "'esek" (= "business"). As a man who does all the work gives a share of the resulting gain to the capitalist, scruples arose about that share being in the nature of interest, and hence unlawful; and such a partnership is therefore only allowed when the capitalist pays to the business man daily wages for his work besides the share of the profit belonging to the latter (B. M. v. 4. 5; see Usury).

"In Commendam."

Maimonides has a theory according to which half of the capital furnished should be treated as a loan to the business man and works out accordingly the result in the case of the capital or part of it being lost. Instead of the regular daily wages which, according to the Mishnah, ought to be paid to the business man, to avoid the usury law, Maimonides is satisfied with the payment of a nominal lump sum. He also suggests that the business man should, for the same purpose, have the advantage of a smaller share in the loss than he has in the profit.

An Israelite is not to take an idolater for a partner inasmuch as in case of dispute the latter, when called on for a judicial oath, would swear by the object of his veneration (Sanh. 63b).

If the king of the country from favor to a deceased father gives a profitable charge to one of the sons (though he be the wisest and ablest among them), the emoluments go to all of the sons as partners; but the case is otherwise if one of the sons has received the office through his own merit. If one partner is a favored Jew so that the tax-gatherers voluntarily relieve him from a government burden, the profit belongs to him alone; but when he obtains the exemption by request, it is a business profit, which goes to the firm.

Where robbers attack a caravan, and the members together are unable to defend their property, but one alone thereupon saves it, he saves it for himself; but if they are able to defend it, one who takes the lead, though he says, "I save this for myself," can only save it for the community. The same holds good where only two partners are concerned. The possession of one partner is never adverse to the other; hence there can not be between them a presumption by lapse of time.

Where the contract of partnership names no limit, any partner may ask for a dissolution at any date (B. M. 105a); but where the period of duration has been agreed upon, it seems that all parties must abide by it. The death of a partner dissolves the partnership, neither the survivors nor the heirs of the decedent can be held to carry on the common business. The regular way to divide outstanding demands is to wait till something is paid on them, and to divide the money as it comes in; but according to ReMA, a court may appraise the outstanding notes and bonds, or cause a division by authorizing a proposition to "buy or sell."

When a partner desirous of ending the joint business has the assets in his hands, he may divide the money (if all is of one kind) by simply keeping his share and leaving the other share with the local court. As to goods, he must call upon three men, not necessarily scholars, but men of integrity and of skill in appraising, and, after a division by them, must leave his partner's share with the court. It should be noted that these last positions are stated by the codes without direct Talmudic authority.

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E. C. L. N. D.

PARTRIDGE ("ḳore"): This bird is mentioned only in I Sam. xxvi. 20 (LXX., *νυκτικόραξ* = "kos" = "owl") and Jer. xvii. 11.

The most common partridge in Palestine is the *Cuccabis chukar*; around the Dead Sea and in the Jordan valley the *Ammoperdix heyi* is abundant; while in the lowland and plains the *Francolinus vulgaris* is met with.

In Ḥul. 138b, 140b "ḳore" is explained by Rashi (probably mistaking it for the cuckoo) as denoting a bird which is in the habit of sitting upon the eggs of others. In Yoma 75b "pisyon" is enumerated among the kinds of quail. Crossing it with either the cock or peacock is forbidden (B. Ḳ. 55a).

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E. G. H. I. M. C.

PARTY LINES AND PARTY WALLS. See Boundaries.

PASCHAL SACRIFICE. See Passover Sacrifice.

PASCHELES, WOLF: Austrian publisher; born at Prague May 11, 1814; died there Nov. 22, 1857. The son of needy parents, he gained a livelihood by tutoring in Prague and its vicinity. Then by an accident he was led to the career which made him famous, that of a seller and publisher of Jewish books. In 1828 he wrote a small book of German prayers for women. When, in 1831, the cholera appeared in Prague for the first time, it was ordered by the rabbinate that in this period of greatest suffering the prayers of the seliḥot of R. Eliezer Ashkenazi should be used. These, however, were hard to obtain; so Pascheles had printed his own little book of prayers and the seliḥot in question. As these met with good sales he had some brochures, pictures of rabbis, and things of a similar nature published at his own expense, and carried his entire stock of Hebrew printed matter about with him in a chest. In 1837 he obtained the right to open a book-shop. In 1846 he began to bring out Jewish folk-sayings, together with biographies of famous Jews, novels, and the like, under the title "Sippurim." The first seven volumes met with high appreciation and sold extensively until the disturbances of the year 1848

interfered with the work; and not until 1852 could Pascheles continue it. The work has remained a popular one down to the present day. Among the contributors to the "Sippurim" were L. Weisel, Salomon Kohn, I. M. Jost, R. Fürstenthal, and S. I. Kaempf.

Beginning with the year 1852 Pascheles published the "Illustrirter Israelitischer Volks-Kalender." The publication of this calendar was later continued in two separate editions respectively by Jacob (afterward by Samuel) Pascheles and Jacob B. Brandeis, Wolf's son-in-law.

In 1853 Pascheles published a small edition of the Pentateuch, with a German translation by H. Arnheim of Glogau. Its popularity to the present day is proved by the fact that it has passed through innumerable editions. Among the other books brought out by him, two of which are widely circulated, are Fanny Neuda's "Stunden der Andacht" and Guttmann Klemperer's life of Jonathan Eybeschütz.

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S. A. Kl.

PASCHKIS, HEINRICH: Austrian pharmacologist; born at Nikolsburg, Moravia, March 21, 1849; educated at Vienna University (M.D. 1872). He was appointed assistant at the university hospital, and in 1883 became privat-docent in pharmacology.

Paschkis is a prolific writer, and has contributed numerous essays to the professional journals. He is a collaborator on Villaret's "Handwörterb. der Medizin," Möller-Geissler's "Real Encyklopädie der Gesammten Pharmacie," etc., and is editor of Scheff's "Handbuch der Zahnheilkunde." He is also the author of: "Ueber den Einfluss des Quecksilbers auf den Syphilisprocess" (with Von Vajda), Vienna, 1880; "Kosmetik für Aerzte," *ib.* 1890 (2d ed. 1893); "Materia Medica," *ib.* 1891; "Arzneiverordnungslehre," *ib.* 1893.

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S. F. T. H.

PASHUR: 1. Son of Immer the priest. He attacked Jeremiah on account of his prophecies of calamity and put him in the stocks, for which Jeremiah predicted Pashur's captivity and death in Babylon (Jer. xx. 1–3).

2. Son of Melchiah. He was sent by King Zedekiah to Jeremiah to inquire regarding the result of the siege of Jerusalem by Nebuchadnezzar (Jer. xxi. 1). He was also chief governor of the Temple, and caused the imprisonment of Jeremiah in punishment for a prophecy advising the people to submit to the Chaldeans (Jer. xxxviii. 1–13). His grandson Adaiah is mentioned as one of those priests who, after their return, took strange wives (I Chron. ix. 12), and as one who was active at the construction of the Second Temple (Neh. xi. 12).

E. G. H. S. O.

PASS, AARON DE: South-African pioneer; together with his brother **Elias de Pass**, he was connected with Cape Colony from the year 1846. His firm, De Pass, Spence & Co., performed conspicuous services in the development of the whaling, sealing, guano, and fishing industries of the colony. It was among the first to call the attention of the government to the necessity of providing Table Bay with suitable docks. While the government deliberated De Pass, Spence & Co. imported a patent slip, which was laid down in Simon's Bay, and at a later date one was constructed in Table Bay also. The firm was the largest shipowner in the port and the principal shareholder of guano islands from the government from 1849. In this year it started the fisheries at Saldanha Harbor, which were continued till 1886. It introduced machinery for the manufacture of ice, opened up the trade from Hondeklip Bay, Port Nolloth, Angra Pequena, and Walwich Bay to the interior, fitted out an expensive expedition of seven vessels for the whaling island known as Herd Island, and from time to time worked Croyette Island for [illegible] seals.

De Pass in his earlier days traded in Namaqualand and shipped in his own vessels cured and dried fish to Mauritius, bringing back sugar in exchange. He was the owner of Réunion, a large sugar estate in Natal.

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J. G. L.

PASSAU: Town of eastern Bavaria. Jews were settled here toward the end of the twelfth century, when they were under the authority of the bishop. Bishop Mangold, in 1210, to indemnify them for serious losses they had suffered through pillage by the Christians, arranged that they were to be freed from all demands made upon them by the town, which should pay them 400 marks. Walther Isnar, Ulrich Pröbstlein, and Herbard the tailor, citizens of Passau, therefore paid to the Jews 200 pounds of Passauer coin, the bishop pledging the tolls to them in return. It is remarkable that under these circumstances Christians, even to their own disadvantage, took the part of the Jews.

The Jewish inhabitants dwelt not only in the so-called "Jews' Lane," but also in that section of the town situated on the Inn river, where they had a synagogue. A treaty ("Landfrieden") was concluded in 1244, one of the conditions of which was that no Christian should charge interest except to Jews, without incurring a penalty. In 1260 Bishop Otto, on the advice of his chapter, promised the Jews of Passau, as they had assisted him when he was financially embarrassed, not to ask either additional taxes or loans of them for a period of two years. Martyrs of Passau, the victims of persecutions, are mentioned in 1337 and 1349. Emperor Rudolf, on April 1, 1577, issued an edict to the Bishop of Passau directing that the Jews of the town should not be tortured.

At present (1904) the Jews of Passau number 24 in a total population of about 18,000. They are under the supervision of the district rabbi of Ratisbon.

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S. O.

PASSIGLI, UGO: Italian physician; born at Sienna Dec. 14, 1867; studied medicine at the Reale Istituto di Studi Superiori, Florence, and is now (1904) attached to the health department of that

city. He has written many articles for the scientific and literary journals, and numerous pamphlets on medical subjects; the following being his more recent contributions which bear upon Hebrew questions: "Della Circoncisione Sotto il Punto di Vista Profilattico e Terapeutico," Florence, 1895; "Un' Antica Pagina d Igiene Alimentare," *ib.* 1896; "Dermosifilopatia Biblica, o Le Malattie Veneree Presso gli Ebrei," Milan, 1898; "L Allattamento, Saggio di Profilatria Biblica," Bologna, 1898; "Un Po' d'Igiene del Passato. La Nettezza del Corpo e delle Vestimenta Presso gli Ebrei," Forlì, 1898; "Le Cognizioni Ostetrico-Ginecologiche degli Antichi Ebrei," Bologna 1898; "Le Vacanze di un Medico," Florence, 1902; "Le Disinfezioni e le Altre Misure Profilattiche nel Passato Contro le Malattie Infettive," Prato, 1902.

S. U. C.

PASSOVER (פֶּסַח; Aramaic, פִּסְחָא; hence the Greek Πάσχα).—**Biblical Data:** The Biblical account connects the term with the root פסח (= "to pass by," "to spare"; Ex. xii. 13, 23, 27; comp. Isa. xxxi. 5). As a derivative פֶּסַח designates (1) a festival and (2) the sacrificial lamb and meal introductory to the festival.

The festival commemorates the deliverance of Israel's first-born from the judgment wrought on those of the Egyptians (Ex. xii. 12–13; comp. Ex. xiii. 2, 12 *et seq.*), and the wondrous liberation of the Hebrews from Egyptian bondage (Ex. xii. 14–17). As such it is identical with the Maẓẓot (המצות, Ex. xii. 17; חג המצות, Lev. xxiii. 5–6) festival, and was instituted for an everlasting statute (Ex. xii. 14). Lev. xxiii., however, seems to distinguish between Passover, which is set for the fourteenth day of the month, and חג המצות (the Festival of Unleavened Bread; ἑορτὴ τῶν ἀζύμων, Luke xxii. 1; Josephus, "B. J." ii. 1, § 3), appointed for the fifteenth day. The festival occurred in Abib (Ex. xiii. 4; Deut. xvi. 1 *et seq.*, where the New Moon is given as the memorial day of the Exodus), later named Nisan, and lasted seven days, from sunset on the fourteenth day to sunset on the twenty-first day; the first and the seventh days were set aside for holy convocation, no work being permitted on those days except such as was necessary in preparing food (Num. xxviii. 16–25). During the seven days of the festival leaven was not to be found in the habitations of the Hebrews (Ex. xii. 19, xiii. 7). Leaven was not to be eaten under penalty of "excision" ("karet"; Ex. xii. 15, 19–20, xiii. 3; Deut. xvi. 3), and the eating of unleavened bread was commanded (Ex. xii. 15, 18, xiii. 6, 7; xxiii. 15; xxxiv. 18; Lev. xxiii. 6; Num. xxviii. 17). On the second day the omer of new barley was brought to the Temple (Lev. xxiii. 10–16; comp. First-Fruits).

Paschal Lamb.

The setting aside, slaughtering, and eating of the paschal lamb was introductory to the celebration of the festival. According to Ex. xii. this rite was instituted by Moses in Egypt, in anticipation of the judgment about to be visited on Pharaoh and his people. On the tenth of the month—ever thereafter to be the first month of the year—the Hebrews were to take a lamb for each household, "without blemish, a male of the first year," "from the sheep or from the goats." Kept until the fourteenth day, this lamb was killed "at eve" ("at the going down of the sun"; Deut. xvi. 6), the blood being sprinkled by means of a "bunch of hyssop" (Ex. xii. 22) on the two door-posts and on the lintels of the houses wherein the Hebrews assembled to eat the lamb during this night, denominated the ליל שמורים ("night of the vigils unto Yhwh"; Ex. xii. 42, Hebr.; see, however, R. V. and margin). Prepared for the impending journey, with loins girded, shoes on their feet, and staves in their hands, they were to eat "in haste." The lamb was to be roasted at the fire, not boiled in water, or left raw; its head, legs, and inwards were not to be removed, and it was to be eaten with bitter herbs and unleavened bread. Nothing was to be left until the morning; anything that remained was to be burned (Ex. xii.).

Cover for Maẓẓot.
(From a drawing by Vielers.)

The details of this rite as observed in Egypt are summarized in "the ordinance of the Passover" (Ex. xii. 43 *et seq.*). No bone was to be broken; the meal was to be eaten in one house; no alien could participate; circumcision was a prerequisite in the case of servants, bought for money and of the stranger desiring to participate (Ex. xii. 44–48). According to Num. ix. 6, Levitical purity was another prerequisite. To enable such as happened to be in an unclean state through contact with the dead, or were away from home at the appointed season, to "offer the oblation of Yhwh," a second Passover was instituted on the fourteenth day of the second month (Num. ix. 9 *et seq.*). In Deut. xvi. 2, 5 the slaughtering and eating of the lamb appear to be restricted to the central sanctuary.

Glosses concerning the observance of Passover are not infrequent in the historical narratives. The keeping of the rite is first mentioned as having occurred at Sinai (Num. ix. 1 *et seq.*); under Joshua, at Gilgal (Josh. v. 10), another celebration of it is noticed. Hezekiah figures prominently in an account of the revival of the festival after a long period

SEARCH FOR LEAVEN.

in which it was not observed (II Chron. xxx.). The reforms of Josiah brought about a new zeal in behalf of this institution, the Passover celebrated at his bidding in the eighteenth year of his reign being described as singular and memorable (II Kings xxiii. 21 *et seq.*). After the return from the Captivity (Ezra vi. 19 *et seq.*) another Passover observance is reported to have taken place in due conformity with the required laws of purity and in a most joyful spirit.

The sacrifices ordained for Passover are as follows: "an offering made by fire, a burnt offering; two young bullocks, and one ram, and seven he-lambs of the first year, without blemish, and their meal-offering, fine flour mingled with oil; . . . and one he-goat for a sin-offering, beside the burnt offering of the morning." These were to be offered daily for seven days (Num. xxviii. 16–25, Hebr.).

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—**In Rabbinical Literature:** For reasons well known (see Calendar; Festivals; Holy Days) Passover was extended to eight days, including the 22d of Nisan, and the 23d of Nisan came to be regarded as a semiholy day, an "issur la ḥag," according to the interpretation of Ps. cxviii. 27 (Suk. 45b, Rashi, *ad loc.*). The Biblical injunctions concerning the eating of leaven and the like (see Biblical Data) were applied in conformity with the methods of rabbinical exegesis. The quantity of leaven which, if eaten deliberately ("be-zadon"), entailed the penalty of excision was fixed at "ke-zayit," an amount equal to that of an olive (Maimonides, "Yad," Ḥamez, i. 1; Ker. i.). For inadvertent violation of the prohibition the penalty was the regular sin-offering.

Cloth Used for Covering Passover Dish.
(In the possession of Von Wilmersdörffer, Munich.)

Penalties for Infringement.

The phrase "to eat" in the prohibition was construed to include any use of leaven as nourishment (by drinking, for instance). In fact, neither advantage nor enjoyment ("hana'ah") might be drawn from leaven during the festival ("Yad," *l.c.* i. 2). Hence, neglect to remove the leaven from one's "reshut" (domain or house) entailed punishment for the violation of two prohibitions (comp. Ex. xiii. 7). The penalty of stripes "min ha-Torah" was not enforced except where, during the festival week, one had purchased leaven or caused the process of fermentation for some definite purpose. Still, neglect to remove leaven rendered one liable to "makkat mardut" (see Corporal Punishment; also "Yad," *l.c.* i. 3). Leaven not removed could never after be utilized — this prohibition being deduced from the construction of the Biblical text by the Soferim ("mi-dibre soferim"), and it mattered not that the neglect was unintentional or even unavoidable (*l.c.* i. 4). Leaven mixed with anything else during Passover rendered the article unfit for use. In this case, however, an exception was made where the leaven belonged to an Israelite; though itself barred from use, it was not forbidden, after the festival, when combined with other things.

"Karet" was imposed for eating pure "ḥamez," but the eating of mixed "ḥamez" ("'erub ḥamez"), of which the Mishnah (Pes. iii. 1) gives instances (see "Yad," *l.c.* i. 6), entails flagellation, though this depended upon the quantity consumed and the proportion of the ḥamez (*l.c.*). The interdiction against eating or using ḥamez becomes operative at noon of the 14th of Nisan, but as a precaution the Rabbis set the limit an hour earlier (*l.c.* i. 9) and even advise refraining from eating leavened food after ten in the morning (*l.c.* i. 10).

The proper removal of ḥamez ("bi'ur ḥamez") constitutes one of the chief concerns of rabbinical law and practise. Great care is enjoined in the inspection and cleaning of all possible nooks and corners, lest ḥamez be overlooked. The night preceding the 14th of Nisan was especially set apart for this inspection by candle-light or lamplight, not by moonlight, though it was not necessary to examine by candle-light places that were open to the sunlight. Study was suspended in favor of this duty of inspecting holes and corners. Minute regulations were devised for the inspection of holes midway between houses, but precautions were taken not to arouse suspicions of witchcraft in the minds of non-Jewish neighbors. Certain places, where the likelihood of finding ḥamez was infinitesimal, were exempt (see "Yad," *l.c.* ii.).

Removal of Leaven.

In practise this "bedikat ḥamez" was effected as follows: As soon as night (on the 13th) had completely set in, the father of the household ("ba'al ha-bayit") lighted a plain wax taper, took a spoon and a brush, or three or four entire feathers, and, after having deposited a piece of bread in some noticeable place, as on a window-sill, to mark the

SEDER FEAST AND ACCOMPANYING PASSOVER PREPARATIONS.

(From Bodenschatz, "Kirchliche Verfassung," 1748.)

beginning of the search, made the complete round of the house and gathered up all the leavened bread that was in it. Coming to the window-sill where the piece of bread was deposited, he carefully put it into the spoon, leaving no crums on the sill, and pronounced this benediction: "Blessed be Thou . . . who hast commanded us to remove the leaven." Then he added an Aramaic formula: "All leaven which perchance remains in my domain and which has escaped my observation shall be destroyed and be like unto the dust of the earth." Then the spoon and brush were tied into a bundle and suspended over the lamp in the room, or elsewhere, but so that mice could not get at it. Next morning, if the bundle was found untouched, it was not necessary to go through the same process; otherwise the inspection was repeated. The bundle and its contents were either sold or burned before six o'clock in the evening; only so much leaven was retained as would be needed up to ten in the morning (Shulḥan 'Aruk, Oraḥ Ḥayyim, 431; Pes. i). This "investigation" was transferred to the eve of Sabbath when the 14th of Nisan coincided with the Sabbath.

Passover Plate of the Seventeenth Century.
(In the Kunstgewerbe-Museum, Düsseldorf.)

Certain precautions were taken in the disposal by burning of the "terumah" (priestly portion). Neglect to inspect one's house at the proper time could be remedied by inspection later, even during the festival itself, or after its close, provided no benefit were derived from the ḥamez (for further details see "Yad," *l.c.* iii., iv.).

While regarding only five kinds of produce (two of wheat and three of barley) as ḥamez, rabbinical law is very careful to establish precautionary provisions lest the interdiction of ḥamez be violated, and with this in view culinary freedom is much restricted. Even the dishes and cooking-utensils are objects of special attention for this reason, and among the preparations made for the proper observance of the festival the "cleansing of the dishes" (= "hag'alat kelim") two or three days in advance is not the least important; a complete set of tableware and kitchen utensils is, as a rule, kept in readiness to take the place of those in use during the rest of the year.

The eating of maẓẓot is considered as a positive command for the first night of the festival ("Yad," *l.c.* vi. 1). A quantity equal to that of an olive is deemed sufficient to discharge this mandatory obligation. Intention ("kawwanah") is not essential; the fact that maẓẓah was eaten is sufficient. Still, certain limitations developed concerning the manner of preparing food containing maẓẓah when it was intended to be eaten in fulfilment of the obligation.

The Rabbis also regarded it as a positive duty on the first night to relate the miracles incidental to Israel's deliverance from Egypt; hence the Haggadah and the Seder. Each Israelite was obliged to drink on this night four cups of wine ("arba'ah kosot"); red wine was excluded later owing to the Blood Accusation. While eating the maẓẓah and drinking the wine, the position of free men (*i.e.*, reclining on the left side against cushions) was obligatory on all male participants ("hasibah"). The benedictions over the several cups were specified.

Recital of the Haggadah.

"Ḥarosat" also was compulsory, "mi-dibre soferim," for this meal. Maimonides ("Yad," *l.c.* vii. 11) gives the recipe for its preparation; but the bitter herbs were not regarded as obligatory by themselves; they formed a part of the Passover meal. The practise of eating bitter herbs now, though the paschal lamb is no longer prepared, is characterized as an institution of the scribes. "Afikomen," usually a dessert of sweet ingredients, was excluded from this meal (Pes. x. 8), its place being taken by a piece of the maẓẓah, which, as such, is familiar in Jewish folk-lore and proverbs.

The Fast of the First-Born, in commemoration of the escape of the Hebrew first-born in Egypt, occurs on the 14th of Nisan. The chief of the household may take the place of the minor son, or fast

voluntarily in case there be none in the family subject to the obligation.

Paschal Lamb.

The Passover lamb was killed, in the time of the Second Temple, in the court where all other "ḳodashim" were slaughtered, in keeping with the Deuteronomic prescription, and it was incumbent upon every man and woman to fulfil this obligation. The time "between the two evenings" ("ben ha-'arbayim") was construed to mean "after noon and until nightfall," the killing of the lamb following immediately upon that of the "tamid," the burning of the incense, and the setting in order of the lamps, according to daily routine. The killing was done with great caution, to avoid contact with ḥamez. After the carcass had been properly prepared, and the blood properly disposed of, it was taken home by its owner and roasted and eaten at eventide. The owners of the lambs were divided into three sets ("kittot") of at least thirty each, and during the slaughtering never less than thirty could be present in the courtyard. When the first group had entered the courtyard the doors were closed, and while the Levites sang the "Hallel" the lambs were killed, the psalms being sung, if necessary, three times.

In prescribed order the trumpets were blown, while the priests stood ready with gold and silver utensils to sprinkle the blood. The vessel was passed from one to the other that many might have a part in the meritorious act, until it reached the priest nearest the altar. The empty pan was returned. Then the carcasses were suspended on iron hooks along the walls and columns, or even on poles, shouldered between two men; the excrement was removed and the proper parts salted and incensed on the altar. The doors were then reopened, and, the first group departing, the second was admitted, and next the third, after which the court was cleansed. This order was observed even when the 14th fell on a Sabbath; but in that case the several groups would wait at certain stations in the Temple until the Sabbath was over before proceeding homeward. The lamb represented a "ḥaburah" (company); for single individuals it was not to be killed except in extraordinary cases. All members of the ḥaburah were to be in a state to eat at least "ke-zayit" (the equivalent of an olive). In the composition of the ḥaburah care was taken to avoid provoking levity; for instance, the sexes were kept apart.

The Ḥaburah.

The members of the ḥaburah complied with the conditions regarding purity, circumcision, etc., prescribed for partaking of the paschal lamb. Not only must the personal status of the owner be conformable to the law, but his ownership also must be beyond doubt; the lamb must be slaughtered on his account, and in accordance with the Biblical prescriptions and the Temple ordinances (see "Yad," Ḳorban Pesaḥ, iii. and iv.).

Precautions were taken against defilement by contact with the dead. For this purpose, before Passover, the graves were whited. In fact, the whole of the preceding month was devoted to setting things in order with a view to facilitating the coming of the pilgrims to Jerusalem and to deciding judicial questions (Yer. Shek. iii.). The usual sacrifices and the additional offerings were performed during this holy day. As stated above, later rabbinical practise was based on the principle that the Passover suspended the Sabbath law. But this question has an important bearing on the problem of reconciling the data in the Synoptics with those in John, and both with rabbinical law, with reference to the day of Jesus' death. Chwolson ("Das Letzte Passamahl Christi und der Tag Seines Todes," p. 31, St. Petersburg, 1892) contends that in the time of Jesus this was not yet a universally recognized canon, and that this would account for the discrepancy due to Jesus' slaughter of the paschal lamb on the eve of the 13th of Nisan. Chwolson's theory has not been generally accepted.

Passover and Sabbath.

The Samaritans and the Karaites slaughter the Passover lamb not earlier than about one hour and a half before dark.

According to the Samaritans, the offering can take place only on Mount Gerizim (see Aaron ben Elijah, "Gan 'Eden," Eupatoria, 1866, s.v. "Inyan Pesaḥ"; Geiger, in "Z. D. M. G." xx. 532–545; Ibrahim ibn Jacob, "Das Festgesetz der Samaritaner," ed. Dr. Hanover, Berlin, 1904). The Samaritans consider the Feast of Passover and the Feast of Unleavened Bread as two distinct festivals. The Sabbath is not suspended by the Pesaḥ offering (*ib.* p. 24). The custom among the Karaites corresponds to that of the Samaritans (see Judah Hadassi, "Eshkol ha-Kofer," § 202). On the 15th of Nisan, which is the "ḥag ha-maẓẓot" ("ḥaj al-faṭir"), no manner of work is permitted by the Samaritans, even cooking being prohibited; in this they are stricter than the Karaites, who permit the preparation of food (Aaron ben Elijah, *ib.* s.v. "Inyan Ḥag ha-Maẓẓot"). Processions are arranged on Mount Gerizim on this holy day (Petermann, "Reisen im Orient," i. 287; see also "Jour. Bib. Lit.," 1903). The 'Omer day does not fall on the second day (16th of Nisan), but on the Sunday after the Sabbath in the festival week.

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——**Critical View:** Comparison of the successive strata of the Pentateuchal laws bearing on the festival makes it plain that the institution, as developed, is really of a composite character. Two festivals, originally distinct, have become merged, their underlying ideas reappearing both in the legend associated with the holy day as its assumed historical setting and occasion, and in the ritual. The name פסח must be taken to be derived from that meaning of the root which designates the "skipping," "dancing" motions of a young lamb (Tey., in "Jour. Bib. Lit." 1897), only secondarily connecting "passing over" in the sense of "sparing." Pesaḥ, thus explained, is connected with pastoral life; it is the festival celebrated in early spring by the shepherds before setting out for the new pastures. In the ordinance of Ex. xii. the primitive manner of preparing the lamb for the family feast is still apparent. Such a family feast, naturally, was in the nature of a sacrifice, the gods of the clan being supposed to partake of it as well as the human members. There is a strong presumption that the skipping motions of the lamb were imitated by the participants who in this wise "danced" around the sacrificial offering,

and that this explains the designation of both the feast and the lamb.

There is good ground for the theory of Dozy ("Die Israeliten zu Mekka," Leyden, 1869) that the rites of the Arabian ḥaj recall those of this old Israelitish "ḥag," though the inference drawn from this resemblance, that the Meccan celebration had been imported from Israel by the tribe of Simeon, must be rejected. The lamb served, however, the purpose of propitiating the gods and securing the prosperity of the flock about to depart for the pasture. Wellhausen's surmise that the lamb was a firstling, though not borne out by the Biblical data, seems to throw light on the connection, apparently very primitive, between the festival and the escape of the first-born and their subsequent devotion to YHWH (Ex. xii., xiii.). The first-born of the flock (and even of men) was offered that the lives of those born later might be safe.

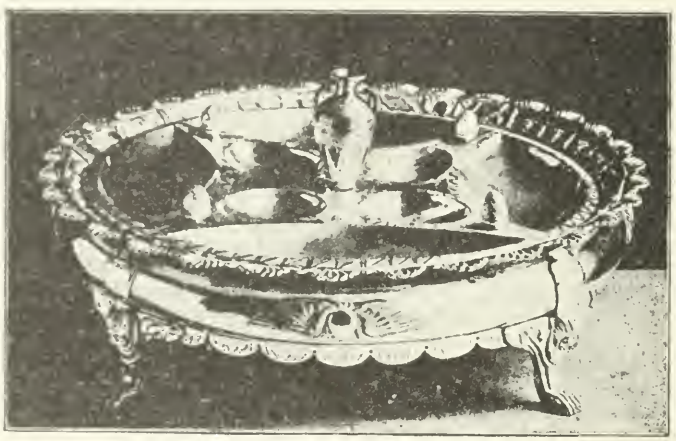
Feast of First-Born.

Hence the ceremony came naturally to be associated with the intention of "saving" and then with the fact of having "spared" from which secondary meaning of the root פסח came the tradition that the Hebrews' first-born had been "spared" in Egypt, God "passing over" their houses. The sprinkling of the blood points in the same direction. This was a feature accompanying every propitiatory slaughtering (see Samuel Ives Curtis, "Ursemitische Religion," p. 259, Leipsic, 1903). It is suggested that when later the tendency became dominant to give old festivals historical associations—a tendency clearly traceable in the evolution of the Biblical holy days—this very primitive practise was explained by a reference to the occurrence in Egypt during the "night of watching"—another expression which plainly refers to the night preceding the day of the flock's departure, and which, as such, was marked by a proper ritual. It has been urged that the term "night of watching" points to a custom similar to that which prevails in Germany, where the night before Easter is set apart for seeing the sun "jump" or "dance," as it is called; it is more likely, however, that the phrase has reference to the moon's phases.

This pastoral Pesaḥ was originally distinct from the Mazzot festival, but it merged all the more readily with it because both occurred in the spring, about the time of the vernal equinox. The Mazzot feast is distinctly agricultural, the mazzot cakes being both the natural offering from the newly gathered barley to the gods that had allowed the crop to ripen, and then the staple food of the harvesters. Offering and food are nearly always identical in the concepts and practises of primitive races. The difficulty of finding an adequate historical explanation for the mazzot is apparent even in the account of Ex. xii., which would make them emblematic of the hurry of the deliverance from Egypt, though it was the supposition that the mazzot had been used at the Passover meal before the Exodus.

Connected with Mazzot.

The agricultural character of the Passover (or Mazzot) festival is evidenced by the fact that it is one of the three pilgrim, or season, festivals. Of course, when the pastoral Pesaḥ and the agricultural Mazzot came to be merged can not be determined definitely, but one is safe in saying that it must have been shortly after the occupation of Palestine, the tradition about the Pesaḥ observed by Joshua at Gilgal (see BIBLICAL DATA) suggesting and confirming this assumption.



Passover Dish.
(In the possession of E. A. Franklin, London.)

The relation of circumcision to Pesaḥ is explained when the original pastoral and propitiatory character of the latter is remembered. The pastoral clan would naturally exclude all that were not of the clan from the meal at which it trysted with its protecting god (that being the original significance of every solemn meal) and disarmed his jealousy. Circumcision itself was a rite of propitiation, like the lamb at Pesaḥ, possibly a substitute for human sacrifice. (See the legend of Cain and Abel for the bearing of the lamb, and that of Zipporah's sons for the bearing of circumcision, on human sacrifice.) A good case may be made out in favor of the theory that, for this reason, Pesaḥ was at one time the festival of the circumcision, all that had attained the proper age during the year being circumcised on one and the same day, namely, at Pesaḥ; the puzzling question why the lamb had to be set aside on the tenth finds in this its explanation. Three to four days were required to heal the wound of circumcision (see Josh. v. 8; Gen. xxxiv. 25), and the designation of mazzot as the "bread of affliction" (Deut. xvi. 3) may possibly carry some allusion to this custom.

The law of the second Pesaḥ (Num. ix. 6) reflects the unsettled relations which the pastoral Pesaḥ originally bore to the agricultural harvest festival, the two, apparently, not being at first simultaneous.

(In the Johns Hopkins University, Baltimore, Md.)

(In the United States National Museum, Washington, D. C.)

PASSOVER PLATES.

The legal as well as the historical sources agree in assigning to this Pesah = Mazzot festival a Mosaic (or a very remote) origin. In the Book of the Covenant "Pesah" does not occur, "Mazzot" being used as it is in Ex. xxxiv. (verse 18), where "Pesah" is named only in verse 25. Both the J-E (Jahvist-Elohist) and the P (Priestly) narratives emphasize the historical prominence of the day. It is J-E that explains mazzot as due to the haste of the departure (Ex. xii. 34, 39), while P presupposes their use at the meal in Egypt (Ex. xii. 8, 15–20). The Deuteronomist (D) seems to follow J-E in calling mazzot "the bread of affliction." According to the Book of the Covenant (Ex. xxiii. 15, xxxiv. 20), Pesah is one of the three pilgrim festivals. The sacrifices to be offered by the community are mentioned only in H (the Holiness code, Lev. xxiii. 8) and P (Num. xxviii. 19). D insists that the Pesah must be slaughtered at the central sanctuary (Deut. xvi.). D (Deut. xvi. 8) and the Book of the Covenant (Ex. xiii. 6) mention only the seventh day of Mazzot as a holy day. H (Lev. xxiii. 7) and P (Ex. xii. 16; Num. xxviii. 18, 25) make the first and the seventh day holy days. Ezekiel's scheme (Ezek. xlv. 21 *et seq.*) provides sacrifices different from those prescribed in P.

Bibliography: For the analysis of the Pentateuchal texts see Wellhausen, *Die Composition des Hexateuchs*; Kuenen, *Einleitung*; and the commentaries. Comp. F. C. Baur, in *Theologische Zeitschrift*, 1832; Ewald, in *Zeitschrift für die Kunde des Morgenlandes*, iii. 424 *et seq.*; Vatke, *Religion des Alten Testaments*, pp. 452 *et seq.*; Lengerke, *Kanaan*, i. 381; Nowack, *Archäologie*, ii. 148 *et seq.*; Kurtz, *Der Alttestamentliche Opferkultus*, 1862; Wellhausen, *Prolegomena*, 1889; Riedel, in Stade's *Zeitschrift*, 1900; R. Schaefer, *Das Mazzotfest*, Gütersloh, 1900; S. A. Fries, *Die Gesetzesschrift des Königs Josia*, Leipsic, 1903.

E. G. H.

PASSOVER SACRIFICE (Hebrew, "zebah Pesah"; lit. "sacrifice of exemption"): The sacrifice which the Israelites offered at the command of God during the night before the Exodus from Egypt, and which they ate with special ceremonies according to divine direction. The blood of this sacrifice sprinkled on the door-posts of the Israelites was to be a sign to the angel of death, when passing through the land to slay the first-born of the Egyptians that night, that he should pass by the houses of the Israelites (Ex. xii. 1–23). This is called in the Mishnah the "Egyptian Passover sacrifice" ("Pesah Mizrayim"; Pes. ix. 5). It was ordained, furthermore (Ex. xii. 24–27), that this observance should be repeated annually for all time. This so-called "Pesah Dorot," the Passover of succeeding generations (Pes. *l.c.*), differs in many respects from the Pesah Mizrayim. In the pre-exilic period, however, Pesah was rarely sacrificed in accordance with the legal prescriptions (comp. II Chron. xxxv. 18); but it was regularly offered during the time of the Second Temple, and there was a definite ritual for it, in addition to the regulations prescribed by the Law. The following is a brief summary of the principal ordinances and of the ritual accompanying the sacrifice.

The sacrificial animal, which was either a lamb or kid, was necessarily a male, one year old, and without blemish. Each family or society offered one victim together, which did not require the "semikah" (laying on of hands), although it was obligatory to determine who were to take part in the sacrifice that the killing might take place with the proper intentions. Only those who were circumcised and clean before the Law might participate; and they were forbidden to have leavened food in their possession during the act of killing the paschal lamb.

The Sacrifice.

The animal was slain on the eve of the Passover, on the afternoon of the 14th of Nisan, after the Tamid sacrifice had been killed, *i.e.*, at three o'clock, or, in case the eve of the Passover fell on Friday, at two. The killing took place in the court of the Temple, and might be performed by a layman, although the blood had to be caught by a priest, and rows of priests with gold or silver cups in their hands stood in line from the Temple court to the altar, where the blood was sprinkled. These cups were rounded on the bottom, so that they could not be set down; for in that case the blood might coagulate. The priest who caught the blood as it dropped from the victim then handed the cup to the priest next to him, receiving from him an empty one, and the full cup was passed along the line until it reached the last priest, who sprinkled its contents on the altar. The lamb was then hung upon special hooks or sticks and skinned; but if the eve of the Passover fell on a Sabbath, the skin was removed down to the breast only. The abdomen was then cut open, and the fatty portions intended for the altar were taken out, placed in a vessel, salted, and offered by the priest on the altar, while the remaining entrails likewise were taken out and cleansed. Even if the eve of the Passover fell on a Sabbath, the paschal lamb was killed in the manner described above, the blood was sprinkled on the altar, the entrails removed and cleansed, and the fat offered on the altar; for these four ceremonies in the case of the paschal lamb, and these alone, were exempt from the prohibition against working on the Sabbath. This regulation, that the Sabbath yielded the precedence to the Passover, was not definitely determined until the time of Hillel, who established it as a law and was in return elevated to the dignity of nasi by the Bene Bathyra (Pes. 68a).

On Sabbath Eve.

The people taking part in the sacrifice were divided into three groups. The first of these filled the court of the Temple, so that the gates had to be closed, and while they were killing and offering their paschal lambs the Levites on the platform ("dukan") recited the "Hallel" (Ps. cxiii.–cxviii.), accompanied by instruments of brass. If the Levites finished their recitation before the priests had completed the sacrifice, they repeated the "Hallel," although it never happened that they had to repeat it twice. As soon as the first group had offered their sacrifice, the gates were opened to let them out, and their places were taken by the second and third groups successively. All three groups offered their sacrifice in the manner described, while the "Hallel" was recited; but the third group was so small that it had always finished before the Levites reached Ps. cxvi. It was called the "group of the lazy" because it came last. Even if the majority of the people were ritually un-

The Three Groups of Laity.

clean on the eve of the Passover, the sacrifice was offered on the 14th of Nisan. Other sacrifices, on the contrary, called "hagigah," which were offered together with the paschal lamb, were omitted if the eve of the Passover fell on a Sabbath, or if the sacrifice was offered in a state of uncleanness, or if the number of participants was so small that they could not consume all the meat. When the sacrifice was completed and the victim was ready for roasting, each one present carried his lamb home, except when the eve of the Passover fell on a Sabbath, in which case it might not be taken away. The first group stationed itself on the mount of the Temple, the second group in the "hel," the space between the Temple wall and the Temple hall, while the third group remained in the Temple court, thus awaiting the evening, when they took their lambs home and roasted them on a spit of pomegranate-wood. No bones might be broken either during the cooking or during the eating. The lamb was set on the table at the evening banquet (see SEDER), and was eaten by the assembled company after all had satisfied their appetites with the hagigah or other food. The sacrifice had to be consumed entirely that same evening, nothing being allowed to remain overnight. While eating it, the entire company of those who partook was obliged to remain together, and every participant had to take a piece of the lamb at least as large as an olive. Women and girls also might take part in the banquet and eat of the sacrifice. The following benediction was pronounced before eating the lamb: "Blessed be Thou, the Eternal, our God, the King of the world, who hast sanctified us by Thy commands, and hast ordained that we should eat the Passover." The "Hallel" was recited during the meal, and when the lamb had been eaten the meaning of the custom was explained, and the story of the Exodus was told (see SEDER).

The Home Ceremony.

The paschal sacrifice belongs to the "shelamim," thus forming one of the sacrifices in which the meal is the principal part and indicates the community between God and man. It is really a house or family sacrifice, and each household is regarded as constituting a small community in itself, not only because the lamb is eaten at home, but also because every member of the family is obliged to partake of the meal, on pain of excommunication ("karet"), although each man must be circumcised and all must be ritually clean. The fact that the paschal lamb might be killed only at the central sanctuary of Jerusalem, on the other hand, implies that each household was but a member of the larger community; and this is indicated also by the national character of the sacrifice, which kept alive in the memory of the nation the preservation and liberation of the entire people.

E. C. J. Z. L.

PASTERNAK, LEONID OSIPOVICH: Russian painter; born at Odessa, 1862, of well-to-do parents. According to a family tradition, he is descended on his father's side from a family of Spanish refugees at Padua, which removed in the eighteenth century to Galicia, assuming the name Pasternak, and later moved to Odessa. His early years were spent in the busy atmosphere of a South Russian inn. Pasternak entered the classical gymnasium at Odessa and attended the school of drawing there; in the latter he gave great promise and attracted considerable attention. On graduating from the gymnasium he went to Moscow, where he entered the university and endeavored to gain admittance to the Moscow school of painting. There was no vacancy at the school, but Pasternak had aroused the interest of Professor Surikov and was admitted to the latter's private studio. From Moscow Pasternak went to Munich where he studied for three years under the direction of Herterich, Löfftz, and Liezen Mayer. Returning to Moscow, Pasternak completed his studies at the university and received the degree of attorney at law, which entitled him to live in any part of Russia. Soon after, he married the pianist Rosa Kaufmann and settled in Moscow.

Pasternak's first great picture, "A Letter from Home," was exhibited at the Paris Exposition of 1889. It received favorable comment and was purchased by Tretyakov for his private gallery. This painting was followed by "Prayer"; "In the School for the Blind"; "Homeward"; "The Defendants"; "Hour of Creation" (1893); and "Students Before the Examination" (1895). The last-mentioned gained for him a gold medal, and was purchased by the Luxembourg Museum. Among the more recent productions of Pasternak should be mentioned a series of carbon sketches for Tolstoi's novel "Resurrection," which aroused much interest in Paris, London, and Munich, and were widely copied even in America. He produced also "By Lamp Light" and "Tolstoi in the Family Circle" (the latter was purchased for the Alexander Museum at St. Petersburg), in addition to a number of smaller oil paintings and many drawings, sketches, studies, and illustrations. Since 1894 Pasternak has filled a professorship at the Moscow school of painting. He is well known not only in Russia, but also in western Europe.

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H. R. J. G. L.

PASTOUREAUX: French religious fanatics of the thirteenth and fourteenth centuries. In the year 1251 an unknown man, called "Le Maître de Hongrie," began to preach the Crusade in the plains of Picardy. In a short time he gained numerous adherents, who, under the name of "Pastoureaux," or "Shepherds," committed many excesses at Paris, Rouen, Orleans, Tours, and Bourges. In the last-named city and its environs the Jews were maltreated, their books destroyed, and their goods stolen.

In the spring of 1320 another band of shepherds and peasants, strengthened by numbers of vagabonds and vagrants, overran Poitou and attacked the Jews. Assembling near Agen on the banks of the Garonne, the Pastoureaux proceeded to Toulouse, killing all the Jews whom they met on their way. The governor of that city indignant at these excesses, caused the arrest and imprisonment of some of the leaders; but the monks set them free during the night, making the mob believe that the release was caused by a miracle. All the Jews of Toulouse who had taken refuge in the synagogue

of Château Narbonnais were massacred, with the exception of those who received baptism. The Jews living in the cities on the banks of the Garonne sought an asylum in the Château of Verdun, where, to escape maltreatment at the hands of these madmen, one slew the other, except the last two, who cast themselves from the battlements to the ground. The Pastoureaux thus destroyed 110 Jewish communities in the south of France, among them those of Castel-Sarrasin, Agen, Albi, Gaillac, Condom, Bigorre, and Mont-de-Marsan. In vain did Pope John XXII hurl anathemas against this horde of fanatics; their ravages in the south continued, and ceased only with the death of their chief, who was mortally wounded before Montpellier.

The massacres subsequently spread to Spain. At Tudela and in Navarre all the Jews were put to the sword, while at Lerida, in Catalonia, seventy of them were murdered. Fortunately the King of Aragon soon checked the fury of the Pastoureaux, 2,000 of whom perished, while the remainder were put to flight.

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D. S. K.

PASUḲ: Passive participle of the Aramaic word "pesaḳ" (to cut off), meaning a section or division. It is, however, used almost exclusively to denote a Bible verse, as, for example, in Giṭ. 56a: "Tell me thy Bible verse [pasuḳ]." The Aramaic form "pesuḳa" (plural, "pesuḳe") is more usual (see Meg. 22a, Ḳid. 30a, and often elsewhere).

A division into verses was probably employed at an early period, since it is found in the Septuagint, in which, however, the division is not always the same as that in the present Hebrew text. This latter appears to have come from the Masorites. The later Judæo-German usage designates as pasuḳ all books of the Bible, with the exception of the Pentateuch, which is called "Ḥumesh." See Sof Pasuḳ.

Bibliography: Grätz, in *Monatsschrift*, 1885, pp. 97 *et seq.*; Strack, *Prolegomena Critica*, pp. 78 *et seq.*; Buhl, *Kanon und Text*, pp. 222 *et seq.* (Eng. transl. *Canon and Text*).

T. J. Z. L.

PATER SYNAGOGÆ (Greek, πατὴρ συναγωγῆς): Title occurring frequently in the inscriptions of the Jewish catacombs at Rome. According to Berliner ("Gesch der Juden in Rom," i. 69), it is the equivalent of Parnas, while Schürer ("Gesch." 3d ed., iii. 50), whom most authors follow on this point, considers it merely a title of honor bestowed on congregational workers and corresponding to the title "mater synagogæ," which is given to women.

Bibliography: Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 43.

D. S. O.

PATERNITY: Fatherhood. Doubtful paternity involves not only the right of inheritance, but also, if the father be a kohen, the claim of priesthood with all its privileges and restrictions, including those regarding incest and prohibited marriages. Biblical chronology ignores the mother in the lineal descent of generations. The father was considered the stem of the family tree. The census was conducted "after their families, by the house of their fathers" (Num. i. 2). The father's priesthood descended to his issue only by legal (with ḳedushin) and lawful (not incestuous) marriage.

Paternity can not be claimed for a child begotten out of wedlock when the alleged father disclaims it, even though the mother was his mistress and the child be born after he has married her (Ḳid. 69a; Shulḥan 'Aruk, Eben ha-'Ezer, 26, 4). The mother's own claim, when denied by the man, is not accepted. But a man may establish his paternity of a son born out of wedlock, to entitle the son to the right of inheritance and of priesthood (Asheri, Responsa, Rule 32, § 16). A man may also disclaim the paternity of a child born to his legal wife; but he may not do so after that child has had a child (Shulḥan 'Aruk, Eben ha-'Ezer, 4, 29). The apparent absence of the husband does not prove his impotence, as it is presumed he concealed his access to his wife, unless he himself admits his absence for the necessary length of time or it is otherwise absolutely proved. Acts of adultery by a wife living with her husband do not affect his paternity of her children, as the maxim is "The issue follows the majority of cohabitations by the husband" (Soṭah 27a).

In order to facilitate the establishment of paternity, a divorced woman or a widow must wait at least three months before she marries again. If she remarries within three months of her first husband's death and bears a child seven months thereafter, it makes it doubtful whether the offspring is a nine-month child by the first husband or a seven-month one by the second (Yeb. xi., end). While the ordinary period of gestation is conceded to be nine months, the husband may not disclaim the paternity of a child born to his wife within twelve lunar months, as it is possible that the embryo might "tarry" during the extra time (Yeb. 80b). On the other hand, the period of gestation may end as early as a little over five months, for example, from the last days of Siwan to the first days of Kislew, as the fractional parts of the respective months are figured full months and with the five intervening months make seven months or rather seven moons, constituting the period of ripe pregnancy. R. Judah Mintz of Padua decided favorably in a case where the period of gestation was six months from the date of marriage and the child was fully developed. In this case the virginity of the mother at the time of her marriage was proved by evidence (Responsa, ed. Fürth, 1766, No. 6, pp. 10a–12b).

One that can not claim his father is called "shetuḳi" = "silent," and belongs to those having a low grade of pedigree ("yuḥasin"). Such a one is prohibited from intermarrying with the daughters of priests, Levites, and pure Israelitic families (Ḳid. iv. 1–2). For the reason of these restrictions see Ḳid. 73a. Jewish law does not in any way attach to an adopted child the paternity of the adopter.

See also Adoption; Bastard; Foundling; Ḥalalah; Illegitimacy; Inheritance.

Bibliography: Maimonides, *Yad, Issure Biah*, xv., xvi., and *Nahalot*, iv.; *Shulhan 'Aruk, Eben ha-'Ezer*, 3, 4, and *Hoshen Mishpat*, 289.

E. C. J. D. E.

PATERSON: Manufacturing city in the state of New Jersey; center of the silk industry in the United States. It has attracted an extensive Jewish population, which possesses three incorporated synagogues: one conservative, chiefly composed of German and German-American Israelites, and organized about 1849, and two Russian Orthodox, of more recent date. In addition there are several temporary congregations for the holy days. The communal societies are: a Talmud Torah school of 400 pupils, two ladies' benevolent societies, a Jewish club (The Progress) of 100 members, a loan society, a literary society of 45 members, and various lodges of the leading Jewish orders.

The community has its representatives in the banks and trade organizations and among the commercial leaders. Paterson elected as mayor for two terms Nathan Barnert, president of the B'nai Jeshurun Synagogue, who has been a generous donor to the Barnert Memorial Temple and who erected a new edifice for the Talmud Torah school in memory of his wife. In 1900 Nathan Fleischer was appointed a park commissioner.

Within the past two decades the Russian element has largely increased in numbers. Many of the Russian Jews are employed in the mills; others engage in various trades and callings.

Several noteworthy incidents of more than local importance have occurred in Paterson of late years. On April 20, 1900, President McKinley, together with Governor Voorhis of New Jersey, Mayor Hinchliffe of Paterson, and some representative citizens, attended the Friday evening services at the Barnert Temple. After the memorable fire of 1902, that synagogue was opened to the Second Presbyterian congregation, whose church had been destroyed and which for two years has utilized the edifice, the ministers of the church and the synagogue frequently exchanging pulpits on national holidays. The entire city participated, without distinction of creed, in the relief movement for the fire-sufferers; and the same spirit of brotherhood was displayed when the city was overwhelmed by flood in 1902 and 1903. In the latter catastrophe fully 400 Russian Jewish families were among the sufferers; and Catholic, Protestant, and Jew cooperated in their behalf, raising about $25,000, without any outside appeal.

The new Talmud Torah building, which was occupied in the autumn of the year 1904, forms a center of educational effort.

At present (1904) the Jews of Paterson number about 1,250 families in a total population of 105,171.

A. A. S. I.

PATHOLOGY. See Medicine.

PATIENCE: The Hebrew Scriptures have many words for "patience," corresponding to the varied meanings of this complex virtue; *e.g.*, "erek af" (long-suffering), the patience exhibited in the restraining of justifiable anger (Prov. xiv. 29, xv. 18, xxv. 15); and "erek ruah" ("patient in spirit"; Eccl. vii. 8). The high estimate placed by the Rabbis upon the repression of wrath is illustrated in Ab. iv. 2, where Ben Zoma makes it the definition of power on the basis of Prov. xvi. 32. Further, in Ab. v. 17 in the fearful classifications, he who is "hard to provoke and easy to pacify" takes first rank. The Scriptures place the highest mark of their approval on this restraint of anger by including it among the attributes of God (Ex. xxxiv. 6; Num. xiv. 18; Ps. lxxxvi. 15).

But most emphasized in the Bible is the patience born of faith, hence exercised toward God, and inferentially toward man. It is the ordering of suffering and privation uncomplainingly and in silence with the assurance that God's salvation will be ultimately manifest to the faithful. This concept pervades the Psalms and many of the Prophets, the terms varying to convey the shades of differentiation of the thought. By waiting for the Lord (Ps. xxv. 5, 21; xxvii. 14; xxxvii. 9, 34, lxi. 9, lxix. 6, cxxx. 5; Prov. xx. 22; Isa. xxxiii. 2, xl. 31, xlix. 23; Hos. xii. 7) or by patiently hoping (Mic. vii. 7, Ps. xxxvii. 7; Job xiv. 14, xxix. 21) is learned the patience of silence ("dam"). "It is good that a man should both hope and quietly wait for the salvation of the Lord" (Lam. iii. 26, comp. Ps. lxii. 1, 5).

As types of patience are presented in the Bible Aaron (Lev. x. 3), Job (Job ii. 10), and the servants of the Lord (Isa. li. 6, liii. 7). The patient man, says Ben Sira, will suffer for a time to see joy in the end (Ecclus. [Sirach] i. 23).

The Talmud (Ber. 20a) illustrates the lesson of patience with the following story. "R. Adda b. Ahabah saw a woman wearing a head dress unbecoming a Jewess and, mistaking her for a Jewess, tore it from her in his zeal. He was fined 400 denarii; whereupon he quoted the popular adage 'Matun matun arba' me'ah zuzi shawe'" ("Patience is worth 400 denarii"; this is a play on the word "matun," which denotes "patience," while "matan," plural of "me'ah," means "two hundred"). Here patience is the same as considerateness. Another Talmudic term for "patience" in the sense of forbearance is "'ober 'al middotaw" (to yield when offended). "R. Akiba was forbearing; therefore his prayer was heard" (Ta'an. 25b).

Even more than in Israel's literature the quality of patience is exhibited in Israel's life. The Wisdom of Solomon (iii. 1, 7) urges the persistence of patience under tribulation and chastening even to the hour of death, with the assurance of blissful immortality beyond. In Ecclus. (Sirach) ii. 1–15 the further thought is developed that patience is not an expression of faith only, but of fortitude also. In preaching the patience of submission in the Beatitudes, Jesus only reflects rabbinic ethics.

The patience shown by the Israelites in the brief era of their exile is as nothing to its manifestation in the long period of their dispersion. Akiba gives it beautiful expression in smiling at the ruins of Jerusalem, seeing in this fulfilment of the sad predictions assurance of the realization of the joyful.

The patient fidelity of Israel is expressed in the twelfth article of Maimonides' creed: "I believe with a perfect faith in the coming of the Messiah, and though it be delayed, even the less will I patiently hope every day until he does come."

The modern Jew classes patience among the passive virtues that were the ideals of antiquity rather than those of to-day. Many consider that the moment in civilization has arrived when the cultured patience of the Jew ceases to be a virtue, and they plead for the bold assertion of the rights of man.

M. H. H.

PATRIARCHAL FAMILY AND AUTHORITY. See Family and Family Life.

PATRIARCHS, THE.—Biblical Data: As early as the Biblical period Abraham, Isaac, and Jacob are nearly always invoked together. God remembers the covenant which He has made with the three Patriarchs and will therefore liberate their descendants from the bonds of Egypt (Ex. ii. 24). God appears to Moses for the first time as the God of the three fathers (Ex. iii. 6); Moses shall free his brethren from oppression in the name of El Shaddai, their God (Ex. iii. 15, 16 [iv. 5, Hebr.]). When Israel sins and is driven out of the country, God will remember His covenant with Abraham, Isaac, and Jacob (Lev. xxvi. 42). Elijah prays to the God of Abraham, Isaac, and Jacob to work through him the miracle that shall turn Israel again to God (I Kings xviii. 36). On account of the Patriarchs God does not allow the Arameans to gain complete victory over Israel in the time of King Jehoash (II Kings xiii. 23). When the Exile is ended, says Jeremiah, then a descendant of the three Patriarchs shall again rule over Israel (xxxiii. 26). King David calls upon the God of Abraham, Isaac, and Jacob (I Chron. xxix. 18). King Hezekiah exhorts the people in the name of the God of the three Patriarchs to celebrate the Passover according to ancient custom (II Chron. xxx. 6). Only rarely are the Patriarchs named separately, as in Micah vii. 20; Isa. xxix. 22, xli. 8, li. 2, lxiii. 16; Ezek. xxxiii. 24; Ps. xlvii. 9.

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S. O.

—In Rabbinical Literature: "Abot," the Hebrew equivalent of the term "Patriarchs," is applied to the heads or fathers of the Jewish nation, namely, Abraham, Isaac, and Jacob. The Talmud distinctly says that the title "Abot" belongs only to the "Three" and the title "Amahot" (="matriarchs") only to the "Four," namely, Sarah, Rebekah, Rachel, and Leah (Sem. i. 14; Ber. 16b). This definition is made to bar the sons of Jacob from being reckoned as patriarchs (Rashi, *ad loc.*). Accordingly all Jews are born equal and can not claim any distinction of birth.

The origin of divine devotion is traced to the Patriarchs (Ber. 26b). Hence the "'Amidah" prayer begins with the patriarchal benediction "Birkat abot" ("the God of our fathers, Abraham, Isaac, and Jacob"), but it concludes with "Praised be the Lord, the shield of Abraham," as a special reference to God's promise to make for Abraham a "great name" (Gen. xii. 2; Pes. 117b). Abraham was the head of the Patriarchs; and Jews were identified as "the people of the God of Abraham" (Ps. xlvii. 9) because he was the first to recognize the true God (Suk. 49b). Jacob, however, was the most important among the Patriarchs. It required three generations to purge the impurity of the patriarch's ancestry. Thus Abraham begat Ishmael, Isaac begat Esau, but Jacob's seed were all immaculate (Shab. 146a). The development of the knowledge of God among the Patriarchs is shown by the fact that Abraham called God's sanctuary "the mount of the Lord" (Gen. xii. 14), Isaac referred to it as the "field" (*ib.* xxiv. 63), but Jacob named it "the house of God" (*ib.* xxviii. 17). Therefore the Temple of the future will be known as "the house of the God of Jacob" (Isa. ii. 3; Pes. 88a).

Zekut Abot.

As "the children of Abraham, Isaac, and Jacob," the Jews may demand special privileges (B. M. vii. 1) and have a claim to nobility. This patriarchal prestige is known as "zekut abot," relying on which Moses successfully pleaded for Israel when his personal appeal had proved unavailing (Ex. xxxii. 13; Shab. 30a). Zekut abot became a criterion whereby to distinguish the honorable pedigrees of Jews (Ber. 27b), who often traced their ancestry to some celebrated God-fearing and learned man as their "patriarch." But the Rabbis, fearing perhaps the moral consequence of reliance on the merit of the Patriarchs at the risk of neglecting personal merit and worthiness, boldly declared that zekut abot was no longer valid. Rab said that zekut abot ceased at the time of the prophet Hosea, when the latter exclaimed, "None shall deliver her out of my hand!" (Hos. ii. 10). Samuel said it ceased with Hazael, King of Syria, as the words "as yet" (="'ad 'attah"; II Kings xiii. 23) indicated the end of the covenant with the Patriarchs. R. Joshua was of the opinion that it ended with Elijah, when he prayed to the God of Abraham, Isaac, and Israel, saying, "Let it be known this day that thou art God in Israel" (I Kings xviii. 36). R. Johanan dated its cessation from Hezekiah, quoting: "The zeal of the Lord of hosts will perform this" (Isa. ix. 7; Shab. 55a). Thus the future of Israel would be independent of zekut abot for its salvation, relying solely on the will of God. "Though Abraham be ignorant of us, and Israel acknowledge us not, thou, O Lord, art our father, our redeemer" (Isa. lxiii. 16; Shab. 89b). In Ezekiel's description of the just man who does only what is lawful and right "and hath not eaten upon the mountains" (Ezek. xviii. 6), the latter phrase is interpreted by R. Abba b. Hanina to mean "who is independent of zekut abot" (Sanh. 81a). The Talmudists went so far as to express the opinion that there are living counterparts of the Patriarchs, and pointed to R. Hiyya and his sons (B. M. 85b). R. Ishmael and R. Akiba were called "the patriarchs of the world" (="abot ha-'olam"; Yer. Shek. iii. 2). Nevertheless, nearly all the prayers contain more or less references to the patriarchal influence. The devotional prayers for women plead in the name of the Matriarchs, especially the "Tehinot Amahot." But in many prayers there is a noticeable addition of the words "Our God," preceding

the phrase "God of our fathers," to indicate that sole dependence is not upon the Patriarchs.

The Patriarchs were all born in the month of Tishri, according to R. Eliezer, or in Nisan according to R. Joshua (R. H. 11a). They are buried in the cave of Machpelah. The Mohammedans had built three minarets on this cave above the supposed locations of the respective graves of Abraham, Isaac, and Jacob; but the center minaret, that of Isaac, soon collapsed, and after it had been rebuilt it fell again. Since then, tradition says, the Mohammedans have abandoned the idea of replacing Isaac's minaret, as the Jews claim that Isaac, being the holiest of the Patriarchs, objects to a heathen tower over his grave.

Buried in the Cave of Machpelah.

R. Johanan claimed that the "Sefer ha-Yashar" was the record of the Patriarchs; and that when Balaam exclaimed, "Let me die the death of the righteous" (= "yesharim"; Num. xviii. 10), he referred to the Patriarchs ('Ab. Zarah 25a).

The Patriarchs are among the seven with whom God made His covenant: (1) Abraham (Gen. xv. 18), (2) Isaac (*ib.* xvii. 19), (3) Jacob (Lev. xxvi. 42), (4) Moses (Gen. xxxiv. 27), (5) Aaron (Num. xviii. 19), (6) Phinehas (*ib.* xxv. 12), and (7) David (Ps. lxxxix. 3). The Patriarchs are also among seven who, in their sepulchers, were not touched by worms or rot (Derek Ereẓ Zuṭa i. 7). Among others, the Patriarchs were not dominated by the evil spirit or by the angel of death. The Patriarchs were given a taste of paradise by being supplied with all the world's good. Abraham was blessed "in all things" ("ba-kol"; Gen. xxiv. 1); Isaac had eaten "of all" ("mi-kol"; *ib.* xxvii. 33); and Jacob said "I have enough" ("kol"; *ib.* xxxiii. 11; B. B. 17a). These words "kol," "mi-kol," "ba-kol" were inserted as a blessing in the grace after meals.

See Abraham; Isaac; Jacob; Machpelah.

W. B. J. D. E.

PATRICIUS: 1. Leader of the Jews against the Romans in the fourth century. When the Jews in Palestine were severely oppressed by the Roman general Ursicinus (351) they made a desperate attempt at revolt, which soon ended in their destruction. At their head stood a man who is called in Greek sources "Patricius" and in Jewish "Natrona." The latter name has a Messianic meaning and is not individual. The Jews gained possession of the town of Sepphoris (Diocæsarea) and of a few neighboring places; but they were soon subdued by Ursicinus (Pesiḳ. R. iii., end, ed. Friedmann; Socrates, "Historia Ecclesiæ," ii. 33; Sozomen, ii. 33; Aurelius Victor, in the "Life of Constantius"), Sepphoris, Tiberias, Lydda, and many other cities being destroyed by the Romans (Jerome, "Chronicon," 283d Olympiad).

From a passage in the Midrash referring to these events, where it is said that Nehemiah b. Ḥushiel (again a Messianic name) died before the gates of Jerusalem in the war against Constantinople (= Byzantine empire), it may be concluded that Patricius was killed in the battle; but the whole matter has not yet been cleared up.

2. The father of Patricius (אבוה דר' אפטוריקא: B. M. 5a; Ḥul. 64b). **3.** Rabbi Patricius, brother of R. Drusus. He transmitted a statement of Abba b. Abina concerning the composition of the metal called in the Bible "gold of Ophir" (Yer. Yoma 41d; Ex. R. xxxv. 1; Cant. R. iii. 17; Num. R. xii. 4; Bacher, "Ag. Pal. Amor." iii. 527). Still later the name "Patrick" occurs in the responsa of the Geonim (Harkavy, "Studien und Mittheilungen," iv. 263, Berlin, 1885).

Bibliography: Grätz, *Gesch.* 3d ed., iv. 305, 454; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 130; Jost, *Gesch. der Israeliten*, iv. 200 (contends that "Patricius" is not a proper name).

G. S. Kr.

PATRIMONY. See Inheritance.

PATRIOTISM (Hebrew, אהבת ארץ מולדתי; from אהב ארץ מולדתו = "patriot"): Love for and devotion to one's country. The word is not used in the Hebrew Scriptures; but the virtue of patriotism is extolled alike in ancient, medieval, and modern Jewish lore. References to one's native land are found in Ps. cxxii. 6, cxxiv. 1–2, cxxvi. 1, cxxxvii. 5, and in another connection in Gen. xxxi. 3, Ex. iv. 18–19, I Kings xi. 21–22, Neh. ii. 5.

Particular stress is laid upon love of an adopted country in Jer. xxix. 7 (Hebr.): "Seek the welfare of the city whither I have banished you, and pray in its behalf unto the Lord; for in its welfare shall ye fare well"; also *ib.* xl. 9: "Have no fear to serve the Chaldeans; remain in the land and serve the King of Babylon, and it shall be well with you." Admonition to serve the king and the government is implied in I Sam. xii. 14–15. Respect for the authority of rulers is enjoined in Ex. xxii. 27; Eccl. viii. 2, x. 20; and Prov. xxiv. 21; and rulers themselves are cautioned to act righteously in Prov. xvi. 10, 12, 13, 14; xx. 28; xxix. 14; xxxi. 4; II Chron. xix. 5–7. Cursing God and cursing the king are both made punishable by death (I Kings xxi. 10).

In the Diaspora patriotism was enjoined as an essential virtue. R. Samuel laid down the principle "Dina di-malkuta dina" = "The law of the country is the law" (Giṭ. 10b; B. K. 113a). So R. Jose also states: "The laws of the country, even if wrong, must be obeyed" (Ket. 111a; comp. Yalḳ., Eccl. ii. 7). "He who rebels against his sovereign deserves death" (Sanh. 49a). The rule of kings is likened to that of Heaven (Ber. 58a). "Pray for the welfare of the kingdom; for, were it not for that, men would swallow each other alive" (Ab. iii. 2). The right to impose taxes is conceded (Sanh. 20b), and the payment of taxes is compulsory (B. K. 113a). Honor to rulers is commended (Zeb. 102a). As rebellion against government is decried (Ber. Rabba [illegible]), and all acts for the public welfare are lauded (Lev. R. on vii. 7). Furthermore, a benediction was to be uttered on seeing a king (Ber. 58a). Tanḥuma (Noah) relates a legend representing the Almighty as causing the Israelites to swear that they would not be disloyal to the governments under which they lived (comp. Ket. 111a; Cant. R. on iii. 5). One is allowed to break the Sabbath to defend one's country (I Macc. ii. 39–41; comp. 'Er. 45a). The whole trend of Talmudic thought on this subject is indicated in such passages as: "Let the interests of the place in which you dwell be your own" (Zeb. 102a);

In the Talmud.

and. "Pray for the happiness of the king, to the end that anarchy be not established" (Ab. iii. 2).

Biblical and Talmudic precepts would have done their work well even if the Jew had not been a patriot de facto. Israel's wars, from Joshua's conquest till the sixth century of the present era, engendered the most devoted patriotism, and were responsible for thousands of martyrs—men and women. Scattered abroad, with no country of his own, Israel became a patriot in whatever land he dwelt, giving his life and substance for the good of the state; and this in countries that persecuted him equally with those that granted him rights and liberties. Given civil and military employment in the early centuries in Rome, often selected as ambassador to Europe by the emperors of the East, placed in positions of financial and political trust by the Italian republics, by the kings of Spain and Portugal, and by the popes, serving France and many other countries in all honorable capacities; the Jew has proved that patriotism is ingrained in his nature (G. Ben Levi, "Les Matinées du Samedi," trans. A. Abrahams, p. 171, London, 1846). On the military patriotism of the Jew see ARMY.

In Mediæval and Modern Times.

Good citizenship has been emphasized as a part of the Israelite's duty by many Jewish synods and assemblies, notably Napoleon's Sanhedrin (1806) and the synod of Leipsic (1869). The standpoint of Judaism in this regard is succinctly put in Moritz Lazarus' "Ethics of Judaism," p. 304: "Judaism commands the conscientious observance of the laws of the state, respect for and obedience to the government. It therefore forbids rebellion against governmental ordinances and evasion of the law. Judaism commands the promotion of the welfare of one's fellow men, the service of individuals and communities in accordance with one's ability."

BIBLIOGRAPHY: Simon Wolf, *The American Jew as Patriot, Soldier, and Citizen*, Washington, 1895; Madison Peters, *Justice to the Jew*, New York, 1902; H. Adler, *Can Jews Be Patriots?* in *The Nineteenth Century*, April, 1878.

S. H. C.

PATTO (PATO), BENJAMIN DIAS: Spanish ḥakam and preacher; killed April, 1664; son of Jacob Dias Pato, and a pupil of Saul Levi Morteira, whose collection of sermons "Gibe'at Sha'ul" Patto and his fellow pupil Moses Jacob Belmonte edited in 1645. Patto was the first teacher at the educational and charitable institution known as "Abi Yetomim," called also the "Academia de los Huerfanos," founded at Amsterdam in 1648. The epitaph written by his colleague Solomon de Oliveyra confirms the statement made by D. L. de Barrios regarding the murder of Patto. Patto was the author of a Spanish poem (printed in "Elogios Que Zelosos Dedicaron," etc., p. 112) on the death of the martyr Bernal.

BIBLIOGRAPHY: Barrios, *Arbol de las Vidas*, p. 78; idem, *Triumpho del Govierno Popular*, p. 50; Solomon de Oliveyra, *Sharsheret Gahlut*, p. 64; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 85; idem, in *R. E. J.* xxxii. 92.

S. M. K.

PATTO, SAMSON GOMEZ: Member of the college of rabbis in Jerusalem in the eighteenth century. In 1705 he approved the work "Peri Hadash" of Hezekiah de Silva, which was published in 1706.

S. M. K.

PAUL DE BURGOS or **PAUL DE SANTA MARIA** (Jewish name, **Solomon ha-Levi**): Spanish archbishop; born at Burgos about 1351; died Aug. 29, 1435. His father, Isaac ha-Levi, had come from Aragon or Navarre to Burgos in the middle of the fourteenth century. Solomon ha-Levi was the wealthiest and most prominent Jew of the city, and was thoroughly conversant with the Talmud and rabbinical literature, officiating as rabbi of Burgos, and apparently filling the office of tax-farmer at the same time. His scholarship and intelligence, no less than his piety, won the praise of Isaac b. Sheshet, with whom he carried on a learned correspondence (Isaac b. Sheshet, Responsa, Nos. 183–192). On July 21, 1390, or, according to others, 1391, he was baptized at Burgos, taking the name Paul de Santa Maria. The motives of his conversion seem to have been ambition and vanity, although he himself alleged that he had been convinced by the works of Thomas Aquinas. At the same time his brothers Pedro Suarez and Alvar Garcia, and his children, one daughter and four sons, aged from three to twelve years, were baptized. His wife, Joanna, whom he had married in his twenty-sixth year, remained faithful to Judaism, dying in that faith in 1420; she was afterward buried in the Church of S. Pablo, built by her husband.

His Baptism.

Paul went to Paris to study, receiving the degree of doctor of theology after several years, and then visited London, where he probably remained only a short time, sending a Hebrew satire on Purim to Don Meïr Alguades from that city (Israel Abrahams, "Paul de Burgos in London," in "J. Q. R." xii. 255 *et seq.*; Steinschneider, "Cat. Leyden," No. 64, 7). He was appointed archdeacon of Treviño, and in 1402 became Bishop of Cartagena. His intelligence and scholarship, as well as his gift of oratory, gained for him the confidence of King Henry of Castile, who in 1406 appointed him keeper of the royal seal, in succession to Pero Lopez de Ayala, and designated him in his will tutor of his son D. Juan. Paul subsequently became a member of the regency of Castile and Archbishop of Burgos, being succeeded in the latter dignity during his lifetime by his son Alonso.

Paul, who even after he had been baptized continued to correspond with several Jews, including Joseph Orabuena, chief rabbi of Navarre, and Joshua ibn Vives, became a bitter enemy of Judaism, and tried his best, frequently with success, to convert his former coreligionists. In the same spirit the chief object of the edict which he drafted as chancellor of the kingdom, and which was promulgated in the name of the regent D. Catherine at Valladolid on Jan. 2 (not 12), 1412, was the conversion of the Jews. This law, which consisted of twenty-four articles, was designed to separate the Jews entirely from the Christians, to paralyze their commerce, to humiliate them, and to expose them to contempt, requiring them either to live within the close quarters of their ghetto or to accept baptism. See SPAIN.

His Bitterness Toward Judaism.

Impelled by his hatred of the Jews and Judaism, Paul in the year preceding his death composed the

"Dialogus Pauli et Sauli Contra Judæos, sive Scrutinium Scripturarum" (Mantua, 1475; Mayence, 1478; Paris, 1507, 1535; Burgos, 1591), which subsequently served as a source for Alfonso de Spina, Geronimo de Santa Fé, and other Spanish writers hostile to the Jews. A few years after his baptism he wrote "Additiones" (which consist of addenda to Nicolas de Lyra's postils on the Bible, and have been frequently printed), and in his old age a "Historia Universal" in Spanish verse.

BIBLIOGRAPHY: Sanctotis, *Vita D. Pauli Episcopi Burgensis*, pp. 32, 40 *et seq.*; Alonso Fernandez, *Historia de Plasencia*, p. 94; Rios, *Estudios*, pp. 338 *et seq.*; idem, *Hist.* ii. 291 *et seq.*, 493 *et seq.*; I. da Costa, *Israel und die Völker*, German transl., pp. 223 *et seq.*; Steinschneider, *Cat. Bodl.* p. 2087; Kayserling, *Sephardim*, pp. 64 *et seq.*; Grätz, *Gesch.* viii. 84 *et seq.* His epitaph is given in Florez, *España Sagrada*, xxvi. 387, and Kayserling, *l.c.* p. 333.

S. M. K.

PAUL DE SANTA MARIA. See PAUL DE BURGOS.

PAUL OF TARSUS. See SAUL OF TARSUS.

PAULLI, HOLGER (OLIGER): Danish religious fanatic; born in Copenhagen 1644; died there Aug., 1714. Of his early life little is known except that he had studied theology. In 1680 he was a slave-merchant, trading in the West Indies and on the coast of Guinea, in which business he amassed a considerable fortune.

In 1694 Paulli suddenly became religious. He proclaimed himself the new Messiah and king of the Jews, announced that he had been chosen by God to convert His people to the Christian faith, and, leaving his wife and six children, set out to propagate his views. He went to France, and thence to Amsterdam, where he began (1697) to publish numerous religious tracts calculated to "rouse Israel from its spiritual lethargy" and to bring about a union between the Jewish and Christian faiths. He maintained that God had especially appointed him for this task because his grandfather had been a Jew and a descendant of the royal house of David.

Paulli proclaimed that it was his intention to establish a new Jewish kingdom in Palestine, and he addressed letters to several European rulers apprising them of this resolve and assuring them that Jerusalem would be rebuilt in 1720, in which year the Messiah would descend from heaven to officiate as high priest of the Holy City. He advised the King of France to leave his throne, and to join the British sovereign in assisting him (Paulli) to baptize by force those Jews who would not voluntarily embrace Christianity.

Travels in Holland and Germany.

On account of these wild and fanatical doings Paulli was imprisoned at Amsterdam in 1701; but in the following year his relatives secured his release on the condition that they would keep him away from Holland. From 1702 to 1706 he traveled in Germany, making propaganda for his cause and continuing the publication of religious pamphlets. His German audiences were, however, less enthusiastic and appreciative than his Dutch ones had been; and in 1706 he returned to Copenhagen.

Here a number of Jews assembled in his house and encouraged him to continue his efforts toward the establishment of a new kingdom of Israel. Several meetings were held at which Paulli spoke at great length on his holy mission. But the king, Frederick IV., soon put an end to these demonstrations. He ordered the chief of the Copenhagen police to prevent further meetings, and to admonish Paulli to remain quiet, and thus the anger of the Christian populace, which had been roused to such a pitch that an outbreak against the Jews was feared, was soon allayed. Paulli published a few more tracts and pamphlets, but he soon discontinued his missionary work altogether (see also DENMARK).

Of Paulli's writings, some of which are extant in the Store Kongelige Bibliothek, Copenhagen, the following may be mentioned: "Triomph Triomph יהי Triomph in den Afgehouwen Steen Zonder Handen. D. i. אלהים in des Zelfs H. H. H. Dreyvuldigh Eenigheit tot Bekeeringe van de Joden Ontdekt in de Person hares Messiæ," Amsterdam, 1697–98; "Den seer Groten Dagh Jizreels Rabbi Mosche bar Maimon en den Apostel St. Paulus der Joden en Heidenen Leeraers, Vereenight," *ib.* 1698; "Moses Neemt de Decke af, waer door de Joden tot Triomph sien Israels Messias, Jehovah den Godt der Hebreen," *ib.* 1700; "Kurtzer Bericht an Alle Puy sancen von Europa, in deren Gebiet Juden Sind, Wo Jetzt von Oliger Paulli Geredet Wird, Betreffend Seinen Beruff zur Vereinigung der Juden und Christen," Hamburg (?), 1704; "Es Ist Jedennoch Wahr, Dass die Fast Todte Braut Christi Sich zum Leben Erregen Wird zur Aufmunterung der Juden um Sie zu Vereinigen in Jesu Messia, David's Sohn," 1704.

Paulli's pamphlets called forth several answers, both friendly and antagonistic. Of these the following may be cited: H. B. Coster, "'T Groote Hosiana, Selfs van Joden Uytgeroepen, om dar Meede te Verwelkommen den Messias, David's Soon," Amsterdam, 1701; Gilbert Leiding, "Gegen-Antwort auf die Vermeinte Kurtze Entblössung des Unglückseeligen Oliger Paulli," Hamburg, 1704; Adler Croon, "Der Göttliche Ruff an die Zerstreuete Juden zur Wiederkehr zu dem Verlassenen Gott, aus der Heil. Schrifft Herrn Oliger Paulli Geoffenbahret," *ib.* (?), 1704.

BIBLIOGRAPHY: C. F. Bricka, *Dansk Biografisk Lexikon*; Chr. Bruun, *Bibliotheca Danica*, i. 246 *et seq.*; Frank Crane, *Holger Paulli*, in *The New Era Illustrated Magazine*, New York, March, 1904; Nielsen, *Kjöbenhavns Historie*, vi. [illegible] *et seq.*

S. F. C.

PAULUS OF PRAGUE (Elhanan ben Menahem): Convert to Christianity; born apparently at Kholm (Chelm), Poland, about 1540; died at Prague about the end of the sixteenth century. He was first baptized at Nuremberg in 1556, was rebaptized at Chelm in 1568, and is said to have died after he had for the second time forsworn the Christian religion.

Paulus wrote several works in German with Latin titles in defense of Christianity, among them "Solida et Perspicua Demonstratio de SS. Trinitate," Leipsic, 1574. To the second edition (1576) was prefixed a pamphlet entitled "Confessio Fidei et Testimonia Scripturæ Sacræ de Resurrectione Mortuorum." He is, however, particularly known

for his "Mysterium Novum" (Helmstadt, 1580), in which he endeavors to prove by means of gematria and notarikon that the names of Jesus and his mother Mary occur in the Scriptures and in cabalistic works and that Jesus is indicated in the Bible as the true Messiah. He prefaced this work with a Hebrew poem consisting of 139 verses arranged in alphabetical order and giving an acrostic of his own name. A Latin translation was published in the same year. Paulus wrote also "Symbolum Apostolicum" (Wittenberg, 1580) and "Jona Quadrilinguis" (Helmstadt, 1580), the Book of Jonah in four languages, Hebrew, Greek, Latin, and German.

Bibliography: De le Roi, *Judæn-Mission*, i. 133; Fürst, *Bibl. Jud.* i. 22; Wolf, *Bibl. Hebr.* i., iii., iv., Nos. 224, 1812.

S. M. Sel.

PAUPERS. See Charity.

PAVIA (the ancient **Ticinum**): Italian city, situated on the River Ticino; the chief city of the province of Pavia. The first indication of the presence of Jews in this city belongs to the eighth century, when occurred the religious disputation between Julius of Pavia and Pietro of Pisa. The Jews of Pavia, as of other cities of the Milan duchy, were chiefly engaged in banking, commerce, and agriculture. At the close of the fifteenth century there appeared in Pavia the famous Bernardinus of Feltre, whose preaching strongly incensed the populace against the Jews, but Duke Gian Galeazzo Sforza, seeing the effect of his sermons, forbade him to continue preaching (1480). In order to strike indirectly at the Jews, Bernardinus then occasioned the establishment of a "monte di pietà" (pawn-shop) in the city. In a document dated April 2, 1495, Duke Gian Galeazzo promised to sanction this institution as soon as it should be fairly established. Nevertheless, under the rule of the dukes the condition of the Jews was tolerable, and remained so until Pavia came under Spanish domination. Pope Julius III. commanded the burning of all the Talmudic writings even in those provinces which were not under his dominion, but Don Ferdinand Gonzaga, the governor of the duchy of Milan, yielded to the entreaties of the Jews and refused to obey the pope's order.

In 1559 the preaching of two monks against the Jews in Pavia again aroused the dormant hatred of the populace. Many of the Jews were abused and maltreated, until the heads of their community had recourse to the senate of Milan, which intervened, threatened with heavy penalties all who molested the Jews, and thus restored quiet and order. In 1566 King Philip II. of Spain decreed the banishment of all Jews from the Milanese provinces, but at the urgent petition of the heads of the communities the governor and the senate this decree was not enforced. Notwithstanding, in September of the same year the king obliged the Jews to wear the yellow cap and forbade them to lend money at interest.

On Aug. 29, 1582, a Jew of Cremona was killed by a Christian, who was put to death for the crime. This sentence so enraged the Christians of Cremona and Pavia that they besought Philip II. to banish all Jews from their territories. The king commanded the governor of Milan to take a census of the Jews immediately, but the expulsion did not take place because the Jews had been useful at a time of famine. In 1592, however, Philip again decreed their banishment. At the entreaty of the Jews the governor allowed them a respite and issued a safe-conduct to Samuel Cohen of Alessandria, who went to plead the cause of his coreligionists with the king; the result was that the king commanded the governor to suspend the execution of the edict. But owing to the further insistence of the people of Cremona and Pavia and the constant urging of his confessor, Philip again ordered the general expulsion of the Jews from the Milanese territory (March, 1596). The governor then gave them permission to remain in Lombardy until the beginning of 1597. The Christians of Cremona and Pavia accordingly wrote again to the king, who commanded the governor to permit no delay.

The governor then gave the Jews two months in which to depart. He obliged the poor to leave first, giving them an escort of soldiers and 5,000 florins in gold for the expenses of the journey. The majority left the province of Milan after Easter, and the remainder after Pentecost. But two Jewish families were left in Cremona, Lodi, and Alessandria; in Pavia not one Jew remained.

The following were among the rabbis of Pavia: Moses da Pavia (11th cent.); Joseph ben Solomon Colon of Mantua (*c.* 1480); Liwa (Judah) Landau and his son Jacob (emigrants from Germany); and Uzziel ben Joseph. See Alessandria; Cremona.

Bibliography: Branchi, *Delle Tipografie Ebraiche di Cremona del Secolo XVI.* Cremona, 1807; Grätz, *Gesch.* viii. 237, 250, 252, 254; ix. 379, 488; Magenta, *I Visconti e gli Sforze nel Castello di Pavia*, ii. 454; Mortara, *Indice*; Pesaro, *Cenni sull' ex-Comunità Israelitica di Cremona*, in *Il Vessillo Israelitico*, 1882, pp. 302 *et seq.*, 339 *et seq.*; *'Emek ha-Baka*, ed. Wiener, pp. 102, 106, 129 *et seq.*, 154.

S. U. C.

PAVIA, ANGELO: Italian deputy and lawyer; born at Venice Feb. 24, 1858. He is (1904) district attorney for the province of Como. In Jan., 1894, on the death of Genala, deputy for Soresina in the province of Cremona, Pavia was chosen as his successor, and was reelected at the general election of May 26, 1895, and again in Dec., 1904.

Bibliography: Pallestrini, *I Nostri Deputati*, p. 159, Palermo, 1896; *Illustrazione Italiana*, 1894, part i., p. 158.

S. U. C.

PAVIA, JULIUS (LULLUS) DA: Italian scholar of the eighth century; one of the first European Jews known by name. According to Alcuin, he sustained in Pavia about 760 a religious controversy with the grammarian Maestro Pietro da Pisa. In a letter to Charlemagne, Alcuin writes as follows: "On my way to Rome in my youth [Alcuin was forty years old in 781] I remained for some days at Pavia, in which city a religious disputation was being maintained by Julius Gnideo and Maestro Pietro da Pisa. It is commonly reported that this discussion is to be written down in a book and is to be preserved. Maestro Pietro is the most erudite of the distinguished grammarians at the imperial palace."

In Jaffe's "Monumenta Alcuiniana," p. 458, the name is written "Lullus" instead of "Julius."

Bibliography: Gatti, *G. Ticinensis Historia Mediolani*, 1704, p. 39; Güdemann, *Gesch.* ii. 12; Vogelstein and Rieger, *Gesch. der Juden in Rom*, i. 160.

S. U. C.

PAVIA-GENTILOMO-FORTIS, EUGENIA: Italian poetess; born at Milan Jan. 4, 1822; died at Asolo, near Treviso, Dec. 30, 1893. She was a pupil of Luigi Carrer, and her house in Venice was for many years the rendezvous of patriots and litterateurs. She was twice married, first to S. Gentilomo, a noted Hebraist, and then to Dr. Fortis. Her works include: "La Regina di Saba" (poem); "Odi" (1842); "Nuove Poesie" (1851), dedicated to Carrer; verses on Hebrew subjects in the "Annuario" of Flaminio Servi for 5634 (Corfu, 1873), in addition to various translations of medieval Hebrew poems and original Italian verses in Jewish and other literary magazines.

Bibliography: *Il Vessillo Israelitico*, 1894, p. 29; *Illustrazione Italiana*, 1894, part i., p. 6.

s. U. C.

PAWNBROKERS. See Pledges.

PAZ, DUARTE DE: Portuguese Marano; representative of and attorney for his Portuguese coreligionists; died about 1541. He was a skilful diplomat but a weak character, and undertook a dubious rôle. He filled various military posts, and so distinguished himself by bravery in the African war, in which he lost an eye, that he gained the confidence of King John III., who employed him in state business. He was entrusted with a diplomatic mission, and just before his departure was decorated with the Order of Christ. Instead of going to the post to which he had been accredited, however, Duarte went to Rome, where he displayed extraordinary activity in the interests of the Neo-Christians. His fiery eloquence and the lavish gifts with which he was plentifully supplied, won the support of most of the cardinals. On Oct. 17, 1532, Clement VII. annulled the bull of Dec. 17, 1531, relating to the introduction of the Inquisition, and he abrogated it entirely by the bull of pardon April 7, 1533.

While Duarte was in secret correspondence with John III., whose interests he was ostensibly guarding, he was really acting in behalf of the Neo-Christians, who placed large sums at his disposal. He incurred the displeasure of the king to such an extent, however, that John ordered his ambassador at Rome to deprive Duarte of his decoration. When, at Duarte's instance, Pope Paul III. issued the bull of Oct. 12, 1535, which interdicted any examination of the faith of the Neo-Christians and the confiscation of their property, and in general forbade all inquisitorial proceedings against them, John, finding his plans thwarted by Duarte, tried to have him put out of the way. One evening toward the end of January, 1536, Duarte was attacked by masked men on the street, and was left for dead with fourteen wounds. The armor which he wore under his clothing, however, saved his life. He was carried to the house of Philip Estrozi, and later, by order of the pope, was taken to the convent of S. Angelo, where he was carefully nursed back to health. It was said by well-informed persons that the assassins had been hired by the king; and Duarte himself wished to prove this in court. John naturally denied all knowledge of the attack, saying that a priest with whom Duarte had quarreled had wounded him.

Duarte's rôle as friend of the Neo-Christians was at an end, and he disappeared from the scene. His coreligionists now charged that he had embezzled 4,000 ducats which had been intended for the pope, and had used the money to defray the expenses of his own luxurious life. In revenge Duarte became their bitter enemy. From Venice he denounced them to King John, and addressed to the pope a memorial in which he slandered them vilely and advised the pontiff to confiscate their property and to use a third of it for ecclesiastical purposes. In his fury he libeled Diego Antonio also, the new representative of the Neo-Christians, and he bitterly attacked even the Curia itself. From Venice Duarte went to Ferrara, where, at the request of the Duke of Ferrara, he was imprisoned. After his liberation he again turned to Judaism. He finally emigrated to Turkey, where he died a Mohammedan. See Inquisition.

Bibliography: Herculano, *Historia da Inquisição em Portugal*, i. 266 et seq.; ii. 152 et seq., 262 et seq.; [illegible] *Memorias e Documentos*, pp. 36 et seq., Lisbon, 1844; Kunstmann, *Münchener Gelehrte-Anzeigen*, 1847, Nos. 73 et seq.; Grätz, *Gesch.* ix. 287 et seq.; Kayserling, *Gesch. der Juden in Portugal*, pp. 189 et seq., 193 et seq., 225 [illegible].

s. M. K.

PAZ, ENRIQUE ENRIQUEZ DE. See Gomez, Antonio Enriquez.

PE (פ): Seventeenth letter of the Hebrew alphabet. Its name appears to be connected with "peh" = "mouth" (see Alphabet). "Pe" has a double pronunciation: (1) as a surd mute (which sound is indicated by the dagesh lene) it is identical with the English "p," and (2) as a spirant with the English "f." It sometimes interchanges with the other labials ב, מ, and ו. "Pe" has also two forms: one for the beginning or the middle of a word (פ), and another for the end (ף). It occurs only as a radical, never as a formative element. As a numeral "pe" (in the later period) has the value 80.

T. I. Br.

PEACE (שָׁלוֹם).—**Biblical Data:** The primary meaning of the word is "prosperity," "health" (Jer. xxix. 7; Job xv. 21 [A. V. "prosperity"]; Isa. xlviii. 18; Ps. cxxii. 6; Abot iii. 2). It is used in salutations, as when Jacob asked the shepherds concerning Laban (Gen. xxix. 6), or when Joseph inquired of his brethren regarding his father (Gen. xliii. 27, Hebr.; comp. II Kings iv. 26). Later, in Hebrew, as in Aramaic and Arabic, "Peace unto you" became a regular form of salutation.

The term is used also to denote friendship: "Even good friends, in whom I have trusted [lit. "men of my peace"], who have eaten my bread, lift up the heel against me" (Ps. xli. 9; comp. Isa. liv. 10; Jer. xvi. 5, xx. 10).

The second distinct meaning of the term is "peace" as opposed to "war" (Eccl. iii. 8, et al.). It signifies also peace of mind and heart as opposed to the unrest and dissatisfaction caused by evil (Isa. xxxii. 17, xlviii. 22). The love of peace is inculcated as a virtue. The covenant of peace is, therefore, most highly esteemed. "Love the truth and peace" (Zech. viii. 19; comp. ib. 16; Ps. xxxiv. 14; Abot i. 12). Peace is one of those blessings which God bestows upon man, for He is the creator of peace: "I make peace, and create evil" (Isa. xlv.

7, comp. lvii. 19, Gen. xv. 15, Ps. xxix. 11, cxlvii. 14).

Among the blessings that Israel looks forward to in Messianic times the blessing of peace stands forth most prominently. Israel has so often felt the strong arm of the conqueror that peace and security seemed most desirable. The Prophets went still further; they longed for universal peace, for that peace which should unite all men and pervade the whole universe. Thus Isaiah pictures the Messianic time as a period in which all men will walk in the path of God; when He will judge between the nations and peoples, and war will be no longer known (ii. 2–4). Micah goes still further; every one shall enjoy peace and prosperity without any interference whatever (iv. 4). In Isaiah (xi. 6–9) the universal peace is to include also all beasts of the field. "Prince of Peace" is a designation for the anointed (Isa. ix. 6, comp. lx. 17, lxvi. 12; Zech. ix. 10). In the Apocrypha the blessing of peace finds repeated expression, especially in Ecclesiasticus (see xxviii. 13, l. 23). In Ecclus. (Sirach) xxv., among the things that are beautiful are enumerated the unity of brethren, and the "woman and her husband that walk together in agreement."

In Messianic Conception.

In Rabbinical Literature: Peace is glorified as one of the greatest boons and blessings that man may possess. "For the sake of peace" becomes the guiding principle in the relation between Jew and Gentile. The claim of the non-Jew upon the charity of the Jew is as imperative as is that of the latter's co-religionist (comp. Git. 59b, 61a). "For the sake of peace truth may be sacrificed" (Yeb. 65b). "No vessel but peace can hold blessing" ('Uk. 83b). It is even said, "The whole Torah exists only for the sake of peace" (Git. 59b). "By three things is the world preserved: by truth, judgment, and peace" (Abot i. 18). Hillel said, "Love peace and pursue peace" (Abot i. 12).

Among other sayings relating to peace may be cited the following: "Peacemaking, like charity, profits in both worlds" (Peah i. 1). "The name of God is 'Peace'" ("Perek ha-Shalom"; Shab. 10b). "Great is peace, for the priestly benediction closeth with peace" (Sifre, Num. vi. 26). "Be beforehand in the salutation of peace to all men" (Ber. 17a). "Who makes peace in his own house to him is as much merit as if he had made peace in Israel" (Ab. R. N. xxviii. 43a). "If the Israelites were to practise idolatry, and peace prevailed among them at the same time, God would say, 'I can not exercise authority against them in anger, because peace is among them'" (Gen. R. xxxviii. 6).

BIBLIOGRAPHY: Delitzsch, *New Commentary on Genesis*, ii. 191; Lazarus, *Die Ethik des Judenthums*; Ehrenthell, *Der Geist des Talmud*, pp. 151 *et seq.*; Taylor, *Sayings of the Jewish Fathers*, p. 26.

E. C. A. G.

PEACE, KISS OF: Sacramental rite in the Christian Church preceding the mass or communion service. It appears to be referred to in Rom. xvi. 16, I Cor. xvi. 20, II Cor. xiii. 12, and elsewhere, and is referred to by Justin Martyr ("Apologia," i. 65) and by Tertullian ("De Oratione," 18). F. C. Conybeare (in "The Expositor," 1894, ix. 46) suggests that this practise of the early Christian Church was derived from Jewish ritual, referring for evidence to Philo's "Quæst. in Exod." ii. 78, which speaks of a kiss of harmony like that between the elements, while in another passage (*ib.* ii. 118) the Word of God is referred to as bringing hostile things together in concord, communion, and the kiss of love. Jellinek ("B. H." vi. p. li.) finds the kiss of peace given to proselytes in Cant. R. i. 2 and the kiss of peace given by God to the departing soul in B. B. 17a.

BIBLIOGRAPHY: Herzog-Hauck, *Real-Encyc.* s.v. *Friedenskuss.*

E. C. J.

PEACE-OFFERING: There are three kinds of peace-offering: (1) the thank-offering (זבח תודה); (2) the votive-offering (זבח נדר); and (3) the free-will offering (זבח נדבה). The thank-offering is a response to acts of divine beneficence; the votive and the free-will sacrifices are connected with the expectation of benefit; but the significance of the thank-offering is wider than that of the other two. The votive offering is prompted by a feeling of gratefulness at the fulfilment of a petition; while the free-will sacrifice, which has the character of complete voluntariness, has its origin not so much in the gratitude elicited by a happy experience as in the spontaneous motive of piety.

Peace-offerings were usually private sacrifices, their characteristic feature being the fact that the worshipers entered into a common feast; but they were probably offered on high occasions also. Ezekiel suggests that the kings furnish animals for the assembled people (Ezek. xlv. 17), and regards the common meal as the center of the entire cult; for he speaks of "eating upon the bamoth" (*ib.* xviii. 6, xxii. 9; Deut. xii. 18, xiv. 26). P does not know of this. Other instances of the public peace-sacrifice are the offering of the ram at the installation of the priests (Ex. ix.), and the annual offering of two lambs along with two loaves of new wheat bread at Pentecost (Lev. xxii. 19). These last were originally local offerings; in later times they were presented in the Temple for the whole people. Sometimes guests were invited, and the poor, the stranger, and the Levite, as well as the male and female servants, could join the domestic circle (Deut. xii. 17–18, xvi. 11; comp. Ps. xxii. 27); but only Levitically clean persons could participate in the meal (Lev. vii. 19–21). The meals were in general of a joyful character, wine being freely indulged in. Meat that was unconsumed might not be profaned. That which was left over from the "praise-offering" had to be consumed on the same day (*ib.* verse 15); the residue of the other communal sacrifices had to be disposed of on the second day; and all that then remained had to be disposed of outside the camp on the third day (Lev. vii. 16 *et seq.*, xix. 6).

Usually Private Sacrifices.

It is difficult to determine whether YHWH was regarded as the guest at these sacrificial meals, or the sacrificers were considered guests of God, to whom the sacrifice was being devoted. Inasmuch as community was expressed at these sacrifices by reciprocal giving and accepting, God must have been considered as more than a mere guest. He awards in

the meal His divine gifts as a recompense for the honor received from the community in the offering of its best. Dillmann ("Die Bücher Exodus und Leviticus," pp. 483–489, 491, Leipsic, 1897) thinks that the sacrifice mentioned in Lev. vii. 11, 20, 21, 29 was not a sacrifice destined "for the Lord," but a "peace and amity offering" (see also Wellhausen, "Prolegomena zur Geschichte Israels," p. 7, note).

Through the common-meal sacrifice the members of the family or gens (I Sam. xx. 6), as likewise an army at the beginning of a campaign, were brought into communion with God. R. Smend ("Alttestamentliche Religionsgeschichte," p. 124) refers to the fact that among the Arabs the assembly, after the completed slaughter of the sacrifice, stands silently about the altar; it is the moment when the deity approaches the altar to take its part of the sacrifice (see Wellhausen, "Skizzen," part iii., p. 122, Berlin, 1887). Again, God may be supposed to be the host at the sacrificial meal, since the gifts of which the meal has been prepared are His property, and the house in which the assembly is held belongs to Him (I Sam. ix. 22; Jer. xxxv. 2). The participants in the meal are actually invited by God according to Zeph. i. 7 and Ezek. xxxix. 17 *et seq.*

Cleansing of Participants.

The meal being holy, the guests were, of course, required to make themselves holy by cleansing themselves; for impurity excluded them from participation (Lev. vii. 16–18, xix. 5–8; I Sam. xx. 26). The people washed and changed their garments. Sometimes they borrowed festive vestments from the priests, not so much that they might appear well before God, but because something of the sanctity of the sacrifice attached to the garments, and to wear them in daily life would be not only a profanation, but, under certain circumstances, a menace to the life of the wearer. Therefore, in olden times festive garments were identical with vestments for ritual use. Those who could not change their garments at least washed themselves—probably after the meal also. Rings, which had frequently the significance of amulets, were worn in honor of the deity (Gen. xxxv. 4; Hos. ii. 14, 15). It is probable that along with meat there was also bread, both leavened and unleavened (I Sam. x. 3; Amos iv. 5; Judges vi. 19). With meat salt was, of course, used, just as oil was used with meal, and bread and wine with the meal in general. Since the meal was a communion between human participants and also with God, it is obvious that God received cooked meat as did also the sacrificial guests (see Wellhausen, "Prolegomena," p. 68). Gideon, in fact, pours the broth over the stone (Judges vi. 20). The concept that God enjoyed the sacrifice was deeply rooted in the minds of the people, as is shown by the fact that, even after the naïve notions regarding sacrificial rites had disappeared, the sacrifice was still designated as "bread of God" and "bread of the fire-offering unto God" (Lev. iii. 11, xxi. 22). What difference there was between "zebaḥ" and "shelem" is not clear. In Josh. xxii. 29 shelamim are differentiated from the zebaḥim. In Ex. xxiv. 5 and I Sam. ii. 15 the two kinds of sacrifice are treated alike. Their use evidently varies. Wellhausen (*l.c.* p. 70, note 2) surmises that the shelamim were more solemn sacrifices than the zebaḥim. It may be that the share God had in them was also different.

Various Sacrifices.

Orelli holds ("Opfer," in Herzog-Hauck, "Real Encyc." 1904, xiv. 392) that the shelamim are a covenant of friendship (Gen. xxxiv. 21), and express community between God and His own and of God's own among themselves. Hamburger ("R. B. T." 1884, p. 802, *s.v.* "Opfer") considers that the peace-offering signifies kindness, as of a friend or confidant (Ps. xvii. 5, comp. Prov. vii. 14). Guthe ("Kurzes Bibelwörterbuch," p. 486, Tübingen, 1903) says that according to P, which classifies the sacrifices, the shelamim are a form of compensation to Yhwh for the favors of the harvest. As early as Ezekiel, however, the peace-offering had acquired the character of atonement (Ezek. xlv. *et seq.*), although P does not mention it (Benzinger, "Arch." 1894, pp. 445–446).

Different Views on the Sacrifice.

Karl C. W. F. Bähr (in "Symbolik des Mosaischen Cultus," ii. 368–386, Heidelberg, 1839) derives "shelem" from שׁלם = "to pay to God the praises due to Him" (comp. Ps. lvi. 13, lxi. 9, lxv. 2, lxvi. 13; Job xxii. 27; Prov. vii. 14; Nah. ii. 1). This sacrifice, therefore, would imply payment of what either has been vowed or is due to God (Ps. l. 14, 23, cxvi. 14, 17; Jonah ii. 10; Hos. xiv. 3). Bähr also considered "tamim" a form analogous to "shelamim" (pp. 135, 370; comp. Job xxi. 23). The relation between man and God is made complete; the disparity is removed: this is "shalom" = "peace." Every grace of God makes man a debtor. The offering of the first-fruits is counted among shelamim, as is also the offering of the vow, which was made not at its assumption, but at its fulfilment (Num. vi.; see also Dillmann, "Die Bücher Exodus und Leviticus," p. 491).

Kurtz ("Das Mosaische Opfer," pp. 129–154, Mitau, 1842; *idem*, "Der Alttestamentliche Opfercultus," *ib.* 1862) maintains that שׁלם means "to be perfect," "to make perfect." The sacrifice therefore, has for its purpose a "restitutio integra," a rehabilitation of the person. Besides, divine benefits cause one to feel that the grace received is undeserved. God shows by His gracious deeds that He maintains His part of the covenant. The thank-offering is to restore the right relation under the consciousness that man on his part has been derelict. The free-will offering and the vow-offering are always mentioned together; their rituals, too, are identical in essential points as differing from the thank-offering. "Peace-offering" is a term covering the different kinds of sacrifices, but it is a thank-offering.

Kalisch ("A Historical and Critical Commentary on the Old Testament. Book of Leviticus," part i., pp. 241–249, London, 1867) says that the shelamim were "safety-offerings." They were connected with what was deemed essential to happiness and a secure existence. The rendering "peace offering" is vague, and is admissible only on condition that peace is understood to be equivalent to safety, and also that the frame of mind in which the sacrifice is offered is considered. The explanation as "praise-offering,"

he says is not plausible, viz., that God, the priest, and the offerer, on receiving a portion of it, conclude a mutual alliance. The social element connected with the sacrifice intimates that it is of later origin than the rest, for it presupposes a degree of legal and political organization considerably in advance of primitive times. Fatness seems to be the leading characteristic of the offering; and fatness is typical of abundance and prosperity. During long periods, also, peace-offerings were employed for the ratification of solemn covenants, treaties, and alliances, and the common meal which followed on such occasions, according to Eastern notions and customs, was peculiarly appropriate.

Victims and Ritual.

The victims of the sacrifice were oxen, sheep, and goats, but not pigeons (Lev. vii. 12; ix. 4, 18; Num. vi. 17). The principle that the animal must be unblemished was not rigidly insisted upon; and the female animal was allowed equally with the more valuable male (Lev. iii. 6, xxii. 23). The "'olah," the "hattat," and the "'asham" (sin-offering) had to be killed on the north side of the altar, but the shelamim might be slain in any part of the court. The reason evidently lay in the fact that these were brought at certain seasons in such large numbers that the space on the north side of the altar was not large enough.

The ritual comprised the imposition of hands, the killing of the victim, and the sprinkling of the blood upon the altar. Of the sacrifices, the fat pieces were dedicated to God (Lev. iii. 3); to the priests were given the breast and the right shoulder (*ib.* vii. 30, 32; I Sam. ix. 24); to the worshiper, the remainder. The parts assigned to the priest constituted the wave-offering ("terumah"; Ex. xxix. 24, 26), and were waved backward and forward in a line with the altar. According to Orelli, this movement was a symbolical expression of the reciprocity of the giving and receiving on the part of God and the sacrificer (Herzog-Hauck, "Real-Ency." 1904, xiv. 392). They were waved toward the four sides of the world (see Rashi on Ex. ii. 9; Bahya on Lev. viii.; and Levi ben Gershon on Lev. iii.). The wave-offering symbolized that the person dedicated himself to God, who dwells as much above as among His people (Hoff, "Die Mosaischen Opfer," p. 23, Frankfort-on-the-Main, 1857). Kurtz suggests that the offering was waved vertically as well as toward the four quarters of the world.

Onkelos calls the "tenufah," or heave-offering, אפרשותא, i.e., "separation," "that which is separated for God," the parts being lifted up as if presented to God. The heave-offering consisted of the right shoulder of the animal, and belonged to the officiating priest (Lev. vii. 34). This, together with the breast, might be eaten by the priest and his family in any clean place (Lev. x. 14). While the other sacrifices are devoted entirely to God, or to God and His ministers, the peace-offering is distinctly a sacrificial meal. In respect to ritual, the peace-offering has certain acts in common with the rest, viz., the imposition of hands, the sprinkling of blood on the altar, and the burning of the fat portions; but the person offering it is considered to be in good standing, and not laden with sin as in the case of the other kinds of offering.

A Distinctly Sacrificial Meal.

For the atoning effect of the peace-offering see Bähr, *l.c.* ii. 379; for Philo's spiritual explanation of the eucharist or thank-offering see J. Drummond, "Philo Judæus," ii. 319, London, 1888; and for a rationalized account of the sacrifice see Maimonides, "Moreh," iii. 26, 32, 46; *idem*, "Yad," Ma'ase ha-Ḳorbanot, i. 11.

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E. C. L. Gr.

PEACH (פרסק; *Prunus Persica*): This fruit and the plum (דרמסקינא; *Prunus domestica*) are mentioned only in late times: the former in the Mishnah (Kil. i. 4; Ma'as. i. 2); the latter not until the Gemara (Löw, "Aramäische Pflanzennamen," No. 105).

E. G. H. I. Be.

PEACOCK: Traditional rendering of "tukkiyyim," mentioned among the creatures brought by Solomon's ships from Tarshish (I Kings x. 22). The peacock is an Indian bird (comp. the Malabar "togai" and the Tamil "tokei" for the "tail" of the peacock; A. V. renders "renanim," Job xxxix. 13, by "peacock"; but see Ostrich). The Talmud uses the term טווס (comp. the Greek ταώς), and forbids the crossing of the peacock with the hen (B. Ḳ. 55a). From Shab. 130a and parallels, it would appear that, contrary to present conceptions, the peacock was in Talmudic times considered a clean bird.

Bibliography: Tristram, *Natural History of the Bible*, p. 223; Lewysohn, *Zoologie des Talmuds*, p. 189.

E. G. H. I. M. C.

PE'AH ("Corner," or "Corner of the Field"): Name of a treatise of the Mishnah, the Tosefta, and the Palestinian Talmud, defining the laws set forth in Lev. xix. 9, 10, xxiii. 22, and Deut. xxiv. 19–22 which relate to the portion of the harvest to be given to the poor, and deal with the rights of the poor in general. In the Mishnah this treatise stands second in the order Zera'im, and is divided into eight chapters containing sixty-nine paragraphs in all.

Contents.

Ch. i.: Enumeration of things which, like the pe'ah, are not strictly defined in the written law. In this connection a list is given of the good deeds for which one is rewarded in this life, though this recompense is only an earnest of the real requital in the future world; *e.g.*, making peace among men is one of such good deeds (§ 1); the amount of the pe'ah determined by the Rabbis (§ 2); the places where the pe'ah may be given (§ 3); field produce of which the pe'ah must be given (§§ 4–5); limit of time within which the pe'ah may be given (§ 6).

Ch. ii.: Means of separating fields or orchards from one another, so that they may not be considered as one field or one orchard in reference to the pe'ah (§§ 1–3); exceptions and special regulations, such as those concerning St.-John's-bread-trees, two thrash-

ing-floors, and two kinds of grain (§§ 4–6), cases in which the grain in the field has been cut by thieves, or uprooted and destroyed by the wind (§§ 7–8).

Ch. iii.: Special cases; fields of small area, partial harvesting at different times, common holdings (§§ 1–5); the size of a field which renders it liable both to pe'ah and, in many other respects, to the laws governing real estate (§ 6); how the validity of numerous regulations is dependent on the circumstance that a portion of a field has been retained (§§ 7–8).

Ch. iv.: Manner and time of day of giving the pe'ah (§§ 1–5); case of a non-Jew who adopts Judaism after his field is harvested (§ 6); cases in which the harvest is dedicated to the sanctuary and then redeemed (§§ 7–8); whether the pe'ah may be claimed for an individual (§ 9); concerning the gleaning ("leḳeṭ"; § 10); regarding grain in ant-hills (§ 11).

Ch. v.: Further details concerning the gleaning (§§ 1–3); whether a wealthy traveler who is forced to take pe'ah, etc., is obliged to return it when he reaches home (§ 4); the owner of a field may not prefer one poor person to another, nor help any one in gleaning, since this would be to the detriment of the rest (§ 6); things which are forgotten ("shikḥah"; §§ 7–8).

Ch. vi.: Further regulations concerning things forgotten; things which come under this category, and cases in which they do so.

Ch. vii.: Rights of the poor in regard to fruit-trees and vineyards.

Ch. viii.: Time after which gleaning is permitted to all, even to those who are not poor (§ 1); credentials of the poor regarding their rights (§§ 2–4); the tithes for the poor and their minimum amount (§§ 5–6); the minimum which must be given to a poor traveler (§ 7); those who may claim the privileges of the poor-laws (§ 8); whoever accepts aid without needing it will become so reduced in circumstances that in time he will be obliged to accept relief; and in like manner he who, for the purpose of receiving aid, shams some physical defect or ailment will be afflicted in time with such defect or ailment; but he who tries to subsist without aid, even though he needs it, will in time become so prosperous that he will be able to aid others (§ 9).

The Tosefta to this treatise, which is divided into only four chapters, contains many details which supplement and explain the mishnaic treatise, and it also includes several stories and a number of ethical sentences, some of which may be quoted here.

Tosefta and Gemara.

A good intention, even if it has not been carried out, is credited to a person as though it had resulted in a good deed, while an evil intention is not charged to him so long as it is not carried out (i. 4). Lev. iv. 2 furnishes a basis for the remark that if he who sins unwittingly is considered a sinner, how much more evil is he who commits sin intentionally (iii. 8). Beneficence and kindness are worth as much as the fulfilment of all the other commandments of the Torah put together; but he who does not give to the poor is no better than an idolater (iv. 19–20).

The Gemara of the Palestinian Talmud discusses and explains the several sentences of the Mishnah, and contains in addition a number of stories, sentences, and haggadic interpretations, of which the following may serve as examples: Hos. viii. 12 is interpreted to mean: "Though I had written for him the greater part of the Law, he would still be counted as a stranger." Israel is preferred above the other peoples since it has the ORAL LAW, which they may not easily obtain (ii. 4). Although all the people were very pious at the time of David, yet they suffered defeat in war because there was treason among them; but in the time of Ahab, although all the people were idolaters, they were victorious in their battles because there was unity among them and there were no traitors in the midst of them (i. 1).

W. H. J. Z. L.

PEAR (אנס; *Pirus communis*): The pear is mentioned in the Talmud (see Löw, "Aramäische Pflanzennamen," p. 152). It does not seem to have been extensively cultivated. The Septuagint erroneously rendered ἀπίων (= "pear") for "baka"-trees (I Chron. xiv. 14).

E. G. H. I. Br.

PEARL.—Biblical Data: Since ancient times the precious product of the pearl-oyster (*Mytilus margaritifer* Linn.) has been known and has been an article of commerce (comp. Pliny, ix. 35–54 *et seq.*; Ælian, x. 13, xv. 18). The ancients, however, knew only of pearls from the Indian Ocean, the Persian Gulf, and the Red Sea. In the last-named waters is found a kind of oyster, red on the outside, a lustrous red mother-of-pearl on the inside, and producing red pearls. It is possible that Semitic peoples valued the red pearls very highly, since the Arabic form—"marjan"—of the Sanskrit word for pearl, "mangara" (from which latter the Greek μαργαρίτης is derived), designates both little pearls and red coral.

The Israelites, also, were probably acquainted with pearls; but it is doubtful if pearls are mentioned in the Bible. Usually one of the two words "peninim" and "ra'mot" is taken to mean pearls. Both are objects of great costliness (comp. Job xxviii. 18). In Lam. iv. 7 "peninim" is supposed by some authorities to indicate objects whose color is red—probably red pearls. Others, however, take these two words to mean corals. A decisive conclusion is not possible. In any case the "netifot" mentioned in Judges viii. 26 and Isa. iii. 19 have nothing to do with pearls, and still less has the word used in Esth. i. 6, which is so translated in some versions because the corresponding Arabic is a word denoting pearls.

E. G. H. W. N.

——**In Rabbinical Literature:** Among the different Aramaic terms for pearl, מרגניתא alone seems to be restricted to the pearl, while מרגלא, מרגלית, and the Hebrew מרגליות are sometimes used to designate precious stones in general. Thus פטרה (Ex. xxviii. 17) is rendered מרגלא by the Jerusalem Targum; and צהר (Gen. vi. 16), which denotes something to illuminate Noah's ark, is explained in Gen. R. xxxi. 11 as being a מרגלית, by which term a bril-

last goal is to be understood. The Rabbis had the notion that pearls are found in the interior of fish; hence the story of the tailor who observed the Sabbath and was rewarded by finding a pearl in a fish which he had bought (*Gen. R.* xi. 5). The Persians were considered to be the best pearl-fishers (R. H. 23a).

The pearl was regarded as very costly; *e.g.*, "a pearl that is worth thousands of zuzim" (B. B. 146a), "a pearl that has no price" (Yer. Ber. ix. 13d). Its beauty is proverbial. The coats which God had made for Adam and Eve were as beautiful as pearls (Gen. R. xx. 12); the manna was as white as a pearl (Yoma 75a). The pearl is one of the things the purchase of which is not subject to the laws of ONA'AH, for the reason that the buyer of a pearl looks for a second one to match it (B. M. iv. 8; 49, Gemara, 58b). One reference, however, 'Ab. Zarah 8b, declares the pearl to be inferior to a precious stone, unless מרגלית denotes in that passage a diamond of inferior quality (see above). Pearls are designated also as drops: oil remained on Aaron's beard like two pearl-drops (Hor. 12a; comp. EARRING).

The pearl and its shell are used parabolically; *e.g.*, "If I had not taken off the shell [lit. "the potsherd"] thou wouldest not have found the pearl" (Yeb. 72b). The term "pearl" is used metaphorically to denote any valuable thing; *e.g.*, a good slave (Kid. 18a), or a halakah, or any reasonable interpretation (Hag. 3a and elsewhere). Sometimes it designates a prayer: "Rab and Samuel instituted a pearl in Babylon" (Ber. 32b), referring to the prayer beginning "Wa-todi'enu." The soul is in several passages termed "margalit" (Yer. Kil. ix. 32c; Yer. 'Ab. Zarah ii. 41a), which word may denote "pearl" as well as "precious stone." As a betrothal ring should be devoid of gems, there is a discussion concerning one containing a pearl, the opinion of most of the rabbis being that the betrothal in the case of which such a ring is used is binding (see Shulḥan 'Aruk, Eben ha-'Ezer, 31, 2).

BIBLIOGRAPHY: Krauss, *Lehnwörter*, ii. 350 *et seq.*; Kohut, *Aruch Completum*, s.v. מרגנא and מרגניתא; Lampronti, *Paḥad Yiẓḥak*, s.v. "מרגניתי"; Levy, *Neuhebr. Wörterb.* s.v. מרגניתא and מרגנא.

E. C. M. SEL.

PECHERSKI, FEODOSI: Russian saint of the eleventh century (1057–74). According to the so-called Nestorian chronicles, while superior of the Kiev monastery he was in the habit of visiting at night some learned Jews, with whom he indulged in argument and whom he upbraided for their faith. As the biographer expresses it, Feodosi longed to attain martyrdom by being killed by the Jews in these heated disputes. Feodosi's acquaintance with the Jews and with their religious teaching is also proved by his letters to the grand duke Izyaslav. Thus, to the duke's query whether it was permissible to kill an ox, a sheep, or poultry on Sunday, and to eat the meat, Feodosi replied: "The Jews, when God led them from Egypt, were commanded to observe the Sabbath by abstaining from work, by building no fire, and cooking their food on Friday; and the Judeans observe the command to this day. But since Jesus came down to the earth everything of Judean origin has been disregarded. We are not Abraham's children, we are of the children of Jesus." It should be remembered, however, says Harkavy, that notwithstanding his heated arguments with the Jews on matters of religion, Feodosi preached that they should not be denied Christian charity. The importance of the letter quoted above lies in the fact that it contains further proof of the existence of a considerable Jewish community in Kiev at the time of its author.

BIBLIOGRAPHY: A. Harkavy, *Rus i Russkoe v. Srednevyekovoi Yevreiskoi Literaturye*, in *Voskhod*, 1881, i. 75.

H. R. J. G. L.

PECS (FÜNFKIRCHEN): Royal free city in the county of Baranya, Hungary. The few Jewish families which had settled there toward the end of the eighteenth century, not having the means to build a synagogue, held services in a rented room. By about 1835 there were about twenty families in the city; and these formed a congregation and acquired a house of worship in a remote part of the city. In 1865, when the congregation had increased to 200 families, the foundation of a large synagogue was laid; and the building was dedicated July 22, 1869.

Perfect harmony has always reigned in this Reform congregation, which introduced at an early period the use of an organ and sermons in Hungarian. The rabbinate has been successively held by S. Hirschfeld, Edward Ehrlich, Alexander Kohut, and Armin Perls. Of the members of the congregation the best known are: Adolf Schulhof, physician; Ignatz Grünhut, lawyer; and Joachim von Schapringer, banker.

The Jewish community of Pecs has also been assiduous in its care for the educational welfare of its youth. As early as 1840 a congregational school was founded by Fr. Mannheimer, which has continued to flourish. Among the names of pedagogues that have been active at Pecs are found those of Rosenfeld, Hoffmann, Gutmann, Götzel, Porges, Kohn, Seligmann, Goldschmied, and Kulke.

The Jews of Pecs number about 2,000 in a total population of 50,000.

BIBLIOGRAPHY: *Ben Chananja*; *Die Neuzeit*, passim.

D. S. MAN.

PECULIAR PEOPLE. See CHOSEN PEOPLE.

PEDAGOGICS: The science of education. The fundamental law of Biblical pedagogy is that the child should be instructed in the doctrines of religion and should know them so clearly that he will realize that he ought to live in accordance with them (Deut. iv. 9, vi. 7, xxxi. 12–13). Kennedy says (in Hastings, "Dict. Bible," *s.v.* "Education") that the pedagogical principles of Israel are without parallel in ancient literature. Every home was a school, and every parent a teacher. Only the aristocracy employed instructors, and these because, as is the case with all enervated aristocracies, it had become lax in its sense of responsibility (II Kings x. 1–5). Nevertheless, the prophet Nathan seems to have acted as the tutor of Solomon (II Sam. xii. 25).

The ability to read and write was general with the ancient Hebrews. The husband issued the bill of

divorce. Witnesses signed documents and contracts, and spies submitted their report in the form of a plan (Josh. xviii. 9). A boy wrote out the names of the princes and elders of Succoth (Judges viii. 14). Certain ritual objects called for the employment of the art of writing, *e.g.*, the tefillin and the mezuzah. Writing-implements are frequently mentioned (Judges v. 14; Isa. viii. 1; Jer. viii. 8, xvii. 1; Job xix. 24), and calligraphy was cultivated by several gilds (I Chron. ii. 55). Seven state secretaries are mentioned in the period of the Kings.

In Bible Times.

A second principle of Jewish education, equally appreciated and applied, insisted on the recognition of the nature of the child. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. xxii. 6). The considerateness with which the Bible regards childhood has its ground not so much in pity for its helplessness as in an appreciation of its possibilities. The Bible does not make a thoroughgoing distinction between methods of education and means of discipline. "Correct thy son," says the Book of Proverbs, "and he shall give thee rest: yea, he shall give delight unto thy soul" (*ib.* xxix. 17). "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes" (*ib.* xiii. 24). "Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell" (*ib.* xxiii. 13–14). Good training, and by that is meant discipline as well, furthers the happiness of children (*ib.* x. 1, xvii. 25, xix. 26, xxiii. 24). It brings tranquillity to parents, and attends the child through life (*ib.* xix. 8; xxii. 18).

In view of the educational wisdom preserved in it, the Book of Proverbs constitutes the oldest text-book on pedagogy in existence. All life, according to it, is disciplinary, and so is education. Though the rod of correction is necessary (*ib.* xii. 24; xxix. 15), still a rebuke is better than a hundred stripes (*ib.* xvii. 10). The words of teachers, which are as goads (Eccl. xii. 11), are spoken "in quiet" (*ib.* x. 17). The soferim who thus speak are perhaps the first gild of teachers of which there is any record. They were the "melammedim," "morim" (*ib.*), and "ḥakamim" (Prov. xxii. 17).

The reorganization by Ezra was as epoch-making in educational as it was in civil interests. "Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments" (Ezra vii. 10). The Torah, he ordained, should be read and studied. Though Ezra can hardly be called the founder of the synagogue system under which the community grouped about the local house of worship, it is still true that he laid the foundation of it by making the synagogue central for instruction. Philo calls the synagogue "the place of instruction" ("De Vita Mosis," iii. 27). Greek culture, which became potent in Palestine, affected Jewish educational methods to an appreciable degree. Even Jerusalem is said to have had schools and gymnasia modeled on the Greek type. At any rate it may be accepted that the level of culture at this period was high.

The founder of the system of elementary education was Simon ben Shetah (Yer. Ket. viii. 11, 32c). The school was not in immediate connection with the synagogue; but sessions were held either in a room of the synagogue or in the house of the teacher. The teachers ranked in the following order, namely: sage, scribe, ḥazzan (Soṭah ix. 15). Between 63 and 65 C.E. Joshua ben Gamla reformed the system by constraining every community, no matter how small, to provide instruction for its children (B. B. 21a). In accordance with Oriental custom, the pupils sat on the ground in a semicircle about the teacher, who sat on a raised platform (Meg. 21a). The compensation of the teacher was not stipulated, but consisted of a restitution for loss of time. In fact, some teachers combined working at a trade with the teaching of the Law. "Do not use learning as a crown to shine by, nor as a spade to dig with," said Rabbi Zadok (Ab. iv. 7). Girls, equally with boys, were taught to fear God and keep His commandments (Susanna 3).

Simon ben Shetah.

After the destruction of Jerusalem the center of Jewish culture was transferred to Jabneh (70). Here, with the consent of the Romans, Rabbi Johanan b. Zakkai established an academy. His example was imitated at Cæsarea and elsewhere. Thus the Law was rescued, though the Temple could not be saved. Pupils crowded these educational rallying-points. Instruction was altogether oral. A verse of the Bible was learned every day, and the text was then explained with reference to daily living.

The greatest event, since the days of Ezra, in the history of Jewish education has been the compilation of the Mishnah by Rabbi Judah ha-Nasi (198). It not only saved the laws from oblivion, but it also furnished a text-book for teaching them. Judah II declared that the Temple had been destroyed because the instruction of the young had been inadequate, and he dealt severely with such communities as supported no teachers. Soon the beneficent effects were visible. A vigorous intellectual activity resulted in the existing schools, and the academies of Sura and Pumbedita became notable. There was also a kind of university extension, called the Kallah, when students assembled twice a year in the fall and in the spring. Lectures were delivered daily at the academies, and once a week to the people at large, and also on the holidays. At Pumbedita during one session there were as many as 1,200 students, at the time of Rabbah bar Naḥmani, about 300.

The following are some of the Talmudic maxims with regard to the character of teachers:

They must be of reputable character. "Only to the pure may the pure be entrusted." "An [illegible] person may not teach." "Before thou correctest others, [illegible] of thine own faults." "The Ark was [illegible] within and without; so ought the teacher be [illegible] and outwardly." "The [illegible] vicious [illegible]." "The teacher [illegible] ble." "Rabbah came to a [illegible] was lack of rain. He [illegible] without result. A precentor took his stand at the prayer-desk, and as he pronounced the words of the prayer, 'He [illegible],' a wind actually arose. Further, when he spoke the [illegible] words of the prayer, 'He [illegible],' rain forthwith descended. Rabbah turned to the man and asked, 'What art thou?' The man replied, 'I am a teacher of children, and I instruct both rich and poor, taking [illegible]

Talmudic Maxims.

I treat my pupils with consideration, and train them to be industrious and virtuous.'" "The teacher should be fluent in speech and decisive in tone."

In anticipation of modern methods, Rabbi Dimi says: "He who learns from one teacher alone does not gather much blessing"; and Ḥanah says: "It is better to have several teachers, so as to go deeper into the meaning of the Law. The elements of a science, however, should be learned from one teacher only, to avoid confusion. Neither a youth nor an unmarried person could be a teacher." "The respect due to teachers is greater than that due to parents." "Hospitality toward a teacher is like giving to God." "The heathen who teacheth thee wisdom thou shalt call teacher." "A pupil may not sit in the presence of the teacher until the latter has given permission; nor may the pupil rise without such permission." "The pupil should be toward his teacher as a servant toward his master." "Whosoever prevents his pupil from serving him denies the pupil the opportunity of showing affection and gratitude."

Teachers were cautioned against familiarity with the common people. "At first a teacher is, in the eyes of the vulgar, a vessel of gold; after he has conversed with them, they esteem him as a vessel of silver; and if he accepts a gift from them, he is merely a vessel of clay, which, once broken, can not be put together again."

The teacher enjoyed immunity from taxes (Ket. 62a). He was free to establish himself wherever he pleased, without objection from another teacher already settled there. "The more teachers the more teaching zeal" (B. B. 21b). He could withdraw from his place, but had to furnish a substitute. A woman could not become a teacher. A family teacher, however, is mentioned in Ḥag. 4b.

School life began at the age of five (Ab. v. 24) or six. Rab advised Samuel ben Silat, who was a teacher of much experience, not to admit a child before his sixth year (Ket. 50b). "Whoso learns in youth is like writing on new paper. Whoso learns in old age is like writing on blotted paper." Rabbi Gamaliel said, "No pupil may be admitted to the lecture-hall if his character is not in keeping with his allegations." He did not demand testimonials as to adequate preparation, but as to character and morality. The student must be sincere (Yoma 67a; Giṭ. 67; comp. Ab. v. 18). For every twenty-five pupils there was one teacher; for twenty-five to forty, a teacher and an assistant; for fifty, two teachers. The assistant reviewed the lesson with the pupils, as a sort of tutor ("resh dukna"). The pupils were arranged in rows. Sessions were held during the day and part of the evening. On Fridays the work done during the week was reviewed. Nothing new was presented on Sabbaths. Promptness in opening and closing the sessions was recommended. Vacations occurred on days preceding the Sabbaths, feasts, and holy days, and on fast-days; on the last in order that, in keeping with the fast, the teacher might deprive himself of the pleasure he had in teaching. There was also a cessation of instruction on the three days preceding Pentecost, on the half-days of Ḥanukkah, on New Moon, and on the Fifteenth of Ab and of Shebaṭ. The courses were as follows: at five (or at six) Bible, at ten Mishnah; at fifteen Talmud (Ab. v. 24; see, however, Taylor's "Sayings of the Fathers," p. 43). The main aim was to attain morality: "Good is the teaching of the Torah when it is attended by morality." Talmudic subjects were the warp on which were woven all other subjects, as, for instance arithmetic, astronomy, anatomy, and history. Samuel Arika could boast, "I know the paths of the stars, as I know the streets of Nehardea" (Ber. 58b). "The knowledge of the Law is a medicament for the soul" (Men. 99a). Even the teaching of the alphabet proceeded on lines of moralization, thus: "Alef, bet, learning follows wisdom"; "gimel, dalet, be kind to the poor" ("alef" means "learning"; "bet" is akin to "bin" = "discernment"; so also "gimel" = "recompense," and "dalet" = "poor"; etc.). Josephus and Philo declare that in their time every Jewish child could read. Reading is a primary condition of mental soundness (Shab. 103a). Text-books must be without error (Pes. 112a). Pupils were provided with large and small tablets.

Details of School Life.

Since parents took a personal interest in the education of their children, discipline was rendered easy. "Rabbi Eleazar was sick. His pupils came to visit him. They said to him, 'Master, show us the path of life, by which we may attain to everlasting life.' He replied, 'Do not offend your fellow pupils. See Him to whom you address yourselves in prayer. Let no child think frivolously. Let him grow in the lap of the wise. If you do this, you will see felicity.'" Rab was in the habit of beginning his instruction with a pleasant story. The teacher should study the temperament of the children ('Er. 54b). Only in case of persistent inattention might the teacher inflict punishment by means of an "'arḳeta di-mesana," a strap of reeds.

Discipline is most effective in the age of puberty. Therefore forbearance is recommended with pupils until the age of twelve, but strictness after that, because youths from that age onward begin to show mental capacity and acumen (Ket. 50a). A boy was regarded as incorrigible if he failed to attend a school in three (some say five) years. Absence for three days was considered reprehensible. Rewards consisted in presents which were given by the teacher. Rabbi Judah ha-Nasi distributed honey (Ta'an. 24a). There were also certain marks of distinction for merit. In the award of merit the teacher should be impartial (Shab. 10). Before a wise child people should rise (Ber. 48a). The teacher should maintain control of his pupils by adhering to the most scrupulous bearing in their presence. So also the pupils must observe the rules of propriety toward him. They must not address him by name, nor turn their back to him, nor sit in his presence except by his permission (Ḥul. 18a). The maxim, "The school is more sacred than the house of worship," expresses the spirit which lay behind all discipline (Sanh. 71a).

Discipline.

The rabbinical method of instruction was disputational. But the intellectual capacity of the pupils had to be considered. God Himself adjusted His revelation on Mt. Sinai to adults and children according to their respective powers of apperception (Ex. R. xx.). The first step was appropriation by the memory. "Learn first, and thou wilt perceive later" (Shab. 63a; Ab. iii. 10; Yoma 71a). Excessive rationalization was discouraged. "Withhold thy child from higgayon [insistent intellectualism]" (Ber. 28b). A usual means for aiding the memory was cantillation. Often the text was constructed rhythmically for this purpose (Meg. 32a). The memory was also aided by repeated reviews ('Er. 54b);

and concentration of mind and interest was urged. "If thou takest many subjects at the same time, thou graspest none" (Meg. 6b). Reading aloud was encouraged. The initial letters of the text learned were committed to tablets ('Er. 97b). The lesson was reviewed at home with the assistance of the parents ('Ab. Zarah 120a).

The Talmud was the text-book of the Jews of the Middle Ages. It kept their minds fresh and supple. Indeed, they needed acumen under the stress of the desperate conditions under which they lived; and it was due only to the all-pervading love of learning and the well-organized system of education which the Jews possessed that the nation was preserved. While prelates and priests of the Church could neither read nor write, and showed a brutal disdain of even elementary education (at the Council of Reims the papal legate Leo boasted that the successors of Peter could afford to be ignorant of Plato, Terence, Vergil, and the other philosophers, inasmuch as Peter himself did not know them and still became doorkeeper of Heaven [!]), the Jews of that time had schools in every part of the world in which they resided.

The literature of education becomes abundant with the progress of the centuries of European history. The "Musar Haskel," written by Hai Gaon, was read extensively in Europe.

Hai Gaon on Teaching.

Among many apt sentences as to the worth and need of instruction, it declares: "Pay the teacher generously. What thou givest him, thou givest to thy children. Buy books for thy children, and keep a teacher for them from their childhood. Train thy children at all times, and always with mildness," etc. ("Musar Haskel," ed. Steinschneider, §§ 26–28 *et passim*; see also "J. Q. R." viii. 534–540).

An event of prime importance in the history of Jewish education in northern Europe was the removal of the Kalonymus family from Lucca to Mayence. This removal, reputed to have been ordered by Charlemagne, hints at the fact that even the internal interests of the Jews have been affected by the civil authority and by the whims of governments, though it must be confessed that this action of Charlemagne was at the same time statesmanlike and beneficent.

Instruction at this period, too, was grounded on tradition. "A father should say to his child," says the "Sefer Ḥasidim" (Book of the Pious), "'Thus do I; thus did my fathers; thus also must you accustom yourself to do.'" The subjects and the methods of instruction in the Middle Ages were about the same as those in the Talmudic period. Some customs had crept in which even the watchfulness of the Rabbis had not noticed or prevented (for customs on the first day of the child's schooling see EDUCATION). The order of studies was about the same as that laid down in the codes. A melammed was entrusted with the elementary part of the child's education. He was compensated by the parents directly, and by Talmud Torah societies in case of the parents' inability. The schools were attended by the children of the rich and poor alike. The higher branches of study were in charge of a rabbi or savant. There was a bet ha-midrash for pupils above fourteen. The sessions for elementary instruction were held in a room ("heder") in the house of the melammed, but the bet ha-midrash was a public building usually adjoining and sometimes a part of the synagogue. The aim was to impart versatility together with keenness in disputation. The discourses of the teachers were compiled and circulated. The tosafot are such a compilation. There were stated public lectures at which adults, especially men of learning, attended ("ahi'arim"). Various rules for teachers and pupils were laid down, *e.g.*: Each teacher should be as considerate of the pupils of a colleague as he is of his own. He should lend his tosafot and not withhold them in order to attract those pupils to himself. He should allow his pupils to attend the lectures of another teacher. The teacher should strive to awaken piety in his pupils. Pupils who advance rapidly should be removed into another class, so that they may not place the less advanced pupils at a disadvantage, and that they themselves may not be retarded. Pupils should be allowed to share in a discussion out of scholarly interest, but not in a spirit of domination. Books must be treated with care, and it is meritorious to copy them extensively. School utensils are sacred—pens, the penknife, and such—and may not be misused.

Medieval Pedagogics.

Some of the pedagogic maxims in the "Sefer Ḥasidim" read as follows:

"Boys and girls shall not play together. If you raise orphans and observe they do improper things, do not hesitate (because of their being orphans) to rebuke them; otherwise you will sacrifice for the evil the good you intend. Parents thus as you punish your own children, but not in anger. Children usually become what their parents are. If parents are dishonest as regards measures, weights, and money, the children, too, will be similarly dishonest. Assign to your children no tasks that are too difficult for them. Do not give your children too many money, not even for good purposes. The parent is obliged to teach the maintenance of the faith to his daughters also."

The period of the revival of learning in Christendom had no synchronous parallel among the Jews. On the contrary, there was a decadence in Jewish culture, as an inevitable consequence of long-continued isolation and oppression. The Jewish communities had coherence only through a common pathos and a subtle communion of sympathy and hope. The piety which had formerly been the spring of educational ideals had given way to a deteriorated form of fanaticism which held Jewish matters sacred without consciousness of their import.

Decline in Jewish Education.

The teachers were dependent to a deplorable extent on the whims of the parents, and were chosen and dismissed according to caprice. This naturally wreaked its vengeance in the demoralization of the pupils. The Rabbis, too, were incapable and derelict in the performance of their duties. The prevalent form of intellectual exercise was a debased kind of disputation, the PILPUL, bound in content and rabid in form, which, if must in justice be said, was patterned, however unconsciously, upon the scholastic sophistry of the Church. The incisive questions and learned replies of these disputations were collected in "Ekkutim" (collectanea). These were much sought after for reference and study. One of the best known of them is the

"Yesif Omez" by Rabbi Joseph Yuspa Hahn (Frankfort-on-the-Main 1723).

The child was brought to school on the completion of its third year, and was encouraged to attend by gifts of honey, nuts, pretty garments, etc. A higher form of encouragement, for a boy, was the suggestion that some day he might be called "Tabar" ("baccalaureus") and "Rabbi." Children joined with the congregation in the responses to the prayers; they kissed the hand of the parent, teacher, and of pious men. The father himself instructed the child in the earlier years; later on, the pupil was taught the weekly portion of Scriptures, and along with it the commentary of Rashi; and finally he learned the portions of the Shulḥan 'Aruk referring to the benedictions.

There are evidences that some Jews transcended the limits of the ghetto not merely in attracting an audience for themselves, but also in achieving a culture independent of the prescribed limits of Jewish custom and law. Süsskind of Trimberg (12th cent.) was one of the Minnesingers. Samson Pine assisted two Germans in the translation of the "Parcifal" of Wolfram of Eschenbach into the vernacular, according to the manuscript of Ruediger von Manesse. Immanuel ben Solomon of Rome was a member of the literary circle of Dante; and David Gans held scientific relations with Keppler and Tycho Brahe. Maimonides codified the educational laws, and his correctness of judgment and deep insight into the needs of the day are as obvious here as in his profounder philosophical works. In his "Yad ha-Ḥazakah" (section "Talmud Torah") he gives a digest of Jewish pedagogy. Apart from the Talmudic laws, the congregations of Spain, Italy, and Germany formulated regulations and so contributed toward the organization of Jewish educational work. Some of these regulations contained the following provisions: A congregation of fifteen families was required to maintain a teacher. Besides board and clothing, this teacher was to be paid a stipulated salary; and if the income from the contributions was inadequate, the congregation had to appropriate from its funds an amount sufficient to maintain him in a manner appropriate to his station. A community of forty families was required to maintain a teacher of Talmud, who lectured also on Halakah and Haggadah. The testament of Judah ibn Tibbon ("Derek Ṭobim," ed. H. Edelmann, pp. 3–15, London, 1852) contains some interesting references to the love of books and shows a fine appreciation of literature. The same may be said of the "Menorat ha-Ma'or" (Venice, 1594, Ner. iv. pp. 82b–84a). The "Mussare ha-Pilosofim" of Honain ibn Ishak, Hebrew by Judah ben Solomon Al-Ḥarizi (ed. A. Löwenthal, Frankfort-on-the-Main, 1893), contains a well-elaborated scheme of teaching, as does likewise Joseph ben Judah ibn 'Aknin's "Marpe ha-Nefashot" (ed. H. Edelmann, in "Dibre Ḥefeẓ" pp. 23 *et seq.*, London, 1853). The latter says: "A teacher must evidence by his conduct the worth of his instruction. He must treat his pupils as his children." Ibn 'Aknin mentions the following curriculum: reading, writing, Torah, grammar (text-books of Ḥayyuj and Ibn Janaḥ), religious poetry, Talmud, philosophy of religion, metaphysics, logic, mathematics (7th, 8th, and 9th books of Euclid), geometry (Theodosius on spherical figures, Apodorius on conic sections), optics, astronomy, music, physics, and medicine. The same author gives ten rules of conduct which each of his pupils had to observe: (1) he must keep himself pure; (2) he should consult his teacher in all matters of doubt; (3) he should not strive after wealth which alienates from study; (4) he should be sure of the elementaries before venturing on extended studies; (5) he should have interest in as many subjects as possible; (6) he should avoid indolence; (7) he should have no selfish motive; (8) he should utilize every occasion for instruction; (9) he should respect his teacher, and (10) be grateful to him. Rabbi Judah ben 'Aṭṭar gives an order of subjects ("Ya'ir Natib," ch. xv.; see also Joseph Ezobi, "Shir ha-Ḳe'arah," ed. Steinschneider, pp. 25–43, Berlin, 1860; Bar Ḥasdai's translation of Al-Ghazali's "Mozene Ẓedeḳ," Leipsic, 1839; Joseph Caspi, "Ta'am Zeḳenim," pp. 49b–54b, Frankfort-on-the-Main, 1854; the medieval school-code "Ḥukke ha-Torah," given by Güdemann in his "Gesch." i. 264–272; and the abundant material on this subject in the last-mentioned writer's "Quellenschriften zur Geschichte des Unterrichts und der Erziehung bei den Deutschen Juden," Berlin, 1891).

Views of Maimonides.

Curricula.

In Italy, on the other hand, there was a lamentable confusion of thought and practise in the matter of education; and the writers caution against the injury to Jewish culture and morals due to these disordered conditions. Jacob ben Abba Mari Anatoli speaks of ill-considered teaching and digressions from legitimate subjects. Immanuel of Rome alludes to lack of method and to the inveterate habit of teachers to play at sophistry ("Malmad ha-Talmidim," ed. Meḳize Nirdamim, p. 99a, Lyck, 1866; "Maḥberot ha-Tofet weha-'Eden," pp. 229 *et seq.*, Lemberg, 1870). The invention of printing, and the sack of Constantinople by the Turks, brought great improvement. Copies of books were multiplied and the liberalizing movement grew in effectiveness. Joseph Caro deals with the mutual relations of teacher and community (Shulḥan 'Aruk, Yoreh De'ah, 245–247). "A teacher," he declares, "must conduct himself with absolute virtuousness. He should also be expert in the art of teaching. He should be chosen for his didactic tact as well as for his learning. He may not be bound by contract to serve longer than three years [*ib.* Ḥoshen Mishpaṭ, 71, 72]. A contract with a teacher is irrevocable. The teacher is bound by it as much as the community; for otherwise injury might accrue to the school."

Saul Morteira and Isaac Aboab erected the first school in Amsterdam in 1640. It comprised six classes, and its curriculum embraced elementary as well as higher studies, such as Hebrew philology, rhetoric, and Neo-Hebrew poetry. Baruch Spinoza was a pupil of this school. In 1817 religious instruction was entrusted to a commission, and in 1836 a teachers' seminary was established. In Poland the first school was established by Rabbi Joel Sirkes at Cracow. In this school instruction was given in the vernacular, though in Hebrew

First Modern Schools.

characters, "in order to enable the pupils to read books which teach right conduct." It was customary in Poland for the pupils of all the independent academies of the local rabbis to meet, with their teachers, at the market seasons at Zaslav, Yaroslav, Lemberg, and Lublin, when discussions took place on rabbinical subjects, and much subtlety was displayed.

The position of French Judaism in the history of education is assured through the prince of commentators, Rabbi Solomon ben Isaac (Rashi; 1079–1105), whose influence, making for a rational treatment of the Bible as well as of the Talmud, can not be overestimated. In the "Ḥukḳe ha-Torah," cited above, which describes the French system of Jewish teaching, the following provisions are given: There should always be a school next to the synagogue; the latter should be designated the Great Schoolhouse. The school-course should cover seven years. Some students should be awarded special scholarships. Each class should consist of not more than ten pupils. Text-books should be used, and the Bible should be translated into the vernacular. Pupils should examine one another in regular reviews. The recapitulation of the weekly lessons should be held on Fridays; that of the monthly work, at new moons, and a general review of the work of the semester ("seman") in Tishri and Nisan. A teacher should be employed at no other vocation. There should be a supervisor who should be responsible for the management of the school. The curriculum should be graduated in amount and in character to comport with the age of the pupil (see Güdemann, "Gesch." i. 264 *et seq.*).

Despite many shortcomings, the yeshibot of Germany must be mentioned with respect. The rabbis who presided over them were earnest and fervent, and had great capacity for martyr-like endurance. They imbued the youths with a genuine love of scholarship and with idealism. The German students, though poor to the verge of beggary, suffered hardships with equanimity, encouraged if not adequately maintained by the hospitality of the community. The first attempt to organize the yeshibot was made at the Conference of Jewish Notables which met in Moravia at the death of Rabbi Bernhard Eskeles (1753). It provided that the same tractate should be studied in all the yeshibot at the same time, so that the students might be free to pass to other schools without retarding their progress. A superintendent ("rosh yeshibah") was to be at the head of each yeshibah, before whom the pupils were to present themselves daily. Talmud and the casuists were studied. Examinations took place on Thursdays. A promising pupil was ranked as "baḳi" (versatile) or as "ḥarif" (ingenious). Even the schools were similarly characterized, *e.g.*, those of Frankfort-on-the-Main and those of Fürth and Mayence. Distinguished as yeshibot are those of Nikolsburg (Mordecai Benet, 1829), Lissa (Jacob Lissa, 1832), Posen (Akiba Eger, 1838), Presburg (Moses Sofer, 1840, and Moses Rosenbaum, 1883).

The bet ha-midrash was opened to all kinds of students and visitors. The local rabbi was the teacher, or rather lecturer, for there was no graded course of instruction in it. The last bet ha-midrash in Germany was that of Hechingen, which closed its doors in 1853. It had been established by the Kaulla family, and Berthold Auerbach had been one of its pupils.

Need for Reform.

The Jews paid dearly for the delay of school reform. The untoward conditions of the times were in themselves lamentable enough. The exclusion of the Jews from the general culture of the eighteenth century was bound to bring about their intellectual and moral deterioration, unless something was done in time to rescue them. Never before in all the history of the Jews had the teacher been treated with so little respect. Teaching had become a degraded profession, filled with incapables and ignoramuses. The teacher was at the mercy of the whims of every parent. He became rather a cantor than a teacher, and was chosen for his talent as a singer rather than for the possession of scholarly ability. Ḥadarim (single-room schools) became numerous; and in these the discipline was the worst possible and the methods of teaching lamentably amateurish (see Jost in "Sippurim," ed. Pascheles, part iii., pp. 143 *et seq.*, Prague).

Influence of Mendelssohn.

This was the age of young men with ambition to transcend the limits which fanaticism had set. Some of them upon whom the old order of things had lost its hold and for whom the new had the attraction of real life, faced the ignominy that Jewish public opinion set on the study of German literature, and among these arose Moses Mendelssohn. He was the greatest reformer in modern Judaism; and his influence was epoch-making for the improvement of education also. He gave the support of his example in the first place, by the study of the vernacular, and in the second place by the character of his philosophy. The Israelitische Freischule in Berlin owes its foundation to him (1778; see M. Spanier-Magdeburg, "Moses Mendelssohn als Pädagoge," Eisenach, 1898). Mendelssohn's pupils Hartwig Wessely ("Dibre Shalom we-Emet," Vienna, 1826), Herz Homberg ("Ben Yakkir," *ib.* 1820), and Isaac Euchel (see "Meassef," iii. 205; "Bikkure ha-'Ittim," vi. 45) continued the educational emancipation of the Jews; and it is to the credit of the Hebrews of that period of storm and stress that the reconstruction was not, after all, attended with confusion.

The Edict of Toleration issued by Emperor Joseph II. of Austria (Oct. 29, 1781) added to the upward movement. Schools were to be established under the protection and with the encouragement of the government, "so that Jewish children may be trained for the trades and may be enabled to speak the language of the country." Peter Beer was one of the first school principals (see Moritz Hartmann, "Lebensgeschichte des Peter Beer," Prague, 1849). New interests and new avenues of work as well as of study were opened to young Jews, and they entered into the economic and professional life of the country. In order to encourage teaching as a profession and to raise its standard the emperor offered bonuses; and in order that Jewish parents might be freed from distrust the prayers for opening and closing the school sessions were modified so

as to be in no way offensive to their consciences. Herz Homberg was made imperial school commissioner in 1818 and his text-books "Bene Ziyyon" and "Imre Shefer" were introduced into the schools. At Dessau a school was established on the educational principles of Basedow, its principal being David Frankel, and its teachers including Moses Philippson, Joseph Wolf, and Gotthold Salomon (see P. Philippson, "Biographische Skizzen," Leipsic, 1864–66). Israel Jacobsohn founded a school in Seesen in 1801, laying stress on the necessity of special preparation of teachers. He introduced also a system of periodical examinations. The school at Wolfenbüttel, established in 1807 by Jacobson's brother-in-law Isaac Herz Samson, contributed to the emancipation of the Jewish youth. The history of the Philanthropin (founded 1804) has recently been published (H. Bärwald, "Geschichte der Realschule der Israelitischen Gemeinde zu Frankfurt-am-Main, 1804–1904"). Among its teachers were Michael Hess, Sigismund Stern, I. M. Jost, Michael Creizenach, Joseph Johlson, and Jacob Auerbach. Another school, more limited in its scope, was the Realschule der Israelitischen Religionsgesellschaft in Frankfort-on-the-Main, established by Samson Raphael Hirsch (see "Festschrift, Jubiläums-Feier des 50jährigen Bestehens der Unterrichtsanstalten der Israelitischen Religionsgesellschaft zu Frankfurt-am-Main, 1903"). Among its teachers were: Mendel Hirsch, J. M. Japhet, and A. Salzbach. In 1840 M. Veit established a teachers' seminary which was superintended by L. Zunz till 1872. Other institutions of a similar character were those of Cassel (1809), Münster (1827), Hanover, Düsseldorf, Cologne, Würzburg, and Breslau.

Congregational Schools.

The first congregational religious school was established in Magdeburg in 1833 by Ludwig Philippson. Its aim was to supply such religious training as the secular schools failed to provide. In 1884 Samuel Kristeller and H. Steinthal elaborated a "course of study for instruction in the Jewish faith."

Religious Text-Books.

The first text-book on Judaism was "Lekah Ṭob" by Abraham Jagel, Venice, 1595. It followed the "Catechismus" and the "Summa Doctrinæ" of Peter Canisius, which themselves were called forth by the appearance of the two catechisms of Luther. It was designed for the school, but was never introduced (see S. Maybaum in the Tenth Report of the Lehranstalt für die Wiss. des Judenthums, Berlin, 1892, pp. 4 *et seq.*). Both its form and its definitions were alien to Jewish thought and education. Dessau's "Grundsätze der Jüdischen Religion," which appeared in Dessau in 1784, was the first of this kind of school literature, which has since become abundant. The Biblical books for school use owe their origin to the decline of the knowledge of Hebrew. Formerly pupils could be expected to become familiar with the Biblical stories through the reading of the actual text, but the need for specific instruction became soon apparent. Baer Frank ("Or Emunah, Licht des Glaubens, das Geschichtliche der Fünf Bücher Moses, für das Weibliche Geschlecht," Vienna, 1820) was the first to make an attempt in this direction; and his work is interesting in that it was meant for women and girls.

Instruction in Hebrew reading and in translation, as a matter of separate training, is first mentioned by Abraham Model of Öttingen, who applied a method of his own in 1658 (see Güdemann, "Quellenschriften," etc., p. 304). The first Hebrew reader for the use of Jewish schools ("Moreh Derek," by Samuel Detmold) appeared in Vienna in 1815.

The Karaites.

Among the Karaites, education was not neglected. Elijah Bashyazi gives the following pedagogic laws of the Karaites ("Adderet Eliyahu," part ii., ch. v., vi., pp. 57 *et seq.*, Koslow [Eupatoria]): "It is the duty of every Israelite to learn the Torah in the original, philologically and exegetically. Education should begin at the sixth year; at the fifth only with children of exceptional health, since teaching should not endanger the health of the child. The teacher should be thorough in his subject, and he should not be rash. He may use the rod only to exact obedience, and must cause no permanent injury. He should assist the memory of the child by formulas. The use of one book is recommended; for change of books weakens the memory. Textbooks should be written legibly. Schoolrooms should be light and clean; these the rich should provide. Poor children should be supplied with text-books. Children should be encouraged to practise reading, which should be slow and thoughtful. Reviews should be frequent. The scrolls of the Law should be provided with vowel-points, so as to avoid errors in reading and understanding. There should be translation into the vernacular. A proper exegesis requires a knowledge of logic, grammar, arithmetic, geometry (including spherical), and music."

Special journals for Jewish pedagogy have been founded, among which may be mentioned the following:

Ludwig Philippson, "Israelitische Predigt- und Schulmagazin," Magdeburg, 1834 (2d ed. *ib.* 1854); Moritz Bock, "Israelitische Schulzeitung," Coblenz, 1840; Leopold Stein, "Der Israelitische Volkslehrer," Frankfort-on-the-Main, 1851–60; Jakob Goldenthal, "Das Morgenland. Ein Central Organ für Synagoge und Haus," Vienna, 1855; M. Ehrentheil, "Jüdische Volksschule, Zeitschrift für Israelitische Lehrer," Arad, 1862; S. Dessau, "Der Pädagogische Hausfreund, Zeitschrift für Erziehungslehre," Stuttgart, 1871; J. Klingenstein, "Israelitische Lehrer," Mayence, 1862–69; Emanuel Hecht, J. Klingenstein, and A. Treu, "Israelitischer Haus- und Schulfreund," Münster; "Der Jüdische Kantor und Lehrer," Supplement to "Jüdische Presse," Berlin; "Israelitische Schulzeitung," Supplement to "Israelitische Wochenschrift," Magdeburg; "Pädagogische Beilage" to "Der Israelit," Mayence; "Der Lehrerbote," Prague.

BIBLIOGRAPHY: In addition to the works cited in the article, B. Strassburger, *Gesch. der Erziehung und des Unterrichts bei den Israeliten*, Stuttgart, 1885 (with elaborate bibliography to date); L. Zunz, *Lebensbilder aus der Geschichte der Juden im Mittelalter: i., Erziehung*; A. Berliner, *Aus dem Inneren Leben der Deutschen Juden im Mittelalter*, 2d ed., pp. 1–15, Berlin, 1900; S. Schechter, *Studies in Judaism*, pp. 282–412, London, 1896; Israel Abrahams, *Jewish Life in the Middle Ages*, pp. 340–372, *ib.* 1896; F. Cohn, *Israelitische Religionsschulen Neben Höheren Lehranstalten*, Breslau, 1878; Samuel Marcus, *Pädagogik des Israelitischen Volkes*, Vienna, 1877; Llon Wolff, *Der Jüdische Lehrer*, Rostock, 1882; S. R. Hirsch, *Von den Beziehungen der Allgemeinen Bildungselemente zu der Speciell Jüdischen Bildung*, Frankfort-on-the-Main, 1867; Felix Coblenz, *Die Berufliche und Soziale Stellung des Jüdischen Lehrers*, Siegen, 1888; W. Herberg, *Ein Schulprogramm*, Leipsic, 1876; Adolf Kurrein, *Der Religions-Unterricht*, Carlsbad, 1894; J. Klingenstein, *Die Bedeutung des Jüdischen Religionsunterrichts für Bildung und Leben*, Magdeburg, 1889; Ezekiel

Caro, *Entwurf und Begründung eines Normalsplans für die Jüdischen Religions-Unterrichts*, Erfurt, 1881; F. Feilchenfeld, *Anleitung zu Jüdische Religionsunterricht*, Breslau, 1881; S. Maybaum, *Methodik des Jüdischen Religionsunterrichts, ib.* 1896; Jacob Reifmann, *Hobot ha-Ab li-Beno*, St. Petersburg, 1881.

J. L. Gr.

PEDAT B. ELEAZAR: Palestinian amora of the fourth generation (first half of the fourth century). He was his father's pupil (Ber. 77b; M. K. 20a) and the assistant lecturer ("amora") of R. Assi. If the latter asked him to repeat any of his father's sentences, if he himself had heard them from the lips of his father, he introduced them with the words: "So says my teacher in the name of my father"; but in other cases he said: "So says my teacher in the name of R. Eleazar." He transmitted also sentences in the name of his father (Yer. Yoma 39d) and of R. Hoshaiah (Oshaya) (Yer. Suk. 54d).

Pedat was an intimate friend of Zera and Jeremiah ben Eleazar, who transmitted halakic sentences of his (Yer. Ned. 38a). Several of his haggadic interpretations have been preserved, including the following: "Deut. i. 17 does not indicate presumption on the part of Moses. On the contrary, he means to say: 'Bring difficult questions to me: I will decide them, if I can; if I can not, I will hear them and lay them before God for his decision'" (Midr. Shemuel, xiv.). He remarks, in connection with Gen. i. 2: "It is a law of nature that the air moves on the surface of the water, even when the sun is shining with its greatest heat" (Gen. R. ii.).

Bibliography: Bacher, *Ag. Pal. Amor.* iii. 617; Frankel, *Mebo*, p. 121, Breslau, 1870; Heilprin, *Seder ha-Dorot*, p. 312, Warsaw, 1882.

W. B. J. Z. L.

PEDIGREE: Table of descent and relationship; sometimes given in narrative form. Jews have always carefully recorded their genealogies (see article), but owing to their wide and frequent dispersions very few can trace their descent further back than a couple of hundred years. All persons of the name of Cohen claim descent from Aaron the high priest, but no attempt has ever been made by any Cohen actually to trace his descent through well-authenticated documentary sources (see Cohen). After the return from the Exile the need of pedigrees became urgent owing to the rules of Precedence and the determination to avoid mixed marriages, as seen in the books of Ezra and Nehemiah. This especially applied to those of priestly descent, who were not able to marry legally any woman who could not prove the purity of her descent as far back as her great-grandfather. There appears to have been a court at Jerusalem especially devoted to the investigation of cases of this kind (Ḳid. 76b).

With the spread of Jews throughout Europe the difficulty of preserving pedigrees increased a hundredfold. The frequent expulsions and persecutions would prevent any written record being retained for any length of time, and traditional knowledge of a pedigree rarely extends beyond four or five generations. The Seder 'Olam Zuṭa professes to give eighty-nine generations, tracing back the exilarchs to Adam. With the rise of historical literature attention was paid rather to the spiritual and intellectual pedigree of teacher and pupil than to physical descent. Descent had little part in determining distinction, which went for the most part with learning in the Law; hence, in reference to Ancestry, more is made of the fact that a person is the pupil of a Jew than that he was the son of such and such a one. In the Middle Ages, besides, there was no registration of population in the ghettos as a rule, and, consequently, no hereditary rights there which would require municipal records of Jewish descent. In Spain, however, after the rise of the Marranos, an attempt was made to trace their descent so as to avoid contamination by intermarriage with the Old Christians. One of the main objects in recording and preserving pedigrees was the claim, frequently put forward, to descent from David, which would permit of Messianic aspirations. For instance, the Abravanels made this claim, and Manasseh ben Israel appears to have been influenced in his Messianic aspirations by the circumstance that he had married into that family.

Modern Pedigrees.

Owing to these and other causes it is extremely rare to find a Jewish family that even claims to trace its ancestry further back than the sixteenth century. The only one which has any pretensions to a pedigree reaching back to Talmudic times is the Luria family, which follows its descent back to Rabbi Johanan the sandal-maker (A. Epstein, "Die Familie Lurie," Vienna, 1903). Lucien Wolf attempted to connect the Troyes family with that of Rashi in connection with the pedigree of the Marquis of Bute, but two of the links were hypothetical.

Of the families whose pedigrees can be checked by tombstone inscriptions those of Frankfort on the Main seem to be traceable the furthest, among them the Schiff family appears to be the earliest, going back to about 1375 (see Schiff Pedigree). It is indeed, mainly from the tombstone inscriptions that material exists for any lengthy pedigrees among modern Jews. The most voluminous list of names thus found is that contained in Hock's "Die Familien Prags," and Herowitz's "Inschriften," relating to Frankfort-on-the-Main.

Sources.

Only a beginning has been made with the important tombstones of Amsterdam. Those of Rome relate to the earliest period, and are therefore, of little use for the compilation of pedigrees, and the London ones have been almost entirely neglected. Berliner's collection of the Venice inscriptions is, perhaps, the next in value to Hock's.

Besides inscriptions, lists of editions often afford clues of family pedigrees. During the Middle Ages a family rarely persisted without producing one or other of the works recorded in the bibliographies. Those who did not write works often printed them, and the list of printers and their assistants, again, is of value. The local records of congregations often contain information of importance in the list of benefactors recited during divine service at least once a year. The earlier list of martyrs in the memor-books is rarely of use, owing to the gap between the records of the fourteenth and those of the sixteenth century. Other sources are the books of the "mohelim," recording the circumcisions in various localities, though very few of these books have been preserved or printed. Local tax-lists of

the period when Jews were separately taxed have been utilized, and a remarkable series of names was compiled by M. Freudenthal of the Jewish visitors to the Leipsic fair in the last quarter of the seventeenth century (Frankfort-on-the-Main, 1902). This list, with the tombstone inscriptions of Frankfort-on-the-Main, Lemberg, and Prague, gives a very fair account of the most important Ashkenazic Jewish families of the seventeenth century.

A hitherto unexplored source for Sephardic families is the Inquisition records, mainly in Spain and Portugal, but found also in Mexico and South America. These contain a whole series of investigations into the family histories of persons accused of "Judaism" and it also frequently happens that, for one reason or another, Spanish families claim to have had their purity of blood ("limpieza de sangre")—that is, their freedom from Jewish blood—determined by the officers of the Inquisition. In both cases elaborate pedigrees were drawn up, which are of Jewish interest. One of these has been published by R. Gottheil in the "Jewish Quarterly Review" (1904), and further instances are referred to by Joseph Jacobs in his "Sources of Spanish-Jewish History" (Nos. 2, 14, 16). It is almost invariably a requirement for the establishment of the right to bear arms granted at the various heralds' colleges of Europe that a pedigree of the family making the claim shall be deposited in the herald's office. Many of these grants are of modern date, and the pedigrees supplied are often very scanty, but they are a hitherto unworked source of Jewish genealogies, and the list given under COAT OF ARMS must also be regarded as offering to those having access to the heralds' colleges material for the pedigrees of Jewish families.

From these and other sources a certain number of pedigrees of Jewish families have been compiled and printed separately, of which the following is a tentative list:

Baer, B.—Stammtafeln der Familie Speyer. Frankfort-on-the-Main, 1869.

Carmoly, —Sefer Dibre ha-Yamim. Frankfort-on-the-Main, 1850 (Ibn Yahya).

Eisenstadt.—Da'at Kedoshim. St. Petersburg, 1898. (Families Eisenstadt, Bacharach, Ginzburg, Heilprin, Horowitz, Minz, Friedland, Katzenellenbogen, Rapoport.)

Epstein, D.—Die Familie Lurie. Vienna, 1901.

Freudenthal, S.—Aus der Heimat Mendelssohn's (containing Wolf pedigree). Berlin, 1900.

Friedberg, B.—Gesch. der Familie Schorr. Frankfort-on-the-Main, 1901.

Harkavy, A.—Stammbuch der Familie Harkavy. New York, 1906.

Kahana, Samuel.—Familienstammbaum der Bekannten Jüdischen Familien Horowitz, Heilpern, Rappoport, Margulies, Schorr, Katzenellenbogen, etc. Cracow, 1903.

Kaufmann und Braun.—Die Familie Zunz. Breslau, 1895.

Kracheal, A. B.—Ma'alot Yuhasin. Lemberg, 1900. (Margoliouth family.)

Neustadt, L.—Stammtafeln der von Liebmann-Schwarzschild (1555-94) Abstammenden Familien. Frankfort-on-the-Main, 1899.

Ullmann, E.—History of the Worms Family. Frankfort-on-the-Main, 1887.

Wolf, L.—The Families of Yates and Samuel of Liverpool. London, 1901.

Apart from these, a certain number of pedigrees have been privately printed.

The largest collection of Jewish pedigrees ever made is that contained in the volumes of THE JEWISH ENCYCLOPEDIA; they are indicated in the following list, which is intended as a guide to those investigating Jewish pedigrees. Besides the pedigrees therein contained (see names below in capitals) it gives also a number of articles on important families (names italicized), and these frequently contain sufficient material for pedigrees. The names of families bearing coats of arms are also given (marked with asterisks). In addition to these, there are the names of families contained in the great tombstone inscriptions of Frankfort-on-the-Main (marked F), Prague (P), and Rome (R); and for Italy the list contained in Mortara's "Indice" (M) often gives valuable information. The list of visitors to the Leipsic fair (L) at the end of the seventeenth century, made by Freudenthal, includes family lists that are practically equivalent to pedigrees. The pedigrees contained in Steinschneider's "Bodleian Catalogue" are given (St). It sometimes happens that information about certain Jewish families is contained in all or in a number of these sources.

*Abarbanel
*Abarbanel de Sousa
*Abarbanel da Veiga
*Abdala
Abeles (P)
*Abendana
*Abi Zimra
*Aboab (M)
*Abolais
*ABRAVANEL
Abudarham
Abudiente
ABULAFIA
*Acosta
Adelkind
ADLER
Adret
*Aguilar (or D'Aguilar)
Ahron (St)
Alashkar
Alatino
ALATRINI (M)
Albalia
Alexander
ALFANDARI
Alfual
Alhadib
ALMANZI
Almoli
Almosnino
ALNAQUA
ALTSCHUL (P)
*Alvarez
Amsterdam (F)
ANAW (P, St, M)
*Andrade (or D'Andrade)
Antunes
Ardit
*Arnstein (F)
Ascoli (M)
Askenazi (P)
*Asser
ASTRUC
Athias
Attar, Ibn
AUERBACH (P)
Austerlitz (L, P)
*Avernas-le-Gras
*Azevedo
*Azevedo-Coutinho
AZULAI
BACHARACH (P)
Bachi (M)
Back (P)
Bagi
Bak (St)
BASCHWITZ (St)
Basilea
Bassani (M)
*Bassevi von Treuenfels
Bathyra
*Bebri
Beck (L, P)
BELINFANTE
BELMONT
*BELMONTE
Bendiner (L, P)
Benveniste
Berlin (P)
*Bernal
*Bessels
Bethel (R, M)
Bettelheim
Bierschenk (P)
Bing (F)
BISCHOFFSHEIM
*Bleichroder
BLOCH (P)
Bondi (P)
Bonn (R)
BOTON
Bozecchi
Brandeis (L)
Brandes (P)
Braunschweig (F)
*Brito
Brody (F)
Buch (F)
Buchsbaum (F)
*Bueno
Bumslau (P)
Busch (P)
Caballeria, de la
CACERES (M)
*Caceres-Solis
*Cahen d'Anvers
*Camondo
CANTARINI (L)
Cantor (L)
*Capadose
Capsali
Carabajal
*CARDOZO
*Carvajal
Cases (M)
Caslari
Castellazzo
*Castello
*CASTRO, DE
Carallero
*Cesana
Chalfon (St)
Chasan (F)
Chasid (St)
Chaves
Chezighin (M)
Clive (F)
Coen (M)
*Cohen
*Cohn
Conegliano
CORCOS (M)
*Coronel
*COSTA, DA
Cousseri
Coutinho
Covo
*Curiel
Dajan (F, P)
Dalpuget
Darmstadt (F)
Darshan (P)
Darum (F)
David
Deiches
De Lattes (R)
*Delmar
Delmedigo
Derenburg
De Rossi (R)
De Sola (R)
Deuz (F)
Deweles (P)
Diaz de Soria
Diena (M)
*DISRAELI
Drach (F)
DURAN
Duschenes (P)
Dusselsheim (F)
Edels (P)
EGER (P)
*Eichthal
Eidlitz (L, P)
Elsels
Eisenstadt (P)
ELIEZER
*Elkan von Elkansberg
EMBDEN (F)
Emden (F)
Emmerich (F)
Engel (F)
*Enriquez
EPSTEIN (P)
*Erlanger
*Eskeles
*Espinosa
Estrumsa
Etting
Ettinger
Falk (F)
Fano (M)
*Faudel-Phillips
Finzi (M)
Fischeles (P)
Fleckeles
Foa
*Fonseca
Forti (M)
*Fould
Francia
*Franco
*Franco-Mendes
Frank (F)
FRÄNKEL (L)
Frankel-Spira (F)
Franks
Freund (P)
Friedburg (F)
Friedenwald
FRIEDLAND (P)

Fuchs (F)
Fuld (F)
Fulda (F)
Furie (F)
Fürst (L)
Fürth (P)
Gabbai
Gagin
GALANTE
Gallico (M)
Gamburg (F)
Gans (F, P)
Galigno
Geiger (F)
Gelhäuser (F)
Gentili (M)
Gerondi (St)
Ghez
Ghiron (M)
Ghirondi
*Gideon
Gins (F, P)
Ginzburg (P)
Glogau (P)
*Goldschmidt (L)
**GOLDSMID*
*GOMEZ
*Gomez de Sossa
Grab (P)
Graeian
GRADIS
Graetz (P)
Graf (P)
GRATZ (P)
Gregor (P)
Gumpels (P)
*GÜNZBURG
*Haber
Habern (P)
*Haber von Lindsberg
*Halevi
Halfon (P)
Hamburg (P)
Hammerschlag (L)
Hamon
Harby
Harkavy
Hart
Hasan (P)
Hayet (P)
Hayot (P)
HAYS
HAZZAN
Hecht
Held (P)
HEILPRIN
*HEINE
*Heine-Geldern
Held (P)
HENDRICKS
HENRIQUES
*Herschell
Hesch (F)
*Hirsch von Gereuth
Höchheimer
Hock (P)
*Hofmann von Hofmannsthal
*Hönig von Hönigsberg
Horwitz (P)
*Hurtado de Mendoza
Hurwitz (St)
Hyneman
Ibn Shoshan
Ibn Tibbon
Israel
Itzig
Jachja (St)
Jacobson
Jafe (St)
JAFFE
Jare
Jeiteles
Jeitteles (P)
Jellinek
Jerushalim (P)
Jess (P)
*Jessel
Jesurun
Jetstein (P)
JOAB
Jodel (P)
*Joel von Joelson
Johnson
Joseph
*Josephs
Jost
Judah
Kadisch (P)
Kaffky (L)
Kalisch (P)
Kalonymus
Kapkis (P)
Karmi
Karpeles (P)
Karsah (L)
Katz (P)
KATZENELLENBOGEN
*Kaulla
Kaz (St)
Kimchi
Kimhi
Kisch (P)
Kish (P)
Klabess (P)
Köhn (L)
Kolnis (L)
Königswarter
Konpel (L)
*Kusel
Labi
*Lämmel
LANDAU
Landsberg
Laniado
Lara, Cohen de
Lattes (M)
Leberls (P)
Lehren
Leipan (P)
Lekeles (P)
*Lemos, De
Leon (P)
*Leon. De
Levi P, M)
*Levin
*LEVY
Lichtenstadt (P)
LINDO
LIPKIN
Lipkowitz (P)
Lipmann (L)
Lipschitz (P)
Lipschütz
Lobato
Lombroso
Lopez
*Lopez de Fonseca
Lopez Rosa
*Lopez-Suasso
*Lopez-Suasso-Diaz-Da Fonseca
*Losada y Lousada, De
LOUSADA
*Lowenthal
LUNTZ
Luria
LUZZATTO (M)
Maarssen (St)
**MACHADO*
*Machiels-Clinbourg
Machorro
MARGOLIOTH (P)
Marini (M)
*Marx von Marxburg
Massarani (M)
*Mattos, De
*Mayer - Ketschendorf
Me'ati, ha-
Medina
Meisel (P)
Melammed (P)
MELDOLA (M)
Melli
Mendel (P)
MENDELSSOHN
**MENDES*
*Mendez
Menken
**Mesquita*
Meyuhas
Michaels (P)
Mieses
Minir
MINIS
Mintz (P)
MINZ (M)
Mirles (P)
Mizrahi
**MOCATTA*
Modena (M)
Moise
Mölln
Monstrete (P)
*Montagu
**MONTEFIORE*
*Morenu
*Morpurgo (M)
Moscheles (P)
Murowitz (P)
Mustatel (P)
Myers
Nahon
Nahmias
Najara
Nassy
Nathan
Netira
**Nieto*
Norsa (M)
Norzi
Oes (P)
*Oliveira
Ölis (P)
**Oppenheim*
*Oppenheimer
Otiz (P)
Ottolenghi (M)
Pache
Padova (M)
Paiva
*Palache
Panzieri
**Pardo* (M)
*Parente
*Pas, De
Peixotto
**Pereira*
*Pereira-Arnstein
Perez (P)
Perles (P)
Perugia (M)
Pesaro
Pfann (P)
Phillips
Pick (P)
Pietosi, Dei (M)
*Pimentel
Pina
Pino
Pinto
*Pinto, De
Polack (L, P)
Polen (P)
Pomis, de
Popper (P)
Porges (L)
*Porges von Portheim
Portaleone
Porto (St? M)
Prager (L)
Pressels (P)
Provenzal (M)
RAPOPORT (P)
Rappoport
Raudnitz (L, P)
Recanati (M)
Reggio (M)
*Reinach (P)
Reiner (P)
*Reuter, De
*Ricardo
Riess (L, P)
Rieti (R, M)
Rivera
*Rodriguez
Rofe (P)
Rokeah (P)
Roma (M)
Rophe (P)
Rosello (R)
Rosenberg (P)
*Rossi, De
**ROTHSCHILD* (L)
Sabteka (P)
Sachs (L)
Sadukes (P)
**Salomons*
*Salvador
**Salvador-Rodrigues*
*Sampayo
**SAMUEL*
*Samuel de Vahl
Saraval (M)
Sarchi
*Sarmiento
Sasportas
**Sassoon* (M)
Scazzocchio (R)
SCHIFF (L)
Schilpi (L)
Schmelkes (P)
Schochet (P)
Schomberg
Schor
St HOHR
Schuk (P)
SCHWARZSCHILD
Sciaton (M)
Segre
Segri (M)
Seixas
*Seligmann
Sephardi (M)
Sforno
Shames (P)
Shapin (P)
Shapiro
Sheftall
Shemariah (R)
Sheshet
Shoeh
Shor
*Simson
Sinigaglia (M)
SOLA
SOLIS
SONCINO (St)
**Sotto Mayor*
Sopher (P)
Sosnitz
SPEYER (P)
Spira (P, R)
Stern (L)
**Spinoza*
SULZBERGER
Susmann
**Sylva, Da*
Tales (P)
Tatar (P)
Taussig (P)
Telesco (P)
**Telesco*
**Teixeira*
**Teixeira de Mattos*
Teller (P)
TEOMIM (R)
Teomim Frankel
Teplitz (P)
Terracini
Texeira
Thein (P)
Todros (P)
Toledano
Trabot (M)
Trabotto
**Treves* (R, M)
Trevoux
Tuska (P)
Ulma (P)
**Vahl, De*
Vecchio
Veil (L)
Ventura (M)
**Vidal*
Viterbo (R, M)
WAHL (P)
**Wahn* (P)
**Wallenberg* (P)
Wertheim (P)
**Wertheimer von Wertheimstein*
**Wertheim von Weiden*
Wesel (P)
**Wesing*
Wesola (P)
**Wertheimer*
Wesel (P)
Wiesel (P)
Wilmersdorf (P)
(L, P)
Wintersnitz (P)
WOLMS
**Worms, De*
**Ximenes*
**Ximenes-Cisneros*
Yaari Ibn
YATES
Zabaleta
Zakuto
Zarfati (M)
Zatzoni
Zarfi (P)
ZUNZ

It is, of course, obvious that such pedigrees deal in the main with male descendants, and the inter-marriages of the families can only be ascertained by the investigation of the communal lists of "hebrotbot," which rarely exist except among the Sephardim of London and Amsterdam. Consanguineous intermarriages are so frequent among Jews that any well-worked-out pedigree which includes the marriages tends to connect almost all important families. Thus, the Speyer pedigree gives references in its indexes to no less than 194 families with which that family has intermarried during the last three centuries. It would not, indeed, be difficult to connect all the Sephardic families of the United States by one sketch pedigree showing their intermarriages with the Seixas family. Indeed, as the study of Jewish pedigrees proceeds, the proverb that "All Israel are brethren" is seen to be literally true. It is, indeed, extremely rare that, as in the case of the Samuel and Yates families, the ancestry can be traced back to a mixed marriage (see also PURITY OF RACE).

The study of Jewish pedigrees is still in its infancy, and, considering the materials at hand, but little has hitherto been done toward the compilation of such pedigrees of Jewish families. The scattering of Jews all over the world renders such compilations extremely difficult; but, on the other hand, the great number of names that have been brought together of recent years gives material sufficient in most cases, to indicate the directions in which search should be made.

J

PEDLERS. See HAWKERS AND PEDLERS.

PEDRO I.: King of Portugal (1357–67). This monarch, whose motto was "What the soul is to the body, justice is to the state and to society," was a model of justice at least in his attitude toward the Jews. Two youths of noble blood who had been in his service a long time had robbed a Jewish peddler out of hate and had then treacherously murdered him. Brought before the king, the murderers acknowledged the deed. The king reflected a little, and on

the many years of service which they had rendered him; but, in spite of the intercession of certain nobles who held that such men should not be executed for the sake of a peddling Jew, the king pronounced sentence of death, and the youths were beheaded. The king defended the Jews of Coimbra who, when certain of the clergy had invaded their Juderia to beg for eggs and had broken into the house of a Jew, drove the ecclesiastics out of the Juderia.

Pedro, whose body-physician was the Portuguese chief rabbi D. Moses Navarro, ordained that if a Jew sold, leased, or rented real estate or the like to a Christian, the writ of sale or of lease must be exchanged before the district judge or two notaries or two or three Christian witnesses, and that as soon as the Jew had sworn that the affair had been transacted with no fraud or deceit on his part, the Christian might raise no further objection.

BIBLIOGRAPHY: F. Lopes, *Chronica del Rey D. Pedro I.* in *Coleccion de . . . Ineditos da História Portugueza*, iv. 20, ss. vii.; *Monarchia Lusitana*, v. 15; Kayserling, *Gesch. der Juden in Portugal*, pp. 23 *et seq.*; Mendes dos Remedios, *Os Judeus em Portugal*, i. 152 *et seq.*

S. M. K.

PEDRO II.: King of Aragon (1196–1213). Inspired with a desire to receive his kingly crown from the pontiff himself, he journeyed in 1204 to Rome, where Pope Innocent III. crowned him with his own hand and received his oath that he would be faithful and obedient to the Roman Church, and that he would protect the Catholic faith and persecute the heretics. The knights and barons were much displeased at what the king had done, and the Jews of his land were filled with anxiety and terror, being afraid that they would be driven out of the country. Upon his return (Dec. 24, 1204), which fell on a Saturday, as the Jewish chronicle rightly states, the Jews, probably those of Gerona or Barcelona, advanced to meet him with the Torah roll, as was customary on state occasions, and ordered a general fast-day. But their fears on this occasion were groundless. Pedro, with his love of display and his extravagance, was often embarrassed for money, and, being indebted to the Jews, could not afford to lose them.

BIBLIOGRAPHY: Ibn Verga, *Shebeṭ Yehudah*, p. 113; Grätz, *Gesch.* vi. 10.

S. M. K.

PEDRO II. (PEDRO D'ALCANTARA): Emperor of Brazil, born Dec. 2, 1825, died at Paris Dec. 5, 1891. He succeeded his father, Pedro I., and assumed personal control of the government in July, 1840. The last years of his life were spent in exile after his deposition (1889).

Pedro was a humane and enlightened prince as well as an excellent scholar, who devoted a large portion of his leisure time to the study of Hebrew. For the centenary of the union of the county of Venaissin with the French republic he published, shortly before his death, three liturgical poems under the title "Poésies Hébraïco-Provençales du Rituel Israélite Comtadin, Traduites et Transcrites" (Avignon, 1891), together with a Provençal translation of the "Ḥad Gadya" under the title "Un Cabri." The three poems are a mixture of Hebrew and Provençal verses, which he translated into French, adding philological notes on the Provençal.

BIBLIOGRAPHY: *R. E. J.* xxiii. 154; *Die Neuzeit*, xxxi. 396 *et seq.*, 481.

D. M. K.

PEDRO III.: King of Aragon (1276–85). Although Pedro III. protected the Jews from the hatred of the clergy, who destroyed their vineyards and disturbed their graves, and though he took especially severe measures against the Bishop of Castellnou, who favored these outrages (see JEW. ENCYC. v. 636a, *s.v.* GERONA), yet he did this more in his own interest than from any humanitarian motive. He was one of the kings of Aragon who placed the Jews under contribution and exacted enormous taxes from them. They supported him in his wars against Africa, Sicily, and France with voluntary subsidies. When, in 1283, he was threatened with invasion by France, he made the Jews of Faca and Gerona and their districts bear half the expense of improving the towers and fortifications; and a year later the Jews of his state had to raise 130,000 sueldos in taxes at the shortest notice. When he wished to marry his daughter to King Diniz of Portugal, he found that the sum of 185,000 sueldos of the promised dowry was lacking; thereupon he imposed a tax for that amount on the Jews.

As soon as he did not require money from the Jews he ceased to be gracious to them. In 1278 he threatened them with the loss of all their privileges if these were not submitted to him for confirmation within a month. When, in 1283, the Jews of Catalonia asked the Cortes of Barcelona for recognition as vassals of the barons in whose cities or territories they lived or had acquired property, Pedro opposed this request. He even declared that in the future no Jew might come to court or act as "bayle" or tax-collector or hold any office whatsoever entailing any jurisdiction over Christians. An oath was to be taken by them in a specially prescribed form; and they were not to be permitted to slaughter in the public slaughter-houses or within the cities they inhabited.

BIBLIOGRAPHY: Rios, *Hist.* ii. 7, 13 *et seq.*

S. M. K.

PEDRO IV.: King of Aragon (1336–87). During the whole of his long reign he showed himself just toward the Jews in his state, and more gracious than any of his predecessors. He had a Jewish body-physician, Rabbi Menahem, whose pupil in astrology he professed to be. He is probably identical with the Pedro who is called "Pedro the Old" in Jewish chronicles and who had a conversation with the learned Jew-baiter Nicolas de Valencia. When Nicolas declared that all he said of the Jews he had heard from a Jew converted to Christianity, the king characteristically answered: "One can not believe such a person, because it is easy for any one who changes his religion to change his words also." And when Nicolas advised him to subject the Jews to his religion by force the king said: "I have never seen good results from anything that happened through compulsion."

Acting on the complaint of the Aragonian Jews, Pedro abolished the abuses practised by officials of the royal court in connection with the beds to be furnished by the Jews during the presence of the court. After he had annexed the Balearic Isles to

his kingdom, he showed especial favor to the Jews of Majorca; he released them from all fines imposed by his predecessor, James III., and confirmed all the privileges granted by earlier kings, strictly charging the royal officials, under penalty of 1,000 maravedis in case of neglect, to see that they were carried out. He protected Jewish creditors, and ordered that Jews be tortured only at the express command of the king. He permitted Jews to own Turkish and Tatar slaves on the condition that if such slaves accepted Judaism they became the property of the king. He further ordained that any Jew or Jewess who should in any way slander the officially appointed secretary and representative of the Jewish community should be liable to banishment from the island at the king's command, and, in case he returned, should be severely punished.

Bibliography: Ibn Verga, *Shebet Yehudah*, pp. 53 *et seq.*; *Boletin Acad. Hist.* xxxvi. 274 *et seq.*, 371 *et seq.*, 459 *et seq.*; *He-Ḥaluz*, i. 25 *et seq.*; Rios, *Hist.* ii. 297 *et seq.*; "Coleccion de Documentos Ineditos," xxxi. 291.

S. M. K.

PEDRO DE LA CABALLERIA. See Caballeria, De la.

PEDRO DE LUNA. See Benedict XIII.

PEDRO DE TOLEDO: Viceroy of Naples; friend and protector of the Jews; he employed (*c.* 1530) Don Samuel Abravanel, the youngest son of Don Isaac Abravanel, as minister of finance, and allowed his daughter Leonora, afterward the wife of the grand duke Cosmo de Medici, to associate intimately with and take lessons from Samuel's wife, Benvenida, who was highly educated and a model of virtue and of womanly grace.

Bibliography: Aboab, *Nomologia*, p. 304; Grätz, *Gesch.* ix. 47; Kayserling, *Gesch. der Juden in Portugal*, p. 265.

S. M. K.

PEG. See Tent.

PEḤAH (פחה, from the Assyrian "bel paḥâti" = "master of the district"): An office, based upon a Babylonian model, and which existed in Palestine as early as the Biblical period, being mentioned, for instance, during the reign of Solomon (*c.* 900 B.C.), although no details are given concerning it (I Kings x. 15). In the Authorized Version the word is rendered "governor." According to Neh. v. 15, where, however, the text is corrupt, Persian governors received a fixed income, although it is uncertain for what period the payment of forty shekels there mentioned was made. As Judæo-Persian governors are mentioned Zerubbabel or Sheshbazzar (Ezra v. 14, vi. 7) and Nehemiah (Neh. v. 14); and the latter prides himself (*ib.*) on having voluntarily remitted taxes due him. There are no other passages in the Bible which refer to the Jewish peḥah.

Bibliography: Hamburger, *R. B. T.* i. 689; Herzog-Hauck, *Real-Ency.* xi. 243, and the literature there given.

D. S. O.

PEINE: German town in the province of Hanover. It belonged formerly to the bishopric of Hildesheim. Jews lived there as early as the fourteenth century. On July 27, 1428, Magnus, Bishop of Hildesheim, pawned the Jews of the city and bishopric, including those of Peine, to the municipal council of Hildesheim for 600 Rhenish gulden. Samson Pine, who, by his translations from the French, aided Claus Wysse and Philipp Kolin of Strasburg to continue and complete the poem of "Parzival," was perhaps a native of Peine, as Grolmann assumes ("Gesch." in 159 note 4). In the seventeenth century, from 1621, the Jews there were required to furnish the episcopal bailiff's ox "masters" (about 108 bushels) of rye annually for the maintenance of two greyhounds. The bishops of Hildesheim, as independent sovereigns, granted letters of protection to the Jews of Peine as in the case of Bishop Maximilian Henrich, on Oct. 24, 1662. In the eighteenth century more than forty Jewish families were living in the city, "on the Graben," and supported their own rabbi, he was subject to the rabbi of Hildesheim whose district included the entire principality of Hildesheim.

Among the rabbis of Peine were the following: Samuel b. Judah (Samwel Ashkenazi; subsequently went to Bonn; d. 1766); Jacob Schwanfeld (went to Halberstadt; d. 1775); Mösche Likan (called to Hildesheim in 1808; d. April 11, 1822); Meïr Preuss (lived at Peine in the middle of the nineteenth century). At the time of the Westphalian rule the community of Peine, with its forty families, was under the syndicate of Wolfenbüttel. Peine has (1904) a total population of 10,105, of whom 105 are Jews. See Hanover.

Bibliography: Koch, *Gesch. der Dynastie, des Amtes, der Stadt, Burg und Festung Peine in Niedersachsen*, Peine, 1846; Doebner, *Urkundenbuch der Stadt Hildesheim*, iii. 22, iv. 40 *et seq.*, v. *passim*, vi. *passim*, vii. 1361, Wiener, in *Jahrb. Gesch. der Jud.* i. 188 *et seq.*; Lewinsky, in Löwenstein's *Blätter für Jüdische Gesch. und Literatur*, 1845, pp. 6 *et seq.*

D. A. Lew

PEIRINS. See Dauphiné.

PEISER, RAPHAEL B. JACOB: Rabbi of Peisern in the eighteenth century. He was the author of the "Or ha-Yesharim" or "En Ya'akob" containing novellæ on the treatises Pesaḥim, Shabbat, Beẓah, Ketubot, Rosh ha-Shanah, and Ḥullin, while he commented also under the same title on parts of the Pesaḥ Haggadah, both works being published together, for the first time, at Dyhernfurth in 1778. His "Gullat Tahtiyyot," a collection of novellæ on the treatises Gittin and Kiddushin appeared *ib.* 1805.

Bibliography: Fürst, *Bibl. Jud.* iii. 70; Benjacob, *Ozar ha-Sefarim*, pp. 26, 77, 94, 519; Steinschneider, *Cat. Bodl.* cols. 2125, 6794.

D. S. O.

PEISER, SIMON B. JUDAH LÖB: Rabbi in Lissa; born at Peisern, Poland, about 1680. He was the author of "Naḥalat Shim'oni," an important work of reference consisting of four sections: (1) onomasticon of the Bible, quoting all haggadot which are found in the Babylonian Talmud, the Midrash Rabbah, and the five Megillot, and which concern Biblical persons, with marginal notes "En Rogel," which give all parallel passages; (2) onomasticon of all the teachers of the Mishnah in the Babylonian Talmud; (3, 4) onomasticon of the teachers of the baraitot and the Amoraim. The first two sections were published at Wandsbeck in 1728, sections 3 and 4, as well as his Talmudic methodology, are as yet unpublished.

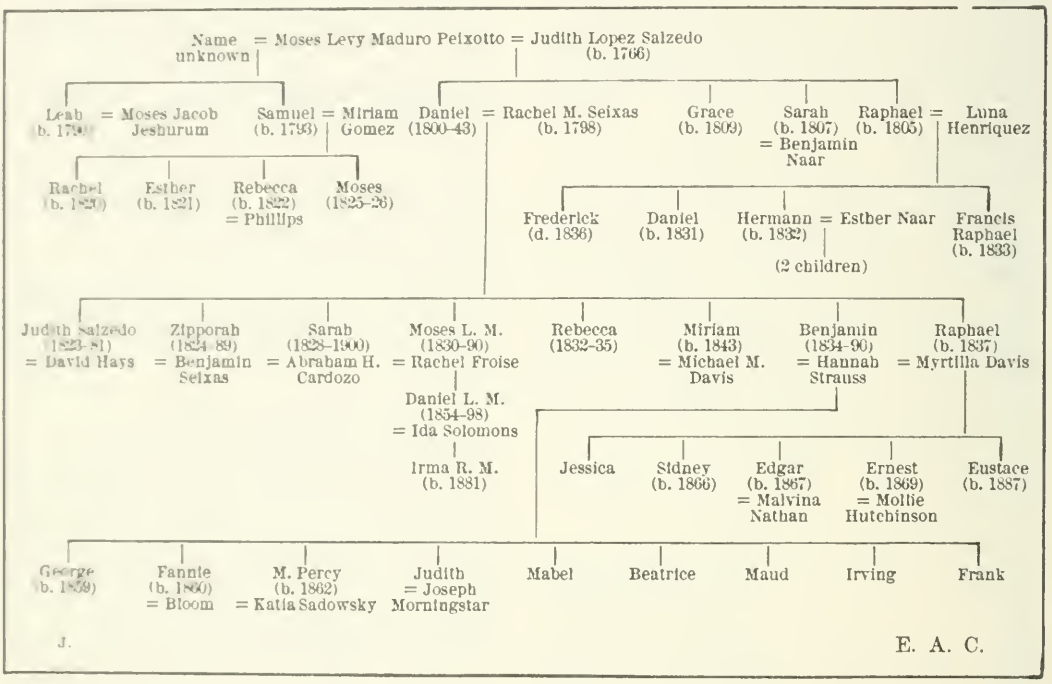
Bibliography: Benjacob, *Ozar ha-Sefarim*, p. 267, No. 144; Fürst, *Bibl. Jud.* iii. 70; Steinschneider, *Cat. Bodl.* col. 2125.

S. O.

D.

PEIXOTTO: American Jewish family, originally from Spain whence members thereof migrated by way of Holland to Curaçao, in the West Indies. The original name of this family was **Maduro**, but while still in Spain a Maduro married a Peixotto and adopted the name of his wife. There are records of the burial in Holland of a child of Joshua Cohen Peixotto (d. April 10, 1625), and of Dona Ester (d. Sept. 21, 1618), wife of Moses Peixotto.

About 1807 the Peixottos settled in New York. This family is connected with the Pipsoto family of Jamaica and with the Picciottos of England. By intermarriage the Peixottos have become united with other prominent and even older American Jewish families—the Cardozo, Hays, Seixas, Gomez, Davis,



Peixotto Pedigree.

Nathan, Naar, and Phillips families. Among the more prominent members of the family are the following:

Benjamin Franklin Peixotto: Son of Daniel Levy Maduro Peixotto (1800–43); American consul, lawyer, and journalist; born in New York Nov. 13, 1834, died there 1890. After his father's death he went to Cleveland, Ohio. As a youth he was intimate with Stephen A. Douglas, became active in politics, and warmly supported Douglas' candidacy for the presidency. At this time he was one of the editors of the "Cleveland Plain Dealer." Joining the order of B'nai B'rith, he was elected when only twenty-nine years of age, grand master of the order (1863). In Cleveland he was influential in the establishment of an orphan asylum and was one of the founders of the Case Library. In 1866 he returned to New York, but in 1867 left for California, where he settled in San Francisco and established a lucrative law practise.

In 1870, at the time of the Rumanian Jewish persecutions, Peixotto was appointed by President Grant as consul-general to Rumania. The intimacy and friendship which soon arose between Prince Charles of Rumania and himself assisted him greatly. During the six years he remained at Bucharest only the riots of Ismail and Bessarabia disturbed the peace. His reports to the United States government resulted in that government addressing letters to its ministers at the various European courts inviting cooperation in the humane endeavor to stop Jewish persecution in Rumania. Peixotto's reports were also the cause of a great meeting at the Mansion House in London which called forth Lord Shaftesbury's message of sympathy. Peixotto was instrumental, too, in founding the Society of Zion in Rumania, an organization with similar aims to the B'nai B'rith; and it was his influence as a United States official, his intimacy with the European philanthropists, and the force of his own personal magnetism that finally caused the calling of the conference of Brussels to which he was a delegate, and which culminated in the action taken by the Berlin Congress of 1878, when Rumania acquired the status of a sovereign kingdom only upon the express condition that the civil and political rights of the Jews should be recognized.

Upon his return to America in 1876, Peixotto was received with honor and invited to deliver many addresses in various sections of the country. At this time he aided in forming the Union of American Hebrew Congregations. He used his influence toward the election in 1876 of President Hayes, who appointed him United States consul at Lyons, France. In 1885 he returned to the United States

and resumed the practise of law in New York city. In July, 1886, he founded the "Menorah" (monthly; New York). He served as one of the trustees of the Hebrew Technical Institute, of the Sanitary Aid Society, and of Temple Israel (New York), and was one of the founders of the Ohio Society. In 1858 he married Hannah Strauss of Louisville, Ky.

Daniel Levy Maduro Peixotto: Eldest son of Moses Levy Maduro Peixotto (1767–1828); physician, scholar, author, and philanthropist; born in Amsterdam July 18, 1800; died in New York 1843. He was educated in Curaçao under the direction of Professor Strebeck. He accompanied his father to New York and graduated from Columbia College at the age of sixteen, receiving the degree of Doctor of Medicine in 1819. He was a member of the old Philolexian Society of the college, the membership of which society still includes the names of his descendants. Prior to taking his degree he had entered the office of Dr. David Hosack, at one time physician to George Washington. Peixotto was one of the editors of the "New York Medical and Physical Journal" and of "Gregory's Practice" (1825–26) and was a frequent contributor to the periodicals and newspapers of the day. Later on he edited "The True American," advocating the election of Gen. Andrew Jackson, and he was also connected with the "New York Mirror."

Among the many offices held by him were the following: secretary of the Academy of Medicine (1825); physician to the City Dispensary (1827); and president of the New York Medical Society (1830–32); he was also one of the organizers of the Society for Assisting the Widows and Orphans of Medical Men.

The title of Professor of the Theory and Practise of Medicine and Obstetrics was given him in 1836, and in the same year he was elected to honorary membership in the Medical Society of Lower Canada. Having accepted the appointment of president of the Willoughby Medical College, he removed to Cleveland, Ohio, where he was dean of the faculty for a number of years. Returning to New York, he resumed his practise there, and continued it until his death. He married Rachel M. Seixas, the daughter of Benjamin Seixas, March 19, 1823.

Daniel Levy Maduro Peixotto: Son of Moses Levy Maduro Peixotto (1830–90); captain of the Third Regiment United States Volunteer Infantry; born in New York March 17, 1854; died at Guantanamo, Cuba, Oct. 24, 1898, from the effects of fever contracted during the Spanish-American war. For many years he was connected with the Seventh Regiment, State of New York, as corporal of Company B, and received the faithful service medal in that regiment. After his removal to Washington he served on General Ordway's staff as captain and aide-de-camp (1888). At the outbreak of the Spanish-American war he volunteered, and served with the Third United States Volunteer Infantry, first as first lieutenant and acting quartermaster, and then as captain of Company D. At the time of his death he was military governor and provost marshal of Guantanamo. He married Ida Solomons, daughter of Adolphus S. Solomons, in 1880. His only child, **Irma R. M. Peixotto,** was born in New York Jan. 10, 1881. She is a frequent contributor to the periodicals of the day and to children's magazines both as writer and illustrator.

Edgar D. Peixotto: Son of Raphael Peixotto; born in New York Nov. 23, 1867. He is a prominent lawyer in San Francisco, and was at one time assistant district attorney of that city.

Ernest Peixotto: Son of Raphael Peixotto; American painter; born in New York Oct. 15, 1869. He studied at the Académie Julien in Paris for five years under Benjamin Constant and Jules Lefebvre. His work has been exhibited in the Paris Salon. He exhibited also at the Columbian Exposition held in 1893.

George D. M. Peixotto: Eldest son of Benjamin Franklin Peixotto; American artist, born in Cleveland, Ohio, 1859. His early youth was passed in the United States, but upon the appointment of his father as consul to Rumania (1870) he entered the Royal Academy of Fine Arts in Dresden. In 1877, on graduation, he was awarded the silver medal of the academy for his "St. Mary the Egyptian." This was the beginning of an artistic career, which was interrupted by his appointment as United States vice-consul at Lyons by President Garfield.

Peixotto has painted the portraits of President McKinley, Cardinal Manning, John Hay, William Windom, Chief Justice Morrison R. Waite, Victorien Sardou, Sir Moses Montefiore, and Bishop Gilmour of Cleveland. Peixotto is known also in the field of mural decoration; he executed notable work of this character for the New Amsterdam Theater and the Criterion Club (New York).

Jessica Blanche Peixotto: American educationist; only daughter of Raphael Peixotto, born in New York. She graduated from the University of California in the year 1894, to which she returned after a year's study in the Sorbonne, Paris. In April, 1900, she took the degree of Doctor of Philosophy, being the second woman to receive the Ph.D. degree from that university. Her doctor's dissertation was published under the title of "The French Revolution and Modern French Socialism." Soon afterward she received the appointment of lecturer in socialism in the University of California, which position she now (1904) holds.

M. Percy Peixotto: Brother of George D. M. Peixotto; one of the governors of the American Chamber of Commerce at Paris; born in Cleveland, Ohio, Oct. 4, 1862. He studied at the Lycée et l'Ecole de Commerce de Lyon, France. For many years he has been associated with the Equitable Life Insurance Company of New York as general supervisor of its Continental business, residing in Paris, where he is one of the leading members of the American "colony." He rendered active and valuable service to the Paris Exposition of 1900, serving as American representative on several committees. He was one of the committee appointed in connection with the presentation of the Lafayette monument. Peixotto is a Chevalier of the Legion of Honor.

Moses Levy Maduro Peixotto: Rabbi and merchant; born in Curaçao 1767; died in New York 1828. After the death of his first wife he traveled for some time, and during his visit to Amsterdam married (July 19, 1797) Judith Lopez Salzedo. Returning to Curaçao he engaged in an extensive mer-

cantile business. On June 11, 1807, he landed in America from one of his own vessels. Owing to the Embargo Acts Peixotto was not able to return with American goods, he became therefore an American citizen. He continued his mercantile career in Front street. When the Congregation Shearith Israel lost its rabbi, Gershom Mendes Seixas, he volunteered his services to the congregation, which he served for many years, at first gratuitously as acting rabbi, and then as rabbi, he held this position at the time of his death.

Moses Levy Maduro Peixotto: Eldest son of Daniel Levy Maduro Peixotto (1800–43); soldier and pharmacist, born in New York 1830; died there 1880. He was a member of the Seventh Regiment of the State of New York, and served with it during the Civil war. He later held the rank of captain. As a pharmacist he was connected with the New York Free Medical Dispensary and was a trustee of the College of Pharmacy of the City of New York.

Raphael Peixotto: Son of Daniel Levy Maduro Peixotto (1800–43); president of Congregation Emanu El, San Francisco; born in New York 1837. He removed to San Francisco in 1870 and engaged in a mercantile career. He is identified with a number of Jewish institutions in San Francisco.

Sidney Peixotto: Son of Raphael Peixotto; born in New York May 28, 1866. Almost his entire life has been passed in San Francisco, where he has displayed the most ardent and practical interest in the best forms of charitable endeavor. The Columbia Park Boys' Club, of which he is the founder and leader, is one of the finest institutions of its kind in existence. He is also a major in the California National Guard.

Bibliography: *General Register, Congregation Shearith Israel*, t. 6o, New York; J. J. Benjamin, *Drei Jahre in Amerika*; Markens, *The Hebrews of America*; Joseph Piexotto, *History of the Jews in Jamaica*, ch. xviii.; *Jamaica Daily Telegraph*, 1900; *Jew. Chron.* and *Jew. World*, Oct. 24, 1879; Picciotto, *Sketches of Anglo-Jewish History*, London, 1875; *Appleton's Cyclopedia of American Biography*; Wiernanger, *Chronicles of Emanuel*; *Who's Who in America*, 1904; *American Jewish Year Book*, 1904; *The Menorah* (New York), vol. i. (*Maimonides Library*), vol. ix. 1890; *Occident*, ii. 168; *Publications Am. Jew. Hist. Soc.* ii. 51, 63; iv. 132; x. 65; xi. 151; Simon Wolf, *The American Jew as Patriot, Citizen, and Soldier*, pp. 428-542; Daly, *Jews in North America*, pp. 56-57; Morais, *Eminent Israelites of the Nineteenth Century*, pp. 265, 267, 271, 355; idem, *Jews of Philadelphia*, pp. 128, 149, 151, 274; D. Henriques de Castro, *Keur van Grafsteenen op de Nederl.-Portug.-Israel. Begraafplaats te Oudekerk aan den Amstel*, Leyden, 1883.

A. E. A. C.

PEKAH (פקח): Son of Remaliah and a king of Israel in the period of anarchy between the fall of the dynasty of Jehu (750 B.C.) and the overthrow of Samaria (722 B.C.). The Biblical records of his activity are found in II Kings xv. 25–31, II Chron. xxviii. 5–15, and Isa. vii. 1–9. He first appears as captain (Hebr. "hind man") of Pekahiah, his predecessor on the throne; that is, he was a close adviser, or the chief of the body-guard, of the king. Taking advantage of this position, he assassinated the king in his own palace, and, supported by fifty Gileadites, from whose home territory he probably originally came, he usurped the throne of Israel. This was about 736 B.C. From the records of Isaiah and Chronicles it is known that he formed an alliance with Rezin, King of Damascus. The prime reason for such a league was probably to protect their respective countries from another incursion of Tiglath-pileser III., who had compelled Menahem, in 738 B.C., to pay a large tribute. The two kings united their armies and attempted to coerce Ahaz of Judah into joining them.

According to II Chron. xxviii. 5–15, Pekah raided Judah and carried to Samaria an enormous number of captives; but, rebuked by the prophet Oded and by some of the prominent men, he released them and sent them back. The united forces of Israel and Syria appeared before the walls of Jerusalem to demand its surrender. At this juncture Isaiah the prophet came to the moral support of Judah and her king. The allies had proposed to set upon the throne of Judah a son of Tabeel, probably one favorable to the alliance. Ahaz, however, knowing that Tiglath-pileser was within call, appealed to him for help. At about the same time, possibly a little later, Tiglath-pileser III. began a raid into the territory of Pekah, who had not followed the policy of Menahem (738) and yielded submission to Assyria. This raid is described in II Kings xv. 29: "In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachah, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria." The record of this invasion is followed by the statement that Hoshea, the son of Elah, conspired against Pekah and slew him and reigned in his stead. One of Tiglath-pileser's inscriptions says: "Pekah, their king, they slew; Hoshea [Ausi] I appointed ruler over them." The inference here is that the people, seeing the inevitable outcome of the contest with Assyria, put out of the way their fighting king, and then yielded submission to the conqueror, Tiglath-pileser III.

The length of Pekah's reign is stated (II Kings xv. 27) to have been twenty years. This extent is impossible if reckoned from the usurpation of Pekahiah's throne (736) to the succession of Hoshea (733–31). There is, however, an explanation that has some plausibility. When Zechariah, the son of Jeroboam II., was slain by Shallum, it was the beginning of general anarchy in Israel. Shallum reigned a short time in Samaria; but east of the Jordan Pekah and his Gileadite followers assumed independence, with Pekah as king. That was about 750 or 751. At the accession of Pekahiah, Pekah and his valiant followers may have offered their services to the king at Samaria. Pekahiah may have innocently accepted the offer and have thus given Pekah the long-wished-for opportunity to become king of all Israel. Such an explanation would account for the round number of twenty years of kingship (750–731).

E. G. H. I. M. P.

PEKAHIAH: King of Israel in succession to his father (736–735 B.C.), according to P. Rost in Schrader, "K. A. T." 3d ed., i. 320 (but see Chronology), Menahem (II Kings xv. 23–26). He ascended the throne at a time when the kingdom of Israel was already in a state of dissolution. Soon after his accession Pekahiah was murdered in his palace in Samaria by his chief officer Pekah, who usurped his throne.

E. G. H. S. O.

PELETHITES. See Cherethites.

PELICAN ("ḳa'at"): Unclean bird mentioned in Lev. xi. 18 and Deut. xiv. 17. Reference to its habit of living in ruins and desolate places is made in Isa. xxxiv. 11 and Zeph. ii. 14 (A. V. "cormorant") and in Ps. cii. 7 (A. V. 6). From its habit of storing quantities of food in the large pouch attached to its lower mandible, for the purpose of feeding its young, which it does by pressing its pouch against its breast, arose the belief that the pelican opened its breast with its bill to feed its young with its own blood—a belief which seemed to derive support from the red at the end of the bill.

Two species of pelican are found on the coast of Syria: the white pelican (*Pelecanus onocrotalus*) and, less frequently, the Dalmatian (*P. crispus*). In the Talmud the pelican is assumed to be referred to in Ḥul 63a (לקני) and Yer. Kil. viii. 6 (אוז הים), and in other passages. See Goose.

Bibliography: Tristram, *Natural History of the Bible*, p. 251; Lewysohn, *Zoologie des Talmuds*, pp. 184, 368.

E. G. H. I. M. C.

PELTIN, SAMUEL HIRSH: Polish author; born at Mariampol, government of Suwalki, May, 1831; died at Warsaw Sept. 30, 1896. In his youth he studied Bible, Talmud, sciences, and languages, and in 1855 settled in Warsaw, where in 1865 he established the "Izraelita," a Polish weekly devoted to Jewish interests, remaining its editor throughout his life. In this journal he wrote, besides feuilletons, articles on religion, ethics, and Jewish history, always defending the Jewish cause against anti-Semitic attacks. He wrote also a number of tales of Jewish life, and made translations of the stories of Compert and others.

While very young he composed a Polish text-book specially designed for Jewish children; and among other writings he left in manuscript a book on Jewish history in Polish, entitled "Historya Zydow."

Bibliography: *Sefer Zikkaron*, ed. Sokolow, p. 91, Warsaw, 1889; *Aḥiasaf*, p. 320, Warsaw, 1897.

H. R. A. S. W.

PEN: An instrument for writing. The older expressions for "writing," which later occur as archaisms in lofty speech, mean "to cut in," "to scratch" ("ḥaḳaḳ," "ḥarat," "ḥarash"). There is no mention, therefore, of pens, but of iron styles ("'eṭ barzel"—Jer. xvii. 1; Job xix. 24; "ḥereṭ"—Ex. xxxii. 4; Jer. xvii. 1). For writing material stone was used, as for the tables of the Decalogue; Ezekiel, in Babylonia, speaks of tiles (iv. 1), Jeremiah of writing in the earth (xvii. 13). Often tablets covered with wax were used; sometimes also metal strips (comp. Ex. xxviii. 36, xxxix. 30). The characters were always cut into this material by means of the style. It is difficult to determine the antiquity of writing with colored matter, and, therefore, with a pen. Ink is mentioned only once, in Jer. xxxvi. 18, but that method of writing is certainly much older. If it is true that the word "katab" originally meant writing with colored matter (comp. "katam" = "to cover something"), then the custom of writing with a pen would be as old as the word "katab." This is very probable, since the art of writing with colors was known in Egypt long before Israel settled in Palestine. That writing, however, was not customary in Palestine in the fifteenth pre-Christian century, but that there, as in Babylon, clay tablets were used, even in every-day life, is shown by the discoveries in Tell el-Amarna and at Seilun in Palestine. See Jew. Encyc. viii. 306, *s.v.* Manuscripts.

I. G. H. W. N.

PENAFORTE, RAYMUND DE: Chaplain to Pope Alexander IV., grand master of the Dominican order until 1240, confessor of James I. of Aragon; lived in Barcelona. His principal aim was to convert Jews and Mohammedans to Christianity, and for the furtherance of this aim he caused both Arabic and Hebrew to be taught in the higher schools conducted by Dominicans. He exercised great influence over King James as his confessor and succeeded in persuading him to order a public debate, concerning Judaism and Christianity, between Moses ben Naḥman, called "El Rab de Escuela," Astruc da Porta, a rabbi in Gerona, and Fra Pablo, or Pablo Christiani, a baptized Jew of Montpellier who belonged to the Dominican order. In this debate, which took place in the royal palace at Barcelona (July 20–24, 1263), in the presence of the king and of many of the higher clergy, Raymund de Peñaforte took an important part. He was at the head of the theologians present, and in agreement with the king gave the rabbi perfect freedom of speech. When Raymund observed to Moses ben Naḥman that he must not allow himself to blaspheme Christianity, Moses answered that he knew what the laws of propriety demanded. On the Sabbath following the close of the debate the king, together with many preaching friars and other clergy, visited the synagogue, where Raymund de Peñaforte delivered an address on the Trinity, which Moses ben Naḥman successfully refuted.

The debate was not without injurious effects. Raymund de Peñaforte obtained from the king not only permission for his protégé Pablo Christiani to continue his missionary journeys, but also the command that the Jews in all parts of his land in boiling children, old men, and women, should be compelled to listen to the sermons of Pablo and of all other Dominicans, and, within three months, to strike out from their books all that was contained in them against the Christian religion. The censure commission appointed therefor consisted of Arnoldo de Guerbo (Bishop of Barcelona), Raymund de Peñaforte, and the Dominicans Arnoldo de Lagarra, Raymund Martin (author of "Pugio Fidei"), and Pedro de Janua (Genoa).

Bibliography: *Nachmanides Disputation*, ed. Schönhammer, Berlin, 1860; Diago, *Annales del Reino de Valencia*, p. 1; Rios, *Hist.* i. 431 *et seq.*; Grätz, *Gesch.* vii. 142 *et seq.*; *R. E. J.* xv. 6 *et seq.*

S. M. K.

PENALTIES. See Fines and Forfeiture.

PENIEL or **PENUEL** (פְּנִיאֵל lit. "the face of God"): 1. Place mentioned three times in the Old Testament. It was situated in the western bank of the Jordan near the ford of Jabbok, in the mountains of Ephraim. It is identified with the present Tulul al Dhahab, which has 250 feet above the

sert, and contains beautiful ruins. According to the Bible, Jacob called the place "Peniel," after he had wrestled with the angel, because he had seen God face to face (Gen. xxxi. 30; comp. LXX. Ὅτι πρόσωπον). Gideon destroyed the tower of Penuel because its inhabitants would not assist him with provisions during his pursuit of the kings of Midian (Judges viii. 8–17); the town was rebuilt by Jeroboam I. (I Kings xii. 25).

2. A descendant of Judah (I Chron. iv. 4).

3. A Benjamite (*ib.* viii. 25).

Bibliography: Hastings, *Dict. Bible*; Sepp, *Jerusalem und die Heilige Land*, ii. 200.

S. O.

PENIEL, SOLOMON B. ABRAHAM: Scholar of unknown date and place. He was the author of a work entitled "Or 'Enayim," on the influence of the constellations upon mankind, the days of Creation, and the wisdom of the Patriarchs (Constantinople, 1519; Cremona, 1557; Breslau, 1807).

Bibliography: Fürst, *Bibl. Jud.* iii. 71; Benjacob, *Ozar ha-Sefarim*, p. 27, No. 543; Steinschneider, *Cat. Bodl.* col. 2383.

S. O.

PENINI. See Bedersi or Bedaresi, Abraham ben Isaac.

PENITENCE. See Repentance.

PENITENTIAL DAYS, or TEN DAYS OF REPENTANCE ("'Aseret Yeme Teshubah"): The first ten days of Tishri, beginning with the Day of Memorial (New Year) and ending with the Day of Atonement. According to the Mishnah (R. H. i. 2) the 1st of Tishri is the great yearly day of judgment, on which all creatures pass before God's throne as sheep pass for examination before the shepherd; but as the tenth of the same month is the day on which forgiveness is sought, the opinion naturally grew up that the judgment on the first day was not final, but that prayer and works of repentance from the first to the tenth day might avert an unfavorable decision. Hence the Talmud in various passages recognizes the Ten Days of Repentance.

The 3d of Tishri (or if this be on the Sabbath, the 4th) is observed as the Fast of Gedaliah; and the 9th is a day of good cheer. On the intermediate days abstention from food and drink, to a greater or lesser degree, is deemed meritorious; but the time is not one for sadness or mourning. Hence a wedding within the Ten Days, though not usual, is not forbidden.

In the liturgy certain changes and additions occur on these days: (1) The Talmud (Ber. 12b) mentions that in these days the close of the third benediction in the 'Amidah" reads "the Holy King" instead of "the Holy God"; and that on work-days the close of the eighth benediction reads "the King of Judgment" (lit. "the King, the Judgment") instead of "King loving righteousness and judgment." While there is a dissentient opinion, to the effect that the ordinary forms are sufficient on the Ten Days of Repentance, the later Halakah has made these changes obligatory to the extent of bidding a man in reciting the prayer to recommence when he has forgotten to make them (Shulhan 'Aruk, Orah Hayyim, 582).

Liturgical Changes.

(2) The treatise Soferim, dating from the seventh or eighth century, mentions (xix. 8) some insertions which were made in the first and second benedictions and in the last two, and which are now found in all prayer-books; in the first (after "for the sake of His Name in love"): "Remember us for life, King who delighteth in life; and inscribe us in the book of life, for Thy sake, living God"; in the second (after "maketh salvation to grow"): "Who is like Thee, merciful Father, remembering His creatures in mercy for life"; in the last but one, near the end: "And inscribe for life all the sons of Thy covenant"; in the last benediction immediately before the close: "May we be remembered and inscribed before Thee in the book of life, of blessing, of peace, and of good sustenance." In the last service of Atonement Day "seal" is used in the place of "inscribe" throughout. In the German ritual, at the close of the last benediction, the words "who blesseth his people Israel with peace" are shortened into "the Maker of Peace."

Divergent Views as to These Changes.

The author of Soferim, mindful of the Talmudic saying that "a man should not ask for his needs in the first three or in the last three benedictions," remarks that these customary insertions can hardly be justified even on New-Year's Day or on the Day of Atonement. Maimonides includes them in his "Order of Prayer." Abudarham, in a book of later date, while giving these requests, nevertheless protests against their use. Joseph Caro in his code (Orah Hayyim, 112) meets the difficulty by adding to the Talmudic rule the significant words, "but he may pray for the needs of the community"; and in section 582 he treats these requests as parts of the service for the Ten Days. The French and the German Jews have never had any scruples on this score; witness their admission of many ponderous piyyuṭim into the first, second, and third benedictions in the reader's repetition of the "'Amidah."

(3) The invocations beginning "Abinu Malkenu" (Our Father, our King) are read in the morning and afternoon services of the Ten Days, except on the Sabbath, Friday afternoons, and the 9th of Tishri, the eve of Atonement, which is a sort of semiholy day, and on which the penitential psalm with all its incidents is also omitted (see Abinu Malkenu).

(4) In the early morning of work-days, before the regular morning service, Seliḥot are read in a form or order very much like that observed on the night of Atonement Day. The poetical pieces, at least in the German ritual, differ for each of the days, those for the 9th of Tishri being the fewest and shortest. Separate prayer-books containing these seliḥot along with those for certain days preceding New-Year and for the morning, the additional, and the afternoon services of the Day of Atonement are published, and are indispensable to those attending the early morning services.

A. L. N. D.

PENNSYLVANIA: One of the original thirteen states of the American Union; named after William Penn, who received a grant of the territory from King Charles II. in 1681. When Peter Stuyvesant, in 1655, conquered the Swedish colonies on

the Delaware River, three Jews, Abraham de Lucena, Salvator Dandrade, and Jacob Coen, requested permission to trade along the Delaware River (Nov. 29, 1655), claiming that under the act of Feb. 15, 1655, they had received the consent of the directors of the West India Company to travel, reside, trade, and enjoy the same privileges as other inhabitants. This petition was refused "for weighty reasons," but they were permitted to send two persons to the South River (subsequently named the Delaware) in order to terminate a trading expedition already entered upon.

First Mention.

These were the first Jews of whom there is any record in Pennsylvania. On June 14, 1656, the directors of the West India Company wrote to Stuyvesant asking that the Jews be permitted to trade along the South River and "carry on their business as beforesaid." From this time on it is evident that the Jews took advantage of the privilege granted to them and traded with the Indians and Swedes in that territory. In 1657 Isaiah Mesa (spelled also "Masa" and "Mara"), "a Jew," is mentioned in the annals of Jacquet's administration as a participant in several lawsuits. In 1662 a community of Mennonites or Anabaptists proposed to settle at Horekill, in Delaware county, and in their articles of association they determined to exclude all "usurious Jews." When Sir Robert Carr, in 1664, assumed command of the Delaware in the name of the English crown, he received instructions from his government that "all people should enjoy the liberty of their conscience."

In 1681, when William Penn gained possession of the land that bears his name, there must have been several Jewish settlers in the southeastern portion. The earliest Jewish resident of Philadelphia of whom there is any record was Jonas Aaron, who was living there in 1703. The most prominent member of the Jewish belief in the early history of the colony was Isaac Miranda. The date of his birth is not known; he died in Lancaster, Pa., in 1733. He took up his residence in the colony very early in the eighteenth century, and was one of the earliest Jewish settlers in Philadelphia and the first in Lancaster. In 1723 James Logan, secretary of the province, refers to him as an "apostate Jew or fashionable Christian proselyte," who had gone into the interior of the colony to transact some official business. In 1727 Miranda was appointed "agent to receive and collect the perquisites and rights of Admiralty," and on June 19, 1727, he was appointed "deputy judge of the Court of Vice-Admiralty"—the first judicial office held by a Jew in the provinces. He was a large holder of land, and his name is frequently mentioned in the archives of the colony. In 1730 (or 1720) the Indians of Lancaster made a complaint that he had acted unfairly toward them, but no action is recorded in the matter.

In Philadelphia.

Jews came from the other colonies, some from New York, some even from Georgia, and took up their abode in the province. After Philadelphia, the next city in which they settled was **Lancaster.** The first Jewish resident was Isaac Miranda (see above), who owned property there before the town and county were organized in 1730. Ten years later there were several Jewish families in the town; on Feb. 3, 1747, there was recorded a deed to Isaac Nunus Ricus (Henriques) and Joseph Simon, conveying half an acre of land "in trust for the society of Jews settled in and about Lancaster," to be used as a place of burial. Henriques had come from Georgia in 1741. Joseph Simon was perhaps the best-known Jewish merchant in the county, while Dr. Isaac Cohen, one of the first residents of Lancaster, was the earliest Jewish physician in Pennsylvania.

Easton, in Northampton county, was another town that contained pre-Revolutionary Jewish inhabitants. The first merchant in the town was Myer Hart de Shira (Texeira? see HART), who is mentioned among the founders of Easton in 1750. He took the oath of allegiance to the colonial government in 1764, and became one of Easton's most wealthy citizens. Michael HART (not related to Myer Hart) was an early resident. He was born in 1738 and became very rich, owning much property in the surrounding country. Michael Hart deeded to his son Jacob, on March 25, 1800, ground for a burial-place for the Jews. Although there were several families residing in Easton, a synagogue was not founded until 1839, when the Congregation Brit Sholom was established. It was chartered on Nov. 25, 1842, and the Rev. Morris Kohn was its first rabbi.

Schaefferstown, now in Lebanon county, but originally in Lancaster county, is supposed to have contained Jewish inhabitants. According to tradition a synagogue existed there early in the eighteenth century, and a cemetery was established about 1732. The early German Pietists assumed many of the old Hebrew customs, and consequently were confounded with the Jews.

Many Jews were connected with the sale and exploitation of land in Pennsylvania. In 1763, owing to the depredations of the Shawnee and Delaware Indians in Bedford county, twelve traders suffered a loss of £80,000, among whom were David Franks, Levy Andrew Levy, and Joseph Simon. On July 5, 1773, the sale of southern Illinois took place. The Indian nations of the Illinois country conveyed their property to twenty-two residents of Pennsylvania, among whom were Moses Franks, Jacob Franks, Barnard Gratz, Michael Gratz, David Franks, Moses Franks, Jr., Joseph Simon, and Levy Andrew Levy. This territory never became the property of those interested in its sale. The greatest speculator in land in the province was Aaron Levy, who in 1779 purchased land in Haines township, Center county, upon which he laid out the town of AARONSBURG (recorded Oct. 4, 1786), the first town in the United States laid out and named after a Jew. Levy was interested with Robert Morris in the well-known speculation in lands in the western portion of the state which resulted so disastrously to the "financier of the Revolution" (see LEVY, AARON).

Estate Agents.

It is estimated that there were not more than 500 Jews in Pennsylvania at the close of the War of Independence. The greater portion had taken up their residence after 1765, and many had arrived eleven years later, after New York had been [illegible]

pied by the British. The Jews enjoyed all the rights of the other inhabitants, except that none could become a member of the General Assembly. There was nothing in the Constitution as established by the General Convention in 1776 that prevented a Jew from becoming a judicial, executive, or military officer of the commonwealth. On Dec. 23, 1783, the Rev. Gershom Mendez Seixas, Simon Nathan ("parnas"), Asher Myers, Barnard Gratz, and Haym Solomon, the "Mahamad" of the Congregation Mickvé Israel, Philadelphia, petitioned the Council of Censors that there be removed from the Constitution the declaration requiring each member of the Assembly to affirm his belief in the divine inspiration of the New Testament. The law was subsequently changed, and all civil disabilities of the Jews were removed.

The history of the Jews in Pennsylvania after 1825 is the history of their activities in the various cities in which they settled, and which are treated in the respective articles. Although Jews had taken an active interest in the development of the western portion of the state from a time preceding the Revolution, it was more in the way of speculation and investment; it was not until the first quarter of the nineteenth century that the Jews settled in Pittsburg and the other western cities. Wilkesbarre and Harrisburg had few Jewish inhabitants, and Aaronsburg, although founded by a Jew, had only a few Jewish residents. It was not until after the Spanish and Portuguese Jews had ceased to migrate in numbers to America that the western portion of the state was settled, and this was owing to the arrival of many Jews of German and Polish origin. Yet the early Jewish pioneers, those that had settled in Philadelphia, Lancaster, and Easton long before the Revolution, had come from Germany and Holland, while the first settlers of New York, Newport, R. I., and Savannah, Ga., had been mostly of Spanish descent. About 1825 there was a fresh exodus from Germany, and many Jews settled in Philadelphia and became important factors in the community, while others traveled westward and helped in the development of many towns.

Successive Settlers.

Although Jews had been living in **Pittsburg** ever since it was incorporated in 1804, it was not until 1830 that there was an actual Jewish community there, and this consisted of Jews of German origin. In 1846 the first congregation was organized and named "Etz-Chayim." It met in a small room in Third street, over an engine-house; its first presiding officer was William Frank. The Congregation Rodef Sholem, one of the most important congregations in the state, was established in 1858. At present Pittsburg (with Allegheny) contains the second largest Jewish community in Pennsylvania.

The first Jewish settlers in **Harrisburg** arrived from Germany in the early forties. The oldest congregation is Ohev Sholom, established in 1851 (present rabbi, Samuel Friedman); Chisuk Emmunah and Beth-El were established after 1884. The city possesses also a benevolent society and two other societies. The present (1904) Jewish population of the city is 1,200 in a total of about 70,000 inhabitants. Other important towns containing many Jewish residents are: **Wilkesbarre,** whose first synagogue, B'nai B'rith, was incorporated in 1848; **Scranton,** which has three synagogues, the earliest, the Anshe Chesed, having been incorporated Jan. 7, 1862; **Reading,** which has two congregations, one of which, the Oheb Sholom, was founded May 1, 1864. In addition, the following towns contain enough Jewish families to support at least one synagogue: Allentown, Altoona, Beaver Falls, Braddock, Bradford, Butler, Carbondale, Chambersburg, Chester, Connellsville, Danville, Dunmore, Duquesne, Erie, Greensburg, Hazleton, Homestead, Honesdale, Johnstown, McKeesport, Newcastle, Oil City, Phœnixville, Pottsville, Shamokin, Sharon, Shenandoah, South Bethlehem, South Sharon, Titusville, Uniontown, Washington, Williamsport, and York. Jews are settled with some sort of organization in at least fifty towns in the state.

The expulsion of the Jews from Russia was the occasion of many settling in this state. They began to arrive in 1882, and at the present time they constitute the majority of the Jewish population.

In the state of Pennsylvania there are thirty-four cities and towns with one or more Jewish institutions. Of these 31 have 92 regularly organized congregations, 2 hold holy-day services, and in 1 no communal religious life exists. There are 59 congregations with a membership of about 7,000 and an income of over $120,000; 8 congregations are affiliated with the Union of American Hebrew Congregations; 38 have together 33 cemeteries, and there are 2 cemeteries independent of organized congregations; 29 congregations report schools with 2,433 pupils; 7 schools are affiliated with the Hebrew Sabbath-School Union of America. Free religious schools are conducted by 2 societies, 1 reporting an income of $3,187, with 2,721 pupils; there are 2 Hebrew Free Schools with an income of $5,660, and instructing 430 pupils.

Summary.

Exclusive of the schools and classes for religious instruction, there are, chiefly in Philadelphia, Pittsburg, and Wilkesbarre, the following educational agencies: 1 manual-training school; 4 societies conducting industrial classes; 2 societies conducting evening classes; 2 kindergartens; 1 day-nursery; 2 alumni associations, furthering religious instruction; and 1 college for Hebrew studies. Three of these report an income of $21,316, and 3 others report 499 pupils. There are 41 charitable societies, 23 of which report an income of $219,324, of which $193,396 must be set to the credit of Philadelphia.

The charitable societies include 3 orphan asylums, 1 hospital, 1 home for incurables, 1 maternity hospital, 1 "friendly inn" and home for the aged—all except 1 orphan asylum being in Philadelphia. There are 11 social clubs (5 with an income of $25,620), 4 associations for young men (2 with an income of $4,718), 1 loan-association, 14 mutual-benefit societies—all in Philadelphia. There are also 12 literary clubs (11 in Philadelphia) and 2 musical associations.

In two cities there are branches of the Alliance Israélite Universelle; in four, sections of the Council of Jewish Women; in five, 9 Zionist societies; and in seventeen, 60 lodges. The last-mentioned are distributed among the orders as follows: 25, Independent Order B'nai B'rith; 6, Independent Order

Free Sons of Israel; 17, Independent Order Sons of Benjamin; and 12, Order B'rith Abraham. The present population of Pennsylvania is 6,302,115, including more than 100,000 Jews. See Aaronsburg, Lancaster, Philadelphia, Pittsburg, Reading, Scranton, Wilkesbarre.

Bibliography: H. P. Rosenbach, *Hist. of the Jews of Philadelphia Prior to 1880*, Philadelphia, 1883; Markens, *The Hebrews in America*, New York, 1888; Morais, *The Jews of Philadelphia*, Philadelphia, 1894; *Publications Am. Jew. Hist. Soc.*: A. S. W. Rosenbach, *Notes on the First Settlement of Jews in Pennsylvania, 1655-1703* (1897, vol. v.); H. Necarsulmer, *The Early Settlement of Lancaster* (1901, vol. ix.); I. H. and A. S. W. Rosenbach, *Aaron Levy* (1894, vol. ii.); Morris Jastrow, *The Jews of Philadelphia* (1893, vol. i.); H. Berkowitz (1901, vol. ix.). Other sources are: Daly, *Settlement of the Jews in North America*; *Pennsylvania Colonial Records*; *Pennsylvania Archives*; Watson, *Annals*, Philadelphia, 1868; Westcott's *History of Philadelphia*; *Memoirs of the Historical Society of Pennsylvania*; *American Jewish Year Book*, 1900-1; *Pennsylvania Archives*, First Series, i. 266; Second Series, ix. 738; *American Historical Register*, April, 1895.

A. A. S. W. R.

PENSO, ABRAHAM: Turkish rabbinical author; lived at Sarajevo, Bosnia, at the end of the eighteenth century; pupil of David Pardo. Penso was the author of "Appe Zuṭre" (Salonica, 1798), a work on the paschal laws, and of "Tola'at Shani" (*ib.* 1805), a collection of homilies. He edited Ḥayyim J. D. Azulai's notes on the Shulḥan 'Aruk, Mishpaṭ Katub (*ib.* 1798).

Bibliography: Franco, *Histoire des Israélites de l'Empire Ottoman*, p. 125; Hazan, *Ha-Ma'alot li-Shelomoh*, p. 11; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 629.

D. M. Fr.

PENSO, JOSEPH (known also as **Penso Vega or de la Vega**): Merchant, poet, and philanthropist; born at Espejo, Spain, about 1650; died at Amsterdam Nov. 13, 1692. He was the son of Isaac Penso Felix and of Esther de la Vega, whose family name he assumed, and who was a relative of the Vegas that founded a Talmudic school in Leghorn. His father was a Marano, who had made a solemn vow in the dungeon of the Inquisition that within a year after regaining his liberty he would openly profess Judaism. This oath he fulfilled in Middelburg after his escape to Antwerp. Isaac, from the time of his marriage until his death, which occurred in Feb., 1683, distributed 80,000 gulden as tithes from his profits.

Joseph went while still young to Amsterdam, where he was taught by Isaac Aboab and Moses Raphael de Aguilar. When in his eighteenth year he completed his first Hebrew drama, "Asire ha-Tiḳwah" ("Pardes Shoshannim"), in three acts, which appeared in Amsterdam in 1673 (2d ed., Leghorn, 1770), and in which he allegorically depicted the victory of the will over the passions. He became a respected merchant and an elegant Spanish poet, and filled the honorary offices of president of the Academia de los Sitibundos and secretary of the Academia de los Floridos, founded by Manuel de Belmonte. Penso wrote over 200 letters to different princes and statesmen, and was a prolific author, "the marvel of the academies, who made his work proof against criticism by presenting his subject in ordered form; delicate in his sentiments and of true refinement," as De Barrios ("Arbol de las Vidas," p. 90) characterizes him.

Of Penso's works may be mentioned: "Discurso Academico Moral . . . Hécho en la Insigne Academia de los Sitibundos" (Amsterdam 1683, dedicated to Isaac Senior Texeira in Hamburg); "Triunfos del Aguyla y Eclypses de la Luna" (*ib.* 1683); "La Rosa, Panegyrico Sacro, Hecho en la Insigne Academia de los Sitibundos" (*ib.* 1680); "Rumbos Peligrosos por Donde Navega con Trafico de Noveleros la Cosobrante Nave de la Temeridad" (Antwerp, 1684); "Discursos Academicos, Morales, Retoricos, y Sagrados Que Recitó en la Florida Academia de los Floridos" (*ib.* 1685); "Retrato de la Prudencia, y Simulacro del Valor, al Augusto Monarca Guillelmo Tercero, Rey de la Gran Bretaña" (*ib.* 1690); "Confusion de Confusiones: Dialogos Curiosos," Amsterdam, 1688.

Penso had four brothers: **Abraham**, the eldest, who was charitable like his father; **Joseph**, **David**, and **Raphael**, who lived in London.

Bibliography: Ilhs, *Estudios*, pp. 65 *et seq.*; Kayserling, *Sephardim*, pp. 233, 310 *et seq.*; Idem, *Bibl. Esp.-Port. Jud.* pp. 85 *et seq.*; Delitzsch, *Zur Geschichte der Jüdischen Poesie*, p. 77; Grätz, *Gesch.* x., pp. xiii. *et seq.*, where the name is erroneously given as Gabriel Joseph Penso.

S. M. K.

PENTAPOLIS (= Hexapolis, i.e., a group of five cities; comp. Decapolis):

1. The five Sodomite cities Admah, Gomorrah, Sodom, Zeboim, and Zoar, expressly called "Pentapolis" in Wisdom x. 6.

2. The five Philistine cities Ashdod, Ashkelon, Ekron, Gath, and Gaza (comp. I Sam. vi. 17, 18, in connection with which Josephus ("Ant." vi. 1, § 3) uses the term "five").

3. Five cities in the district of Cyrenaica in northern Africa: Apollonia, Arsinoë, Berenice, Cyrene, and Ptolemais. Josephus ("B. J." vii. 11, § 4) mentions them in connection with the Jewish war of the year 70 which the Jews had carried thither. The district is called by Pliny ("Historia Naturalis," v. 5, § 5) "Pentapolitana regio." The Pentapolitans are mentioned in Targ. Jonathan and Targ. Yer. to Gen. x. 13, 14, and in Targ. to I Chron. i. 12.

Bibliography: Forbiger, *Geog. der Alten*; Kiepert, *Alte Geographie*; Boettger, *Topographisch-Historisches Lexicon zu den Schriften des Flavius Josephus*, p. 251, Leipsic, 1879.

G. S. Kr.

PENTATEUCH: The five books of Moses. The word is a Greek adaptation of the Hebrew expression "ḥamishshah ḥumshe ha-Torah" (the fifths of the Law) applied to the books Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, and indicating that these five books were to be taken as a unit, as they are in the first distinct reference to a division of the Biblical books by the Greek Simeon (see Jew. Encyc. iii. 145b, s.v. Bible Canon). As a consequence the various books are named in Hebrew by the first significant word of the section: Bereshit (Genesis), Shemot (Exodus), Wayyiḳra (Leviticus), Bemidbar (Numbers), and Debarim (Deuteronomy), but in the Septuagint, where the different sections had already obtained a separate individuality, they are known by names roughly indicating their contents as dealing with "the beginnings of things," the "exodus" from captivity, the "Levitical" laws, the "numbers" of the Israelites, and the "repetition of the Law." For a detailed discussion of the contents of each separate book see the articles on the several themes.

Ancient Jewish tradition attributed the authorship of the Pentateuch (with the exception of the

last eight verses describing Moses' death) to Moses himself. But the many inconsistencies and seeming contradictions contained in it attracted the attention of the Rabbis, who exercised their ingenuity in reconciling them. A catena of such reconciliations was given by Manasseh ben Israel in his "Conciliador" (1651). Abraham ibn Ezra was, however, the only Jewish exegete in the Middle Ages to cast any doubt upon the Mosaic authorship, and then only obscurely and with regard to a few detached passages, as in the instances of the reference to the Canaanite (Gen. xii. 6), that to Og's bedstead (Deut. iii. 11), and that to Moses (*ib.* xxxix. 9; see his commentary on Deut. i. 1). Spinoza, in his "Tractatus Theologico-Politicus" (1671, viii., ix.), goes so far as to attribute the composition of the Pentateuch not to Moses, but to Ezra, which view appears to have existed even in the time of the Apocrypha (comp. II Esd. xiv. 21-22). This and other denials of Mosaic authorship led to a new line of defense by Richard Simon, who regarded the Pentateuch as being made up by Moses from earlier documents. This was followed by the hypothesis of Astruc, that the book of Genesis was made up by Moses from two sources, one of which used the word "Elohim" for God, and the other "Yhwh." This method, applied to the other books of the Pentateuch chiefly by De Wette, Ewald, and Hupfeld, led finally to the definitive attribution of the contents of the Pentateuch to five different sources:

(1) The Jahvist, whose work is distinguished by the use of the name "Jahveh" (Wellhausen and Kuenen, J; Dillmann, B).

(2) The Elohist, using the name "Elohim" (Wellhausen, E; Dillmann, C).

(3) The Deuteronomist, who compiled Deuteronomy and "redacted" the Jahvist and Elohist narratives (Wellhausen, D; Dillmann, D).

(4) The Priestly Narrative, beginning with Gen. i.-ii. 3 (Wellhausen, Q; Kuenen, P^2; Dillmann, A).

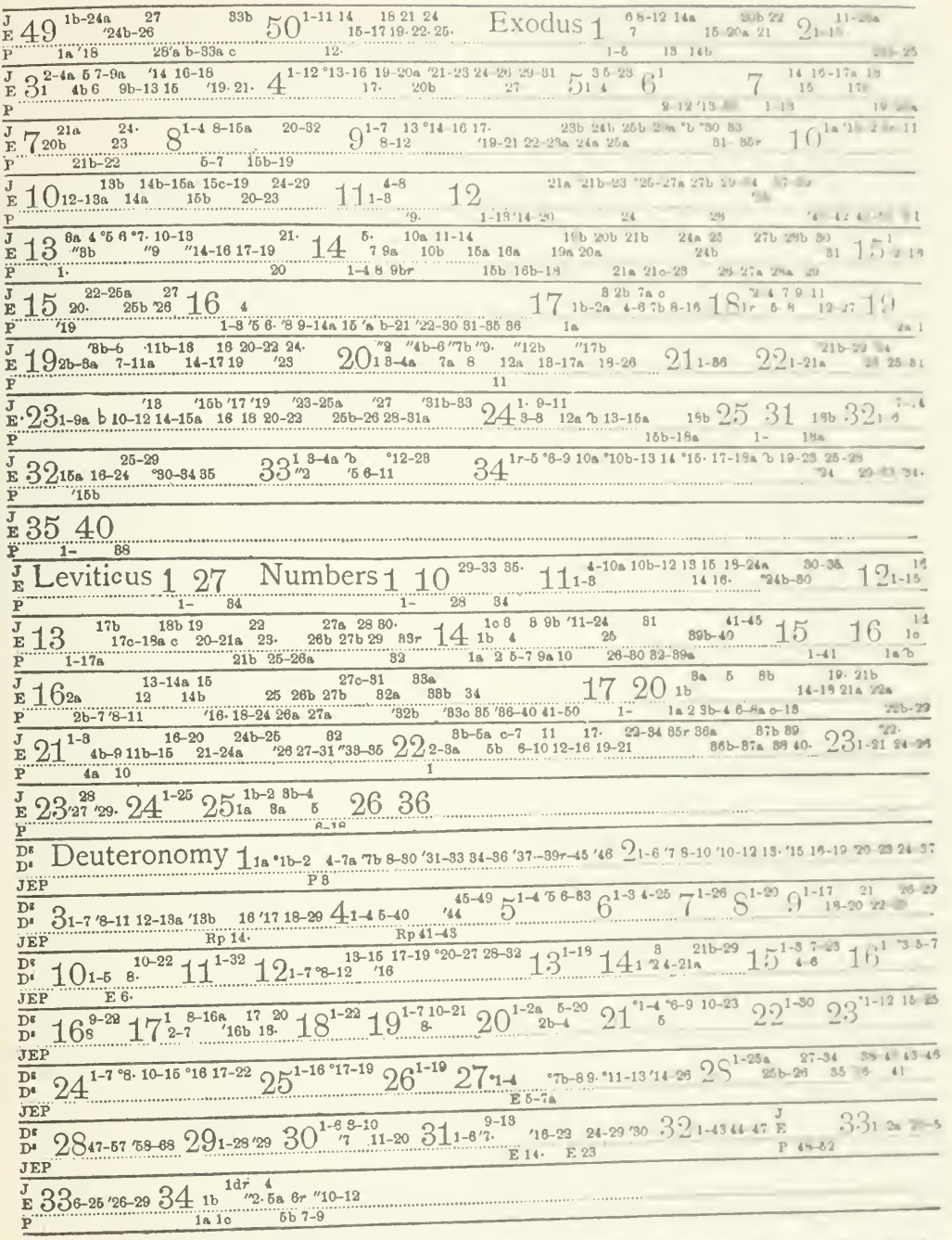
(5) The Priestly Code, containing the legislative sections of the middle books (Wellhausen, PC; Kuenen, P^1; Dillmann, S).

Allowing, however, for editorial redaction, no less than twenty-eight different sources are distinguished by the latest analysis of Carpenter and Battersby ("The Hexateuch," p. xii., London, 1900). There is nowadays remarkable unanimity among the higher critics with regard to the attribution of the various sections of the Pentateuch to one or other of these five sources, though at times the text is by this means infinitesimally split up by merely formal criteria, as in Gen. xxvii., xxxi., xxxv.; Ex. iv., ix., xx.; Num. xiii.-xvi., xx. In the accompanying tables is given a summary account of the latest analysis as contained in Carpenter and Battersby (*l.c.* i. 272-278).

Analysis of Sources to Pentateuch.

(From Carpenter and Battersby, "The Hexateuch.")

J^1	Genesis **1** **2** 4b-9 15-25 **3** 1-21 23 **4** 1 2b 16b-24 **5** 29 **6** 1-4 **7**
J^2	10-14 22 24 2a 3-16a 25· 5-8 1-5 7-10r 12 16b
P	1-31 1-4a 1-28 30-32 9-22 6 11 13-16a
J^1	20-27 1-9 28-30
J^2	**7** 17b 22·r **8** 6a 2b-3a 6b-12 13b 20-22 **9** 18a b 19 ·**10** 1b 8-19 21 24-30 **11**
P	17a 18-21 24 1-2a 3b-5 13a 14-19 1-17 28· 1a 2-7 20 22· 31· 10-27 31
J^1	**12** 1-4a 6-8 °9 **13** °1 2 5 6b-11a 12a-13 18
J^2	10-20 °3· 14-17 **14**
P	5 4b 6a 11b-12a °1-24
J	3· 6 7a b 8-11 '12-15 17-18a b **16** 1b-2
E	**15** 1·r 5 16 "19-21
P	1a 3
J	**16** 4-8 11-14 **17** **18** 1-16 °17-19 20-22a °22b-33a 33b **19** 1-28 30-38 **20** '18 **21** 1a 2a 7 28-30 33
E	9· 1-17 6 8-27 31· 34
P	15· 1-27 29 1b 2b-5
J	'15-18 20'ab-24 **23** **24** 1-67 **25** °1-4 5 11b 18a °b 'c 21-25a 26a 28 **26** 1-3a 6-14 16·
E	**22** 1-13 °14 19 '6 25b 27 29-34 '3b-5 ·'15 '18
P	1-20 7-11a 12-17 19· 26b
J	**26** 19-33 **27** 1a 2· 4b 5b-7a 15 18b-20 24-27 29ac 30ac 31b-34 41b-42 43b 45a **28** 10 13-16
E	1b 4a 5a 7b-14 16-18a 21-23 28 29b 30b 31a 35-41a 43a 44 45b 11· 17·
P	34· '46 1-9
J	**28** 19a b 21b **29** 2-14 26 31-35 **30** 3b-16 22c-23a 24· 27 29-31a 34-38a 39-40a c
E	20-21a 22a b 1 15-23 25 27-28a 30 1-3a 17-20 22b 23b 26 28 31b-33 38b
P	24 28b-29 '21 22a
J	**30** 41-43 **31** 1 '3 '10 '12b 17-18a 25 27 31 43· 46 48 50a b **32** 3-7a 13b-22a 23b
E	40b 2 4-9 11-12a 13-16 19-24 26 28-30 32-42 45 47 '49 51-55r 1 '7b-12 13a 23a 22b 23c
P	18b
J	**32** 24-29 31-32a b **33** 1-17 **34** 2b-3a c 5 7 11 19 26 29b-31 **35** 14
E	30 18a 18c-20 1-4 6b-8
P	18b '1-2a '3b '4 '6 '8-10 '12-18 '20-25 27-29a '5 6a 9-12a b 13a b 15
J	**35** 16-22a **36** 32-39 **37** 2b 2d-4 12-13a 14b 18b 21 25b-27 28b
E	5-11 13b-14a '15-17a 17b-18a 19· 22-25a 28a
P	22b-29 1a 'b-5a 5b-8 '9-28 29· '31 40-43 1-2a c
J	32a 33b 35 **38** 1-30 **39** 1-4a 4c-5 6b 7b-23 **40** (1 3 5 15) r **41** 14b 31 34 35b 36b 41-45a 46b
E	**37** 23c-31 32b-33a 34 36 4b 6a c 7a 1-23 1-30 32· 35a c 36a 37-40 47·
P	45b-46a
J	**41** 49 56a 57 **42** 2 4· 7a c 27-28a 38 **43** 1-13 15-34 **44** 1-34 **45** 1a 2b 4-5a c 9-11 13·
E	50-55 56b 1 3 6 8 9a 7b 9b-26 29-35 28b 36· 14 1b-2a 3 5b d-8 12 15-18
P	
J	**45** 19'a b-21a 28' **46** 1a r 28-34 **47** 1-4 6b 12-27a 29-31 **48** 2b 9b-10a 13-19
E	21b r-27 2-4 1b 5a b 1-2a 8-9a 10b-12 20-22
P	6· '8-27 5-6a 7-11 27b-28 3-6 '7

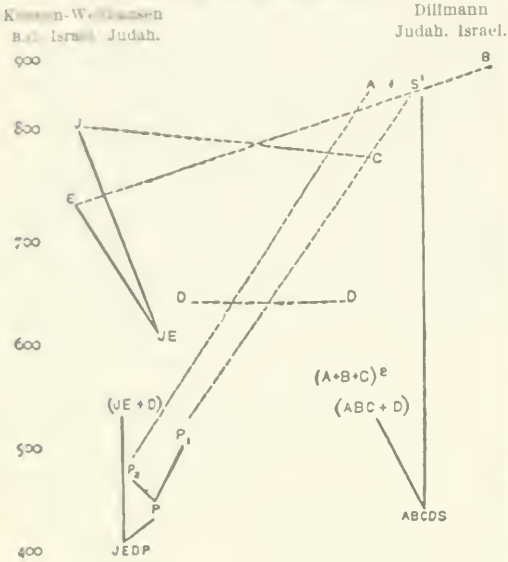


As regards the age of these various sources there is considerable discrepancy of opinion, especially with regard to the Priestly Code and its accompanying narrative. While the older school, represented mainly by Dillmann, who is followed by Renan and Kittel in their histories of Israel, regarded this as the earliest source, to be placed in the ninth century B.C., Kuenen and Wellhausen place it later than any other and connect it with the recovery of the Law by Ezra. Both schools agree in regarding the legal portions of Deuteronomy as identical with the book of the Law discovered by Hilkiah 622 B.C. The differences in the views of the two schools as regards date and provenience are indicated in the table on following page.

The arguments by which Wellhausen has almost entirely captured the whole body of contemporary Biblical critics are based on two assumptions: (1)

that ritual becomes more elaborate in the development of religion; secondly, that older sources necessarily deal with the earlier stages of ritual development. The former assumption is against the evidence of primitive cultures, and the latter finds no support in the evidence of ritual codes like those of India.

Composition of the Pentateuch.



Wellhausen's views are based almost exclusively on literal analysis, and will need to be supplemented by an examination from the point of view of institutional archeology. See also Bible Exegesis; Hexateuch.

Bibliography: Kuenen, *Hexateuch*, London, 1886; Wellhausen, *Die Composition des Hexateuchs*, Berlin, 1889; Holzinger, *Einleitung in den Hexateuch*, Freiburg, 1893; Carpenter and Battersby, *The Hexateuch*, London, 1900 (the chief recent works). On the relation of institutional archeology to Pentateuch criticism see Jacobs, *Studies in Biblical Archæology*, pp. 12–21. The chief Jewish opponent of the Wellhausen school is D. Hoffmann, *Die Wichtigsten Instanzen Gegen die Graf-Wellhausensche Hypothese*, Berlin, 1904.

E. G. H. J.

PENTECOST ("fiftieth"): Name given by the Greek-speaking Jews to the festival which occurred fifty days (ἡ πεντηκοστή, sc. ἡμέρα = "Hag Ḥamishshim Yom"; comp. Lev. xxiii. 16) after the offering of the barley sheaf during the Passover feast (Tobit ii. 1; II Macc. xii. 32; Josephus, "Ant." iii. 10, § 6; I Cor. xvi. 8; Philo, "De Septenario," § 21). The Feast of the Fiftieth Day has been a many-sided one (comp. Book of Jubilees, vi. 21: "This feast is twofold and of a double nature"), and as a consequence has been called by many names. In the Old Testament it is called the "Feast of Harvest" ("Ḥag ha-Ḳaẓir"; Ex. xxiii. 16) and the "Feast of Weeks" ("Ḥag Shabu'ot"; *ib.* xxxiv. 22; Deut. xvi. 10; II Chron. viii. 13; Aramaic, "Ḥagga di Shebu'aya," Men. 65a; Greek, ἑορτὴ ἑβδομάδων), also the "Day of the First-Fruits" ("Yom ha-Bikkurim"; Num. xxviii. 26; ἡμέρα τῶν νεῶν, LXX.). In the later literature it was called also the "closing festival" ("'aẓeret"; Ḥag. ii. 4; Aramaic, "'aẓarta"; Pes. 42b; Greek, ἀσαρθα Josephus, *l.c.*). It is called, too, the "closing season of the Passover" ("'aẓeret shel Pesaḥ"; Pesiḳ. xxx. 193) to distinguish it from the seventh day of Passover and from the closing day of the Feast of Tabernacles, *i.e.*, the end of the fruit harvest (Lev. xxiii. 36; Num. xxix. 35; Deut. xvi. 8).

In Palestine the grain harvest lasted seven weeks and was a season of gladness (Jer. v. 24; Deut. xvi. 9; Isa. ix. 2). It began with the harvesting of the barley (Men. 65–66) during the Passover and ended with the harvesting of the wheat at Pentecost, the wheat being the last cereal to ripen. Pentecost was thus the concluding festival of the grain harvest, just as the eighth day of Tabernacles was the concluding festival of the fruit harvest (comp. Pesiḳ. xxx. 193). According to Ex. xxxiv. 18–26 (comp. *ib.* xxiii. 10–17), the Feast of Weeks is the second of the three festivals to be celebrated by the altar dance of all males at the sanctuary. They are to bring to the sanctuary "the first-fruits of wheat harvest," "the first-fruits of thy labors which thou hast sown in the field." These are not offerings definitely prescribed for the community; "but with a tribute of a free-will offering of thine hand . . . shalt thou [the individual] rejoice before the Lord thy God, thou and thy son and thy daughter, . . . the Levite that is within thy gates, and the stranger, and the fatherless, and the widow" (Deut. xvi. 9–12). In Lev. xxiii. 15–22, however, there is a regularly appointed first-fruit offering which the whole community must bring. It consists of two first-fruit loaves ("leḥem ha-bikkurim") of new meal, of two-tenths of an ephah, baked with leaven. The loaves were to be waved; hence the name "wave-loaves" ("leḥem tenufah"). Furthermore, various animal sacrifices were enjoined, and no work was permitted. In Num. xxviii. 26–31 the main pentecostal offering is one of new meal ("minḥah ḥadashah"). There is also a list of grain and animal offerings differing somewhat from that in Lev. xxiii. 15–22. These offerings are to be made in addition to the fixed daily offering. In Men. iv. 5, x. 4 the list of Leviticus is referred to the sacrifices directly connected with the loaves, and the Numbers list is referred to the sacrifices for Pentecost considered as a special festival; the one was designated for the journeyings in the desert; the other was added after the Israelites had entered the promised land. The concluding festival of the harvest weeks was largely attended (Josephus, *l.c.* xvii. 10, § 2; *idem*, "B. J." ii., iii. 1; Acts ii. 5).

Connection with Harvest.

K. J. L. M.

——**In Rabbinical Literature:** The festival is known in Mishnah and Talmud as "'Aẓeret" ('עצרת or עצרתא), excepting in Megillah Ta'anit i., where חגא דישבועיא (= "the Feast of Weeks") occurs, which is explained as meaning "'Aẓeret." "'Aẓeret" is usually translated a "solemn assembly," meaning the congregation at the pilgrimage festivals. The name is applied also to Passover (Deut. xvi. 8) and to Sukkot (Lev. xxiii. 36). Ibn Ezra thinks "'Aẓeret" denotes a holy day, a day of rest and cessation from work (comp. נעצר = "detained," I Sam. xxi. 7). In post-Talmudic and geonic literature the Biblical

name "Shabu'ot" was resumed. Pentecost falls on the 6th of Siwan and never occurs on Tuesday, Thursday, or Saturday. Outside of Palestine the Orthodox Jews have since the exilic period celebrated the following day also, as "the second day of Shabu'ot." Pentecost is the fiftieth day of 'OMER, beginning from the second day of Passover. During the existence of the Temple the first-fruits were offered as well as a sacrifice of two loaves of bread from the new harvest, etc. (Lev. xxiii. 15-21).

"The Morrow After Sabbath."

Regarding the Biblical commandment to offer the 'omer "on the morrow after the Sabbath" = ממחרת השבת (*ib.* verse 11), the Rabbis maintained that "Sabbath" here means simply a day of rest and refers to Passover. The Sadducees (Boethusians) disputed this interpretation, contending that "Sabbath" meant "Saturday." Accordingly they would transfer the count of "seven weeks" from the morrow of the first Saturday in Passover, so that Pentecost would always fall on Sunday. The Boethusians advanced the argument "because Moses, as a friend of the Israelites, wished to give them an extended holy day by annexing Pentecost to the Sabbath." Johanan then turned to his disciples and pointed out that the Law purposely fixed the interval of fifty days in order to explain that the seven weeks, nominally, do not necessarily begin from Sunday (Men. 65a, b). See also PHARISEES.

Some claim that this controversy was the reason for the substitution by the Talmudists of "'Aẓeret" for "Shabu'ot" or "Weeks," on which the Sadducees, and later the Karaites in the geonic period, based their adverse contention. Another reason might be to avoid confusion with "shebu'ot" = "oaths." The Septuagint translation τῇ ἐπαύριον τῆς πρώτης ("on the morrow of the first day") confirms the rabbinical interpretation. Onḳelos paraphrases "mi-batar yoma ṭaba" (= "from after the holy day"). The Karaites accepted the Sadducees' view. They claim to have advanced "lion" (powerful) arguments at the time of Anan (840). In this discussion, they say, Anan sacrificed his life ("Apiryon 'Asah Lo," ed. Neubauer, § 6, p. 11, Leipsic, 1866). Ibn Ezra (*ad loc.*) argues against the contention of the Karaites and claims that as all other holy days have fixed days in the month, it would be unreasonable to suppose that Pentecost depended on a certain day of the week. The original contention of the Sadducees was one of the reasons for fixing the Christian Passover on Sunday, in the year 325 (Pineles, "Darkah shel Torah," p. 212, Vienna, 1861).

The traditional festival of Pentecost as the birthday of the Torah (זמן מתן תורתנו = "the time our Law was given"), when Israel became a constitutional body and "a distinguished people," remained the sole celebration after the Exile. The Shabu'ot prayers and Maḥzor have references to this and particularly to the precepts deduced from the Pentateuch. The cabalists arranged a special "tiḳḳun" for Pentecost eve, consisting of excerpts from the beginning and end of every book of the Bible and Mishnah, which abridgment they considered tantamount to the reading of the complete works, and accepted as the approval of the Law. Apparently

The Cabalists and Pentecost.

the custom of studying the Law all night of Pentecost is old (Zohar, Emor, 98a), but there is no record of the practise prior to the Safed cabalists headed by Isaac Luria in the sixteenth century. The custom has since been observed in the eastern states of Europe, and particularly in the Orient. The reading occupies the pious till morning; others finish it at midnight. The collection is called "Tiḳḳun Lel Shabu'ot" (= "Preparation for Pentecost Eve"; comp. the "Tiḳḳun Lel Hosha'na Rabbah" for Tabernacles). The Pentateuch reading contains three to seven verses from the beginning and the end of every "parashah" ("sidra"). Some of the important sections are read in full, as follows: the days of Creation (Gen. i. 1-ii. 3); the Exodus and the song at the Red Sea (Ex. xiv. 1-xv. 27); the giving of the Decalogue on Mount Sinai (*ib.* xviii. 1-xx. 26, xxiv. 1-18, xxxiv. 27-35; Deut. v. 1-vi. 9); the historical review and part of "Shema'" (*ib.* x. 12-xi. 25). The same method is used with the excerpts from the Prophets; the important ch. i. of Ezekiel (the "Merkabah") is read in full. The Minor Prophets are considered as one book; the excerpts are from Hos. i. 1-3, Hab. ii. 20-iii. 19, and Mal. iii. 22-24 (A. V. iv. 4-6). Ruth is read in full; and of the Psalms, Ps. i., xix., lxviii., cxix., etc. The order of the twenty-four books of the Scriptures is different from the accepted one; probably it is an ancient order, as follows: (Torah) Five Books of Moses; (Prophets) Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel, Minor Prophets; (Hagiographa) Ruth, Psalms, Job, Proverbs, Ecclesiastes, Song of Solomon, Lamentations, Daniel, Esther, Chronicles, Ezra = 24 books. Next the excerpts from mishnayot are read, the beginning and end of every treatise in all sixty-three, with some important chapters in extenso; next the "Sefer Yeẓirah"; the 613 precepts as enumerated by Maimonides (see COMMANDMENTS, THE 613). Later excerpts from the Zohar bearing on the subject were added, with opening and concluding prayers. The whole reading is divided into thirteen parts, after each of which a "Ḳaddish de-Rabbanan" is recited.

Tiḳḳun Lel Shabu'ot.

The Zohar calls the time between Passover and Pentecost the "courting days of the bridegroom Israel with the bride Torah." Those who participate in the tiḳḳun celebration are the "Temple-members = "בני היכלא" of the King [God]." The Zohar has two epigrams on Pentecost: (1) "In the twin month [zodiac sign of Gemini] the twin Law [written and oral] was given to the children of twin Israel [Jacob and Esau]"; (2) "In the third month [Siwan] the treble Law [Pentateuch, Prophets, and Hagiographa] was given to the third [Israel] people" (Zohar, Yitro, 78b).

Because the Law was given on Pentecost, the Rabbis wished to make that day the most enjoyable holy day. R. Joseph ordered a third (best) calf for the festival, saying: "Were it not for this day how many Josephs would there be in the street?" (= without the Law there would be no distinction of scholarship; Pes. 68b). A popular custom on Pentecost is to eat dairy foods and cheese-cakes in honor of the Law, which is likened to "honey and milk" (Cant.

iv. 11). The meat meal follows the milk meal. These two meals represent the two loaves of bread, formerly offered in the "bikkurim" offering at the Temple service.

In the synagogue the scroll of Ruth is read because the story of Ruth embracing Judaism and the description of the scene of harvesting are appropriate to the festival of the Law and of the harvest. Another reason given is that King David, a descendant of Ruth, died on Pentecost ("Sha'are Teshubah" to Orah Hayyim, 494).

Floral Decorations and Confirmation.

The custom widely prevails of displaying greens on the floors and of otherwise decorating the home and the synagogue with plants, flowers, and even with trees. The greens serve to remind one of the green mountain of Sinai; the trees, of the judgment day for fruit-trees on Pentecost (R. H. i. 2); they also commemorate the harvest festival of former times.

The rite of confirmation for Jewish girls in the synagogue on Pentecost was introduced by the Reform party. This festival was selected because it was the birthday of Judaism. The story of Ruth's recognition of the Jewish religion gives color to the exercise (see CONFIRMATION).

The exact day on which the Law was given is, however, in dispute. The Rabbis say it was the 6th of Siwan; according to R. Jose it was the 7th of that month. All agree that the Israelites arrived at the wilderness of Sinai on the new moon (Ex. xix. 1), and that the Decalogue was given on the following Saturday. But the question whether the new-moon day fell on Sunday or Monday is undecided (Shab. 86b).

The three days preceding Pentecost are called "the three days of the bounds" (יטלישה ימי הגבלה) to commemorate the incident of the three days' preparation before Mount Sinai (Ex. xix. 11, 12). These days are distinguished by the permission of marriage celebrations, which are prohibited on the other days of Sefirah save Lag be-'Omer and Rosh-Ḥodesh. See AKDAMUT; FIRST-FRUITS; FLOWERS IN THE HOME AND THE SYNAGOGUE; LAW, READING FROM THE; PILGRIMAGES TO THE HOLY LAND; PRAYER.

BIBLIOGRAPHY: *Halakot Gedolot*, ed. Berlin, 1888, i. 146; *Shulḥan 'Aruk, Oraḥ Ḥayyim*, 494; *Der Jude*, pp. 42–48, Leipsic, 1769; *Hebrew Review*, ii. 152–157; *Addresses to Young Children*, xxi. 189–201, London, 1858; Friedländer, *Jewish Religion*, pp. 386–394, 2d ed., London, 1900; Steinschneider, *Hebr. Bibl.* xiv. 64. For the interpretation of "the morrow after Sabbath": Aaron of Nicomedia (Karaite), *Keter Torah*, Lev. 65a, Eupatoria, 1866; Pinsker, *Likkute Kadmoniyyot*, Appendix, p. 96; *Cusari*, iii. 41; Lichtenstadt, *Kunteres mi-Moḥarat ha-Shabbat*, Vienna, 1860; Gottlober, *Bikkoret le-Toledot ha-Kara'im*, p. 84, Wilna, 1865; *Ha-Maggid*, 1860, iv., No. 40; 1879, xxiii., No. 22; Frankel, *Vorstudien zu der Septuaginta*, pp. 190–191, Leipsic, 1841; Geiger, *Urschrift*, p. 138, Breslau, 1857; Wellhausen, *Pharisäer und Sadducäer*, p. 59, Bamberg, 1874.

E. C. J. D. E.

— **Critical View:** In the Old Testament the exact day of the celebration of Pentecost is not given. It is seen from Ex. xxiii. 10–17, xxxiv. 18 that it was celebrated some time in the late spring or the early summer. In Deut. xvi. 9 (R. V.) the date is given "seven weeks from the time thou beginnest to put the sickle to the standing corn." In Lev. xxiii. 15, 16 the date is more definitely given: "And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete. Even unto the morrow after the seventh Sabbath shall ye number fifty days." The meaning of the word "Sabbath" in the phrase "after the Sabbath" ("mi-moḥorat ha-Shabbat") and, consequently, the question as to the day upon which the Pentecost was to fall have constituted a chief point of difference between Jewish sects (comp. Charles, "The Book of Jubilees," vi. 22, 32; xvi. 3). Sabbath may mean either a "festival" (Lev. xxv. 2, 46) or the weekly Sabbath.

According to the Sects.

In the general sense of "festival" the day of bringing the sheaf of the wave-offering ("yom ḥanef"), *i.e.*, "the day after the Sabbath," would mean the day after either the first or the last day of Passover. (*a*) That the "Sabbath" in this case means the first day of Passover is the view of the Septuagint, Targ. pseudo-Jonathan, Targ. Onḳelos, Josephus ("Ant." iii. 10, § 5), Philo ("De Septenario," § 20; comp. Ḥag. ii. 4, Men. vi. 1–3), and of the later rabbinic literature. Since, according to this view, the sheaf-offering was waved on the 16th of Nisan, Pentecost, fifty days later, was celebrated on the 6th of Siwan without regard to the day of the week on which that fell. (*b*) That the "Sabbath," according to the general meaning "festival," signifies the seventh day of Passover, *i.e.*, 21st of Nisan, without regard to the day of the week, is the view of the Falashas of Abyssinia, the Syriac version of Lev. xxiii. 11, 15, and the Book of Jubilees (*c.* 135 B.C.). The "day after the Sabbath" is, accordingly, the 22d of Nisan. The Falashas reckon fifty days according to a system of months alternating thirty and twenty-nine days, the Feast of Weeks thus falling on Siwan 12. In Jubilees the Feast of Weeks and Feast of First-Fruits of the Harvest are celebrated on Siwan 15 (Jubilees, xvi. 1, xliv. 4). Reckoning fifty days backward, with an ecclesiastical month of twenty-eight days, one arrives at Nisan 22 as the date when the wave-sheaf was offered. (*c*) The term "Sabbath," as is shown above, was taken to mean also the weekly Sabbath.

It is difficult to determine whether the controversy as to the date of the celebration of Pentecost was merely a question of calendation or whether it had its origin in the attempt to assign to the festival a historical motive such as was lacking in the Old Testament. Just as Passover and Tabernacles were associated with historical events, so Pentecost was brought together with the day on which the Torah was given on Sinai (Ex. R. xxxi.; Shab. 88a; Pes. 68b; Maimonides, "Moreh," iii. 41; comp. Ex. xix. 1). That this association had something to do with the calendar controversy would seem to follow from the fact that both Philo and Josephus make no mention of either the giving of the Law on that day or of the calendar dispute.

Association with the Giving of the Law.

Some insight into the origin of this association of Pentecost with the giving of the Law is afforded by Jubilees where the covenant with Noah as regards the eating of blood is made on the Feast of Weeks. This covenant is renewed with Abraham and with Moses on the same day. It

needed but a step for later times to place the covenant on Sinai also on the same day.

According to Jubilees, Isaac was born (xvi. 13), Abraham died (xxii. 1), Judah was born (xxviii. 15), and Jacob and Laban bound themselves by mutual vows (xxix. 7) on the Feast of Weeks. See Jew. Encyc. v. 374b, *s.v.* Festivals (Shabu'ot). The relation of the Jewish to the Christian Pentecost with its pouring out of the spirit as an analogy to the giving the Law in seventy languages is obvious.

Bibliography: Charles, *The Book of Jubilees*, London, 1902; Frankel, *Einfluss der Palästinensischen Exegese auf die Alexandrinische Hermeneutik*, pp. 136-137, Leipsic, 1851.

K. J. L. M.

PEOR: Mountain in the plains of Zophim, overlooking Jeshimon, where Balak took Balaam to induce him to curse Israel. According to the "Onomasticon" of Jerome, it was situated opposite Jericho, near a city named "Danaba." Although the mountain has not yet been identified with certainty, the latest researches seem to indicate El-Mushakkar.

Bibliography: Buhl, *Geog. des Alten Palästina*, p. 116.

E. G. H. S. O.

PE'OT (plural form of "pe'ah" = "segment," "side," "border"): Side-locks worn by Jewish men, especially those of Poland and Russia. Strictly conforming themselves to the Biblical precept in Lev. xix. 27, they allowed the hair to grow on both sides of the head and to hang down in curls or ringlets. The cutting of the side-locks was considered a heathen custom; therefore this law, as interpreted by some authorities, forbids the removal of the side-locks with a razor or the clipping of them with scissors (see RABaD to Sifra, Ḳedoshim, vi. [ed. Weiss, 90c]; Bertinoro and Lipschitz to Mak. iii. 9; *ib.* Gemara, 20b; Jew. Encyc. ii. 614, *s.v.* Beard). According to Maimonides, "Yad," 'Akkum, xii. 6, one is allowed to cut off hair of the side-locks with scissors.

For many centuries most of the Eastern European Jews observed this Biblical law; but in 1845 Czar Nicholas I. of Russia decreed that his Jewish subjects should no longer wear either the Polish-Jewish costume or side-locks. Forcible means were used to enforce this ukase; nevertheless the side-locks are still extensively worn by Jews of eastern Europe, as also of the Orient. To-day some of the Ḥasidim also obey the Biblical law.

Bibliography: Jost, *Neuere Gesch. der Israeliten*, ii. 312.

A. S. Man.

PERÆA: Division of Palestine, extending, according to Josephus ("B. J." iii. 3, § 3), from Macherus in the south to Pella in the north, and from the Jordan in the west to Philadelphia (Rabbat Ammon) in the east. But in fact it covered a much larger area, stretching from the Yarmuk in the north to the Arnon in the south, thus including the territories of Bashan, Gaulanitis, and the Hauran, from the present Jabal 'Ajlun to Al-Balḳa. It is a rough plateau, sloping abruptly toward the Jordan in the west, with a more gradual descent in the east toward the Arabian desert. Although the vegetation of Peræa is far less rich than that of Palestine and Galilee, the country contains good pasturage and the soil may be easily cultivated. The following rivers, mentioned in the Bible, belong to Peræa: the Jabbok (Gen. xxxii. 22); the Arnon (Num. xxi. 13; Deut. iii. 8); the Zered (Num. xxi. 12; Deut. ii. 13); the Abana, and the Pharpar (II Kings v. 12). The Talmud gives the Yarmuk (ירמיך; Parah viii. 10; B. B. 74b).

The principal cities of Peræa, mentioned in the Bible, are: Ashteroth Karnaim (Gen. xiv. 5); Mahanaim (Josh. xiii. 26, 30); Ramoth in Gilead (Josh. xxi. 38; Deut. iv. 43); Beth-peor and Medeba (Josh. xiii. 9, 16, 20); and Bezer (Deut. iv. 43). The literature of the Talmudic period mentions the following cities as belonging to Peræa, or the territory designated as Peræa: Gadara (Ar. ix. [illegible]); Ragab (Men. viii. 3); Tarela (Yer. Hag. i. [illegible]); Amathus (Eusebius, "Onomasticon"); Gerasa (Midr. Shemu'el xiii.); Callirrhoe (קלרהי; Gen. R. xxxvii. [illegible]); and Makar (מכוור; Ta'an. 33a).

Peræa did not become of importance in the political history of Judea until the time of the Maccabees. The first Jewish prince to subjugate Peræa was Judas Maccabeus. John Hyrcanus subdued Medeba, while Alexander Jannæus took the fortresses of Gadara and Amathus and levied tribute upon the Moabites and Gileadites (see Josephus, "Ant." xiii. 13, §§ 3-5). The greater part of Peræa remained Jewish until the time of Herod. Gabinius assigned a sanhedrin to it in 63 B.C., when he divided Judea into five districts. Fifty years later Herod's brother Pheroras was appointed tetrarch of Peræa ("Ant." xv. 10, § 3). It was subjugated by Vespasian in 67, before the fall of Jerusalem. In the Talmudic time Peræa did not have as favorable a reputation as Judea and Galilee; for, according to the Abot de-Rabbi Natan, Judea represented the grain, Galilee the straw, and 'Eber ha-Yarden (= Peræa) the chaff.

Bibliography: Neubauer, *G. T.* pp. 241-258; Schwarz, *Palestine*, pp. 145-201; Grätz, *Gesch.* 4th ed., iii. [illegible] 516 *et seq.*; Schürer, *Gesch.* i. 185 *et seq.*, [illegible] ii. 8-11, 146.

E. G. H. S. O.

PERAḤYAH, AARON B. ḤAYYIM (ABRAHAM) HA-KOHEN: Rabbi and author; flourished at Salonica in the seventeenth century; a pupil of Ḥasdai Peraḥyah ha-Kohen. He was the author of the following four works: (1) "Paraḥ Maṭṭeh Aharon" (Amsterdam, 1703), responsa written between the years 1647 and 1695. (2) "Peraḥ Kehunnah" (*ib.* 1709), novellæ on certain Talmudic treatises. Both works were edited by his son Azriel, who wrote the introductions. The Amsterdam rabbis, among whom was the well-known Solomon Ayllon (comp. Grätz, "Gesch." x., note 6), gave their approbation to these works. (3) "Zeḳan Debarim" (Salonica, 1747), a collection of "dinim" and shorter responsa, with an introduction by Samuel Florentin the Younger. (4) "Bigde Kehunnah" (*ib.* 1753), homilies and funeral orations. The last two works were carried through the press by Samuel Mishan, a grandson of the author, in collaboration with Elijah Ḥakim (Zunz, "G. V." [illegible]; Grätz, *l.c.*).

L. G. I. Ber.

PERAḤYAH B. NISSIM: Talmudist of the second half of the thirteenth century; the author of novellæ on certain Talmudic treatises, some of which

were reprinted by Mas'ud Ḥai Roḳeaḥ in his "Ma'aseh Roḳeaḥ" (Venice, 1752). Perahyah's commentary on the treatise Shabbat exists only in manuscript. In this work he uses Arabic words, and quotes Abraham b. Moses Maimonides, adding the phrase "zakur li-berakah" (= "of blessed memory").

Bibliography: Neubauer, *Cat. Bodl. Hebr. MSS.* No. 438; Fürst, *Bibl. Jud.* iii. 76; Benjacob, *Ozar ha-Sefarim*, p. 182, No. 44.

E. C. J. Z. L.

PEREDA: Palestinian amora of the second generation, probably a pupil of R. Ammi, to whom he addressed a halakic question (Men. 53a). Once, when his pupils announced the visit of R. Ezra b. Altidemus (Eu[p]tolemus), adding that he was a descendant of Eleazar b. Azariah, Pereda answered: "What avails his noble descent? It is enough if he is a scholar, though his lineage is no detriment; but if he is of noble descent and yet no scholar, may the fire consume him" (Men. *l.c.*).

Pereda was extremely industrious, and exercised infinite patience with his pupils ('Er. 54b). He attained a great age, and when his disciples asked him how he had deserved it, he answered that it was because he had always been the first to appear in the bet ha-midrash, and had never refused due respect to a priest (Meg. 27b–28b). His patience as a teacher was legendary.

None of Pereda's halakic teachings is extant, but the following haggadic interpretation by him of Ps. xvi. 2–3 has been preserved: "Israel said unto God, 'Count it to mine honor that I have made the world to know Thee'; but God answered: 'Not to thine honor is it, but to the glory of thy forefathers, through whom the world first knew Me'" (Men. 53a).

W. B. J. Z. L.

PEREFERKOVICH, NAHUM ABRAMOVICH: Russian author and translator; born at Stavropol, Caucasia, in 1871, receiving there his early education. In 1894 he was graduated by the faculty of Oriental languages of the University of St. Petersburg, with a gold medal for his dissertation "Svod Talmudicheskikh Svyedyeni o Gnosticheskikh Sektakh." Thence dates the beginning of his literary and scientific activity, his writings appearing in Jewish periodicals and as separate works. The more important of his works include: "Talmud, Yevo Istoriya i Soderzhaniye," part i., "Mishnah," St. Petersburg, 1897; "Chto Takoye Shulchan-Arukh?" *ib.* 1899; "Talmud, Mishna i Tosefta," *ib.* 1899–1901, the first Russian translation of the whole Mishnah, and the first complete translation of the entire Tosefta into a European language. At present (1901) Pereferkovich is engaged in the translation of the Mekilta, Sifra, and Sifre.

The critical translation of the Talmud, the most important of his works, was favorably received not only by the critics, but also by the general public, as is shown by the sale of more than 4,000 copies in a short time. The main portion of its readers consists of Russian clergymen, who find in the work not only a literal, carefully explained translation of the Mishnah in connection with amplifications from the Tosefta, but also a wealth of supplementary information on various phases of Jewish religious life, formerly altogether unknown to Christians, but assumed in the Talmud as known to the reader. The translation was published, with diagrams and archeological sketches, by the St. Petersburg firm (Christian) of Soikin.

Pereferkovich is instructor in the Jewish religion in the so-called German gymnasiums of St. Petersburg.

H. R. *

PEREIRA, DIEGO (MOSES) LOPEZ. See Aguilar, Diego d'.

PEREIRA, JONATHAN: English physician and medical writer; born in London May 22, 1804; died there Jan. 20, 1853. He was educated at the Aldersgate General Dispensary and at St. Bartholomew's Hospital, graduating as apothecary in 1823, and receiving the degree of M.D. "honoris causa" from Erlangen University in 1840. For two years he was private tutor for pharmacological examinations. In 1826 he became lecturer on chemistry at the Royal College of Surgeons. In 1832 he established himself as a physician in London, and was appointed professor of materia medica and lecturer in chemistry at the Aldersgate Medical School. In 1839 he became professor and lecturer at the London Hospital, where he received the position of assistant physician in 1841. In 1843 he was elected professor of materia medica at the school of the Pharmaceutical Society. In 1851 he became consulting physician at the London Hospital. In his memory a marble bust was erected in that hospital; and the Pharmaceutical Society founded the Pereira Medal.

Among his numerous works may be mentioned: "A General Table of Atomic Numbers, with an Introduction to the Atomic Theory," London, 1824; "Selecta e Præscriptis," *ib.* 1824 (11th ed. 1851); "Manual for Medical Students," *ib.* 1826; "Elements of Materia Medica and Therapeutics," *ib.* 1839–40 (transl. into German by Buchheim); "A Treatise on Food and Diet," *ib.* 1843 (German transl. Bonn, 1845).

Bibliography: Hirsch, *Biog. Lex.* iv. 532, 533; *Pharmaceutical Journal* (London), March, 1853; *Illustrated London News* (ib.), vol. xxii.; *Times* (ib.), Jan. 24, 1853.

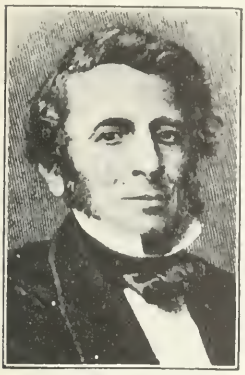
J. F. T. H.

PEREIRE: French family of which the following are the most distinguished members:

(Jacob) Emile Pereire: French banker; grandson of Jacob Rodrigues Pereire; born at Bordeaux 1800; died at Paris Jan. 5, 1875. At the age of twenty-two he went to Paris and entered a bank. Four years later he became associated with the economic interests of the adherents of St.-Simonism through Olinde Rodrigues. In 1830 he was the promoter of a "comptoir d'escompte," designed to benefit commerce and industry, being aided in this by his brother Isaac. In 1852 he founded both the Crédit Foncier de France, which replaced the Banque Foncière, and the Société Générale du Crédit Mobilier, later extending this last institution, with the help of his brother Isaac, into Spain.

Pereire's activity in the promotion and organization of railroads was extraordinary. In 1835 he promoted the line from Paris to Saint-Germain-en-

Laye; two years later, the Paris-St.-Cloud-Versailles system; in 1845, the Compagnie du Chemin de Fer du Nord; in 1851, the Argenteuil railroad, and in the following year, the Auteuil line and the Compagnie des Chemins de Fer du Midi.



Emile Pereire.

Pereire was interested also in some of the railroad systems of Austria, Russia, and Spain, the lighting and heating systems of Paris and the omnibus lines of the same city, the Compagnie Générale Transatlantique, the Madrid Gas Company, the Imperial Ottoman Bank, and many other financial institutions. He was likewise a member of the General Council of the Gironde from 1853 to 1875, and of the Corps Legislatif from 1857 to 1870.

Pereire began literary work as editor of "Le Globe" (1831–32), an organ of the Saint-Simonists, acting at the same time as collaborator on "Le Commerce," the organ of the liberal economic school, and on the "Connaissances Utiles," in which he advocated the establishment of savings-banks throughout France. In 1832 and 1833 he edited "La Revue Encyclopédique," and from 1832 to 1835 was editor of "Le National," the organ of the Republican party. In 1860 he published a pamphlet which attracted much attention and was attributed to Napoleon III.; it was entitled "L'Empereur François-Joseph et l'Europe," and attempted to solve the Austro-Italian problem.

Eugène Pereire: French financier; born at Paris Oct. 1, 1831; son of Isaac Pereire. Graduating in 1852 from the Ecole Centrale as civil engineer, he acted as an administrator of the Chemin de Fer du Midi, and was one of the organizers of the Crédit Mobilier Espagnol. He also took an active part in the organization of a railroad in northern Spain, of which he was for some time one of the directors, besides being a director of the omnibus and the gas companies of Paris, and of the Marseilles Dock Company. He furthermore was president of the Compagnie Générale Transatlantique, the Union and Phœnix insurance societies of Spain, the docks and workshops of Saint-Nazaire, the Banque Transatlantique, and the Bank of Tunis.

Pereire was elected deputy for Castres in the department of Tarn, and has also served as consul-general to Persia, being created a commander of the Legion of Honor and an officer of public instruction. Following the example of his great-grandfather, Pereire has devoted himself to the study of the education of deaf-mutes, and was for many years a member of the Board of Instruction of the National Institute for Deaf-Mutes.

He is the author of two works: "Tables Numériques de l'Intérêt Composé des Annuités et des Rentes Viagères" (1860) and "Tables Graphiques de l'Intérêt Composé" (1865). Pereire is a member of the Central Jewish Consistory of France.

J. Ka.

Isaac Pereire: French financier; born Nov. 25, 1803, at Bordeaux; died July 12, 1880, at Armanvilliers; grandson of Jacob Rodrigues Pereire. While still young he lost his father, and in 1825 went to Paris as employee in a bank. From this time he and his brother Emile were inseparable. Through Olinde-Rodrigues, a relative and the foremost pupil of St. Simon, the two brothers were introduced to Rodrigues' followers and became at once enthusiastic supporters of St. Simonism, making active propaganda, together with Enfantin, Michel Chevalier, Eugène Rodrigues, Duveyrier, and others. The brothers then took up journalism, Isaac becoming collaborator on the "Globe," "Temps," "Journal des Débats," etc.

In 1835, amid great financial difficulties, Pereire and his brother Emile built the first railway in France, that from Paris to St. Germain; in 1836 they constructed the Paris-Versailles line, and in 1845 the Chemin de Fer du Nord. In 1852 the two brothers founded, not without reference to St.-Simonistic ideas, the Société Générale du Crédit Mobilier, which had for its object the carrying out of great undertakings by means of the union of small capitalists, thereby allowing the latter to share in the profits. This institution undertook the building of several large railways in France, Switzerland, Russia, and Spain, and founded several gas and omnibus companies. Although the Crédit Mobilier, which caused radical changes in the entire financial market, was obliged to liquidate in 1867, Isaac and Emile Pereire remained prominent financiers. Both, together with Isaac's son Eugène, were returned to the Corps Législatif in 1863.

Isaac, who was made a knight of the Legion of Honor, was distinguished for his philanthropy. In 1880 he founded a prize of 100,000 francs, divided into four series, for the best works on social economies. Although he remained true to the religion of his fathers, he used his influence in favor of the Roman Catholic Church, and voted in the Chamber for the maintenance of the temporal power of the pope.

From 1876 to 1880 Pereire was the owner of the Paris daily "La Liberté," in which he developed his political and industrial program. Several of his studies have been collected in pamphlet form under the titles "Politique Industrielle," "Politique Financière," "Conversion et Amortissement," and "Questions des Chemins de Fer." He was, besides, the author of the following works: "Leçons sur l'Industrie et les Finances, Prononcées à la Salle de l'Athenée," Paris, 1832; "Le Rôle de la Banque de France et l'Organisation du Crédit en France," *ib.* 1864; "Principes de la Constitution des Banques," *ib.* 1865; "La Question Religieuse," *ib.* (German transl. by H. Deutsch, Vienna, 1879).

BIBLIOGRAPHY: H. Deutsch, *Die Religiöse Frage von I. Pereire*, Preface; *Men of the Time*, 8th ed., p. 7[illegible]; *Allg. Zeit. des Jud.* xliv. 471.

M. K.

Jacob Rodrigues Pereire: First teacher of deaf-mutes in France; born at Berlanga, Spain, April 11, 1715; died at Paris Sept. 1[illegible], 178[illegible]. His

father, Abraham Rodrigues Pereira, and his mother had been obliged to profess Christianity, and Jacob himself was baptized with the name of **Francisco Antonio Rodrigues**, which he later signed to certain pamphlets in Spain. After his father's death his mother fled with her son from Portugal to escape the charge that she had relapsed into heresy, and about 1741 she settled at Bordeaux. After ten years of study of anatomy and physiology and numerous experiments on congenital deaf-mutes, Pereire received on Jan. 19, 1747, the first testimonial for his labors from the Royal Academy of Belles Lettres of Caen. In 1749 he set forth his system in a memoir before the Royal Academy of Sciences at Paris. In the following year Louis XV. granted him 800 pounds as a mark of esteem. A memoir read before the Academy on an arithmetical machine which he had invented brought him a pension of 800 pounds annually from the king (Oct. 26, 1751), while in 1753 he received honorable mention at a conference held by the Academy to determine the most advantageous methods of supplementing the action of the wind on large sailing vessels. In 1760 the Royal Society of London made Pereire a member, and in 1765 he was appointed royal interpreter for Spanish and Portuguese. On Nov. 5 of the following year he married his kinswoman Miryan Lopes Dias.

His foreign birth, his Jewish faith, and a certain timidity of character, however, all conspired against Pereire, and the sharp competition to which he was exposed compelled him to yield to his rival, Abbé Charles Michel de l'Epée, in whose favor the council passed a decree (Nov. 21, 1778) which placed the school of deaf-mutes, founded by the abbé, under the protection of Louis XVI.

Throughout his life Pereire was devoted to the welfare of the Jews of southern France, Portugal, and Spain. From the year 1749 he voluntarily acted as agent for the Portuguese Jews at Paris, although this title was not officially bestowed upon him until 1761. It was through him that Jews from Portugal first received the right to settle in France (1777). In 1876 Pereire's remains were transferred from the Cimetière de la Villette (where he had been buried the very year in which that cemetery was opened) to that of Montmartre.

Bibliography: *Dictionnaire Encyclopédique* for 1764 and 1765; Hément, *Jacob-Rodrigues Pereire*, Paris, 1875; La Rochelle, *Jacob-Rodrigues Pereire*, ib. 1882.

J. Ka.

PERETZ, ABRAHAM: Russian financier; friend and contemporary of Nathan Notkin and Nevakhovich. He was a son of the rabbi of Levertov, Galicia, and son-in-law of Joshua Zeitlin of Shklov. In the reign of Paul I., Peretz, in partnership with the Khersonese merchant Stiglitz, contracted with the government for the purchase of Crimean salt. This contract was discussed in the Senate and received the imperial sanction. About this time Peretz probably became acquainted with Derzhavin, and later, on the advice of Potemkin, he removed to St. Petersburg. Being a Jew, he could not legally remain in the metropolis; nevertheless he stayed there most of the time, only returning home for the holy days. As his commercial operations became more extensive, many prominent people enjoyed his hospitality. He became intimate with Speranski, and undoubtedly gave him much information. Among the friends of Peretz was the statesman Kankrin, who later became minister of finance. Speranski spent many hours in Peretz's house, and was on this account made the object of bitter attacks, even being accused of accepting bribes from Peretz.

When, in 1802, a commission was appointed by the emperor to investigate the Jewish question, Peretz, Notkin, and Nevakhovich took an active interest in its work. The commission, consisting of Kochubei, Zubov, Chartoryski, Severin-Pototzki, and Derzhavin, gave information to the governors of the governments in which Jews resided, and advised them to acquaint the Jewish communities with the purpose of the commission. In 1803 delegates from the Jewish communities were invited to visit St. Petersburg in order that the commission might become better acquainted with the conditions of Jewish life in Russia. At this time Peretz was in a position to render valuable service to his coreligionists. His immense commercial undertakings and the high standing of his acquaintances enabled him to exert a decided influence for good on contemporary legislation; and through his friend Speranski he was enabled to further the Jewish cause.

On the death of his wife, Peretz was baptized and married a German who became the mother of his younger children. His son **Hirsch**, by his first wife, was a boy of great promise; but, becoming involved in the Dekabrist outbreak in 1825, was sent to Siberia, and later was transferred to Odessa, where he died in banishment. Peretz's daughter by his first wife married Senator Baron Grebnitz. Another son of his held (1856–58) the position of inspector of the Technological Institute. With the fall of Speranski, Abraham Peretz's good fortune forsook him, and he became a poor man.

Bibliography: *Voskhod*, 1881, ii. 30; Hessen, *Sto Lyet Nazad*, St. Petersburg, 1900.

H. R. J. G. L.

PERETZ, ISAAC LÖB: Writer in Yiddish and Hebrew; born at Samosez, government of Lublin, May 25, 1851. In the Hebrew school in which he received his early education he so distinguished himself in his Hebrew studies that he was denominated an "iluy." On completing his education in Hebrew Peretz turned his attention to secular studies; with them he entered upon a period of "enlightenment." He criticized Jewish customs, occasionally wrote poems in Yiddish or Hebrew, and was reputed a "maskil." To this period belong his poems "Ḥalukat ha-Ḥokmot" (published in "Ha-Shaḥar," 1876, p. 192, a journal that supported the Haskalah movement) and "Sippurim be-Shir we-Shirim Shonim" (in conjunction with G. J. Lichtenfeld, Warsaw, 1877). After this Peretz produced nothing further until 1886, when his poems "Manginot ha-Zeman" and "Ha-'Ir ha-Ḳetannah" appeared in "Ha-Asif." In the latter poems an advance over his previous productions was apparent. At this time Peretz was living in his native town, practising as an attorney at law. Probably as the result of government restrictions, he was soon compelled to abandon the

practise of law and seek a livelihood elsewhere. In Warsaw he secured a position as clerk in the offices of the Jewish congregation, and since then has devoted himself to literature.

Peretz tells the story of the common people in their own dialect, and with simplicity and force. He is chiefly distinguished, however, for his keen insight into the psychological constitution of his heroes. He is not a realist in the full sense of the term; he does not merely depict life as it is; he takes up the cause of his heroes and pleads it for them. This characteristic gives to the writings of Peretz a note of "Tendenz." Yet, though fighting in this manner against both the constitution of the ghetto and the social order (for this Peretz has already been imprisoned once by the government), he sees not only the dark side of the things against which he fights, but their bright side also. This trait he displays particularly in his Ḥasidic sketches, in which, with an inclination to the fantastic and with his powerful imagination, he masterfully reveals the whole inner world of Ḥasidic life. There is also an element of symbolism in the writings of Peretz, particularly in his poems. These, however, are not the best of his productions.

Isaac Löb Peretz.

The collected writings of Peretz have been published, in Hebrew ("Kol Kitbe Perez," Warsaw, 1899), in Yiddish, on the fiftieth anniversary of his birth ("Schriften," *ib.* 1901), and in Russian (St. Petersburg, 1902–3); they have appeared also in several other European languages. "Ha-'Ugab," poems, was published in 1896.

Bibliography: Klausner, in *Ha-Shiloaḥ*, vii. 540-547; *idem*, in *Sefer ha-Shanah*, iii. 234-239; *idem*, in *Ha-Eshkol*, i. 54-71; idem, in the Preface to his *Kol Kitbe Perez*, 1900-1; Zagorodsky, in *Luaḥ Aḥiasaf*, ix. 356-360.

H. R. A. S. W.

PEREYRA, ABRAHAM ISRAEL (Marano name, **Thomas Rodrigues Pereyra**): Spanish writer and philanthropist; born at Madrid; died 1699 at Amsterdam. He went to Venice to escape the persecution of the Inquisition, and thence to Amsterdam.

Pereyra was highly esteemed on account of his wealth and culture, and for several years was president of the Spanish-Portuguese community in Amsterdam. He was a warm admirer of Shabbethai Ẓebi, to visit whom he, in company with Isaac Naar, made a journey to Italy. He also wished to go to Gaza to pay homage to the pseudo-Messiah. He donated 46,000 gulden to the Talmud Torah at Amsterdam, and founded the Talmudic seminary at Hebron, in which the physician Meïr (like Pereyra, an adherent of Ẓebi) lived for some time.

Of Pereyra's works the following have been published. (1) "La Certeza del Camino," dedicated to Señor Dios de Israel (Amsterdam 1666). This work, consisting of twelve sections, the fruit of twelve years' labor, contains reflections on Providence, the vanity and emptiness of the world, human misery, love and reverence for God, on virtues and vices, rewards and punishments, etc. (2) "Espejo de la Vanidad del Mundo" (ib. 1671), with extracts of Isaac Orobio de Castro and Daniel Levi de Barrios. (3) "Discursos Legales Sobre la Verdad de la Ley" and "Livro Que Contem o Termo á Cabeça con Que vos Srs. do Mahamad do K. K. de Talmud Tora Admitirão o Legado Que nella Constituio Abr. Pereyra," the statutes concerning his gift to the Talmud Torah. The last two are still preserved in manuscript.

Pereyra left five sons, **Isaac**, **Jacob**, **Moses**, **Aaron**, and **David**, and two daughters, **Ribca**, wife of Jacob de Pinto, and **Rachel**, wife of Abraham Cuitiño (Quitiño).

Bibliography: Barrios, *Relacion de los Poetas*, p. 9; De Rossi-Hamberger, *Hist. Wörterb.* p. 239; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 87.

S. M. K.

PEREZ: Marano family of Cordova or Seville several members of which were victims of the Inquisition in Spain and South America, while several others settled in Turkish territory.

Aaron b. Abraham Perez: Chief rabbi at Jerba, where he died after 1761, pupil of Nissim Ḥayyat. He wrote a somewhat mystical commentary (written in 1738) on the Pentateuch, which appeared, together with interpretations of certain passages of the Prophets and the Hagiographa and some sermons, including two funeral orations, under the title "Bigde Aharon." This likewise appeared in a volume which included also the "Mishbaẓ Aharon," a commentary on the Talmud, and the "Miktab le-Ḥizkiyahu," a Biblical commentary by his son Hezekiah Perez, and which was published at the expense of his grandson Mahman Perez (Leghorn, 1806). Aaron composed also liturgical poems; and some of his piyyuṭim were printed at the end of the "Miktab le-Ḥizkiyahu."

Bibliography: Cazès, *Notes Bibliographiques*, pp. 27-31; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 629.

S. M. K.

Abraham Perez: Rabbinical author; lived at Constantinople in the beginning of the nineteenth century. He was the author of a volume of novellæ on the Talmud, as well as on Maimonides and other medieval rabbinical authors, to which is added a work on the laws of ṭerefah by Raphael David Mizraḥi. The whole was published under the title "Abne Shoham" at Salonica in 1848 by David's son Raphael Ḥayyim Benjamin Perez.

Bibliography: Walden, *Shem ha-Gedolim he-Ḥadash*, p. 8; Ḥazan, *Ha-Ma'alot li-Shelomoh*, p. 8; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 629; Van Straalen, *Cat. Hebr. Books Brit. Mus.* p. 188.

S. M. Fr.

Antonio Perez: Wealthy merchant of Saragossa. Being persecuted by the Inquisition he escaped by flight in 1487. Less fortunate were his sister **Beatriz Perez**, wife of the physician Alfonso de Rivera, **Juan Perez**, born at Seville and prominent at Sa

ragossa, and **Leonor Perez**, wife of Garcia Lopez. All of these were publicly burned at Saragossa as "Jewish heretics," the first-named on March 14, the second on Nov. 7, 1487, and the last-named on March 21, 1488.

Judah Aryeh Leon Perez: Preacher of the eighteenth century. His ancestors lived in Castile; but on the expulsion of the Jews from Spain the family, which was very wealthy, settled in Morocco. His grandfather **Solomon Perez**, a contemporary of Moses Zacuto and author of a commentary, as yet unpublished, on the Zohar, lived first at Tlemçen and then at Tunis, while his father, **Joseph Perez**, went to Italy, where he married a daughter of Solomon Shemaiah of Lucena. Perez himself married a granddaughter of the scholarly Michael Cohen of Salonica. He describes a shipwreck which he suffered, and how he was held captive at Naples for forty days. He then went to Leghorn and to Venice, where he was chosen preacher of the Ashkenazic community, succeeding his relative Isaac Cavallero, who had died at an early age.

Judah lived for an entire winter at Prague as the beneficiary of the primate of the community, Samuel Tausk, and at Kolin, where the rabbi, Baruch Austerlitz, befriended him. For a time he resided also at Amsterdam.

Of his works the following have been published: "Perah Lebanon" (Berlin, 1712), extracts from sermons delivered at Venice, based upon the weekly lessons, and each of which is preceded by extracts from the sermons of Isaac Cavallero, under the title "Nahal Etan"; "Fundamento Solido, Baza y Thypo de la Sacra Sancta y Divina Ley . . . por un Methodo Facil y Distincto, en Forma de Dialogo" (Amsterdam, 1729), dealing in twelve chapters with the fundamental principles of the Jewish religion, legislation, and the Ten Commandments, the thirteen articles of faith, repentance, penance, and similar topics.

Bibliography: *Perah Lebanon*, Preface; De Rossi-Hamberger, *Hist. Wörterb.* pp. 259 *et seq.*; Steinschneider, *Cat. Bodl.* col. 1396; Kayserling, *Bibl. Esp.-Port.-Jud.* p. 88.

Luis Nuñez Perez: Lived in Mexico. He became involved as Judaizer in the proceedings which the tribunal of Mexico conducted against Gabriel de Granada in 1642.

On Oct. 28, 1680, the tribunal of Madrid sentenced to imprisonment as "backsliding Judaizers" **Isabel Perez**, twenty-six years of age, and the merchant **Antonio Perez**, aged thirty-three; and on Oct. 21, 1725, the tribunal of Murcia similarly sentenced **Maria Lopez Perez**, seventy years old.

It is not certain whether **Isaac Perez**, of Spanish descent, who practised medicine at Amsterdam in 1742, and Judah Aryeh Leon Perez of Venice (see above) belong to the same family.

Bibliography: Ilios, *Hist.* iii. 617, 619, 624; *Publ. Am. Jew. Hist. Soc.* iv. 115, 158; vii. 348 *et seq.*; Kayserling, *Ein Feiertag in Madrid*, p. 43; idem, *Bibl. Esp.-Port.-Jud.* p. 88.

Manuel Bautista Perez: Settled at Lima, Peru, where he was brought before the Inquisition on a charge of Judaizing. He was the owner of the royal palace at Lima, which is still called "the house of Pilate," and possessed besides a fortune which would be to-day the equivalent of $1,000,000. He, together with his wealthy partners and coreligionists, was burned at the stake in Lima on Jan. 23, 1639.

D. M. K.

Raphael Ḥayyim Benjamin Perez: Turkish rabbinical author; son of Abraham Perez. He lived at Salonica about the middle of the nineteenth century, and was the author of "Zokrenu la-Ḥayyim" (Salonica, 1847), an index to the Shulḥan 'Aruk. He published, besides, his father's "Abne Shoham."

S. M. Fr.

PEREZ BEN ELIJAH OF CORBEIL: French tosafist; lived at Corbeil in the second half of the thirteenth century; died before 1298, probably in 1295; son of the Talmudist Elijah of Tours. In Talmudical literature he is designated by the abbreviations "RaP" (= Rabbi Perez), "RaPaSh" (= Rabbi Perez, may he live), and "MaHaRPaSh" (= our master Rabbi Perez, may he live). He had for masters R. Jehiel of Paris and Samuel of Evreux.

Perez traveled throughout Brabant, and sojourned for a time in Germany, where he made the acquaintance of Meïr of Rothenburg. On his return home he delivered lectures on Talmudical subjects. These lectures were attended by the most celebrated rabbis of the fourteenth century; and his fame as a Talmudical authority became universal, his commentaries being studied in France, Germany, and Spain.

Perez was the author of the following works: (1) Glosses on the "'Ammude ha-Golah" of Isaac of Corbeil, published together with the text, Cremona, 1556. (2) Commentaries on the greater part of the Talmud. These commentaries, variously entitled "Tosafot," "Shiṭṭah," "Nimuḳim," "Ḥiddushim," "Perishah," underwent many changes introduced by Perez's numerous disciples; only the commentary on the treatise Baba Meẓi'a has been preserved in its original redaction. Two of the commentaries, on Baba Ḳamma and Sanhedrin, were published by Abraham Venano at Leghorn in 1819; that on the tenth chapter of Pesaḥim was reproduced by Mordecai ben Hillel in his "Mordekai"; and many others were given by Bezaleel Ashkenazi in his "Shiṭṭah Meḳubbeẓet." (3) Glosses on the collection of the ritual laws entitled "Tashbaẓ" of Samson ben Zadok, published together with the text, Cremona, 1556–61. (4) "Sefer Pereẓ," a Masoretic work which is no longer in existence.

Bibliography: Abraham Zacuto, *Sefer Yuḥasin*, ed. Filipowski, p. 233; Azulai, *Shem ha-Gedolim*, ii. 149; Conforte, *Kore ha-Dorot*, p. 17; Zunz, *Z. G.* p. 41; Steinschneider, *Cat. Bodl.* col. 2643; Renan-Neubauer, *Les Rabbins Français*, pp. 449 *et seq.*; Gross, *Gallia Judaica*, pp. 585 *et seq.*

E. C. I. Br.

PEREZ B. ISAAC COHEN GERONDI: Cabalist. The surname "Gerondi" is due to an unwarranted deduction by Jellinek ("Beiträge zur Gesch. der Kabbalah," ii. 64), and is used for the purpose of describing more in detail the author of "Ma'areket ha-Elahut." A certain Perez, who lived toward the end of the thirteenth century, is mentioned as the author of this cabalistic work

Bibliography: Steinschneider, *Cat. Bodl.* No. 6719; Michael, *Or ha-Ḥayyim*, No. 1168.

K. P. B.

PEREZ B. MENAHEM: Rabbi at Dreux; took part in his old age in the great synod held before 1160 under the presidency of Jacob b. Meïr (R. Tam). He was the father of Menahem Vardimus, author of an "'akedah" in forty-five verses. Perez was probably the author of a manuscript which is entitled "Sefer Perez," and which contains notes on the Masorah.

Bibliography: Gross, *Gallia Judaica*, pp. 178, 572; Zunz, *Literaturgesch.* p. 328.

D. M. K.

PERFUME: Both fragrant ointments and perfumes ("roḳaḥ" or "riḳḳuḥim") in general (comp. Incense) were known to the Israelites. There is nothing to indicate that they understood how to obtain them from animal matter, mention being made only of their preparation from vegetables. The principal substance of which perfumes were made was gum resin or balsam, which either oozed naturally from certain trees or was obtained by slitting them. Sometimes the wood, bark, and leaves were employed; rarely the flowers and seeds. The following plants were especially used: aloes ("ahalim"), balsam ("bosem"), calamus ("ḳaneh"), cassia ("ḳezi'ah"), cinnamon ("ḳinnamon"), galbanum ("ḥelbenah"), ladanum ("loṭ"), myrrh ("mor"), saffron ("karkom"), and styrax ("nataf" or "libneh").

The Israelites were not familiar with distillation or with any of the other methods of obtaining perfumes popular in later times; but by pouring boiling oil or fat on various substances they obtained fragrant oils or ointments for their customary needs. In Job xli. 31 this method of preparation is referred to. The raging sea is compared to a pot of boiling ointment ("merḳaḥah"). According to Cant. iii. 6 and Prov. vii. 17, the bed was perfumed "with myrrh and frankincense, with all powders of the merchant"; according to Ps. xlv. 9, the garments of the queen smelled of myrrh, aloes, and cassia. Hebrew women carried smelling-bottles ("batte nefesh") attached to a long chain around the neck or at the girdle (Isa. iii. 20).

E. G. H. W. N.

PERGAMENTER, SOLOMON B. SHALOM, OF BRÜNN: Austrian Hebraist and poet of the earlier part of the nineteenth century. He was the author of "Yesode ha-Lashon," in Judæo-German, for self-instruction in Hebrew (Vienna, 1813; 2d, improved, ed. *ib.* 1832), and of several Hebrew poems. Delitzsch describes him as one of the most excellent poets of the German school who contributed to the "Bikkure ha-'Ittim."

Bibliography: Delitzsch, *Zur Geschichte der Jüdischen Poesie*, p. 109, Leipsic, 1836; *Bikkure ha-'Ittim*, iii. 130, 132; vi. 3.

S. P. Wi.

PERGAMUS (BERGAMA): City of Asia Minor a few hours distant from Smyrna. Although there are no documents to show that Jews lived there in ancient times, it is probable, in view of its flourishing condition in past ages, that it, like other cities, was influenced by Jewish trade. The earliest Jewish settlement there of which anything is definitely known was made about the middle of the eighteenth century, its members coming principally from Constantinople, Salonica, Tunis, Algiers, Smyrna, and the neighboring country. The commerce of Pergamus was formerly in the hands of the Jews, and they were universally respected; but today (1904) their financial condition, except in a very few cases, is deplorable, on account of their passion for gambling and owing also to the development of trade by other classes in the town. Most of the Jews make their living by selling merchandise at the large weekly fair held at Pergamus although there are among them a few artisans (cobblers, shoemakers and tinsmiths) and peddlers. Certain Jewish family names in Pergamus are found but rarely elsewhere in Turkey, e.g., Hova and Mizrahi. According to local tradition, during a battle in the war for Greek independence fought at Pergamus in 1820 the Jews were ordered by the Turks to throw the Greek dead into the brook Bokir Chai, which flows through the town. At that time the chief rabbi was Mordecai Varon. His successors were Mordecai Sardas, Abraham Kurkidi (1850–80, author of "Wayikra Abraham" Smyrna, 1887), Isaac Mizrahi, Joseph Aboab, Isaac Franco, and the present (1904) incumbent, Solomon Halili.

There are three Jewish cemeteries at Pergamus, the oldest gravestone dating from 5524 (= 1764), and the latest cemetery having been opened in 1869. The community possesses a synagogue and a small school, subventioned by the Alliance Israélite Universelle, and there are two benevolent societies. The Jews speak Judæo-Spanish, Turkish, and Greek, and live in entire harmony with the adherents of other creeds.

The Jewish inhabitants number about 700 in a total population of 18,000, showing an increase of about 200 in twenty years.

S. A. Ga.—M. Ep.

PERINGER, GUSTAV, VON LILIENBLAD: Christian Orientalist; born 1651; died at Stockholm Jan. 5, 1710; studied under Wagenseil at Altdorf. He was professor of Oriental languages at Upsala from 1681 to 1695, and then librarian at Stockholm. About 1690 King Charles XI. of Sweden sent him to Poland on a mission to the Karaites, for the purpose of gathering information concerning their customs and manner of life, of buying their works, and probably also of converting them to Christianity. Provided with a letter of recommendation to the King of Poland, Peringer went first to Lithuania, where there existed several Karaite communities; but nothing is known as to the result of his mission. Most probably it was without success (see Jew. Encyc. vii. 444, s.v. Karaites).

Peringer translated into Latin the following treatises and works: the tractates 'Abodah Zarah (inserted by Surenhusius in his Latin translation of the Mishnah) and Tamid (Altdorf, 1688); Zacuto's "Sefer Yuḥasin" (see Wolf, "Bibl. Hebr." p. 66, No. 163); various parts of Maimonides' "Mishneh Torah" (*ib.* i. 847; iii. 775, 777–778); a fragment of the "Massa'ot" of Samuel ben David the Karaite, travels in Palestine in 1641 (Upsala, n.d.; published in Hebrew and Latin in Wolf, *l.c.* iii. 1084–1094; Hebrew and Latin in Ugolino's "Thesaurus," vii.; French transl. by Carmoly in his "Itinéraires,"

p. 497, Brussels, 1847). Peringer wrote also "Dissertatio de Tephillin sive Phylacteriis," Upsala, 1690.

BIBLIOGRAPHY: Bischoff, *Thalmud-Uebersetzungen*, pp. 21, 44-45, Frankfort-on-the-Main, 1880; Fürst, *Bibl. Jud.* iii. 78; Grätz, *Gesch.* x. 280-301 and note 5, pp. lxxii. *et seq.*, Leipsic, 1868; Steinschneider, *Cat. Bodl.* col. 2418; *Zeit. für Hebr. Bibl.* iv. 84.

S. MAN.

PERIODICALS: In the broadest meaning of the term Jewish periodicals include all magazines as well as all newspapers which, either because of the language in which they are published or because of the special nature of their contents, appeal particularly to Jewish readers. Of the newspapers most of the dailies form a class by themselves in that they report the general news of the world and do not confine themselves to Jewish matters. The specifically Jewish newspapers (principally weeklies) may be characterized as political, social, religious, or communal, ranging from such as report current matters of moment in all parts of the world and of interest to the whole of Judaism to such as are devoted solely to local community and social gossip. Of the magazines, or periodicals in the narrower sense of the term, some are literary and belletristic, others scientific. The former contain essays, stories, and poems generally, but not always, of a specifically Jewish nature; with such magazines may be classed as special subdivisions some juvenile and a few humoristic publications. The scientific magazines include some which deal, most often in a semipopular fashion, with the general sciences—physics, astronomy, geography, etc. (these are principally found among the Judæo-Spanish journals of Turkey); economics and agriculture (chiefly those devoted to the subject of colonization); and the household sciences (mostly papers for women's interests). The larger part of the scientific periodicals, however, deals with the so-called "Jewish sciences": Jewish history, Bible exegesis, Hebrew philology, bibliography, pedagogics, theology, philosophy, and religion. In addition to all these there are publications for special classes of readers—*e.g.*, cantors, students, members of athletic associations—while various charitable and other societies issue regular reports of their activities. Many periodicals do not belong to one or other of these various classes exclusively; some, indeed, can be classified only as general, so diversified are their contents. Most of the weekly newspapers, for instance, make a specialty of presenting, sometimes in feuilletons or even in separate supplements, stories, essays, and poems, as well as scientific articles, while the technical magazines often devote special columns to news items. Some of the magazines, too, are illustrated; indeed, one or two have been established especially in the interests of art. Calendars and annuals, in so far as they contain literary, scientific, and belletristic matter, may likewise be included under the term "periodicals."

Classification.

In the latter part of the century that saw the beginnings of non-Jewish periodical literature two attempts were made to found Jewish newspapers, both of them at Amsterdam, the center of Hebrew typography until the nineteenth century. The first was the Judæo-Spanish "Gazeta de Amsterdam" (Jan. 24–Nov. 14, 1678); the second, the Judæo-German semiweekly ("Dienstagische" and "Freitagische") "Kurant" (Aug., 1686–Dec., 1687). Although it is of interest to note that the word "Zeitung" (in Hebrew characters) was used in 1688 in the title ("Zeitung aus Indien") of the Judæo-German translation of Moses Pereyra's "Notisias dos Judeos de Cochim," almost an entire century passed after the two Amsterdam publications ceased before another Jewish newspaper made its appearance.

History—Beginnings.

But in the meantime the beginnings of magazine-journalism had likewise been made. Perhaps the "Peri 'Eẓ Ḥayyim" (1728-61)—also of Amsterdam—a monthly Hebrew bulletin containing the rabbinical decisions of the members of the Sephardic bet ha-midrash (Arbol de las Vidas), may be regarded as the first Jewish magazine. That honor is generally claimed, however, for the "Ḳohelet Musar," which Moses Mendelssohn, assisted by Tobias Back, started to issue in 1750 as a Hebrew weekly devoted to ethico-philosophical questions; only two numbers appeared. About this time Benjamin ben Zalman Croneburg of Neuwied planned to publish a general Jewish newspaper under the title "Der Grosse Schauplatz"; but only a fragment of one issue of the paper, in German with Hebrew characters, has been preserved. In 1771 was made another of these early attempts to establish Jewish newspapers—Jewish, however, only because of their readers, not because of their contents—this time in Germany. It was called the "Dyhernfurther Privilegirte Zeitung," and was a German weekly in Hebrew characters printed from Dec., 1771, until some time in the following year. It contained news from foreign parts, such as Warsaw and Constantinople, as well as market reports, etc. Above the title was pictured the coat of arms of the city of Dyhernfurth. The last of this class of periodicals for some time was one which appeared for half a year in Alsace, a political weekly entitled simply "Zeitung" (Metz, 1789-90).

Of an entirely different nature from these newspapers was "Ha-Meassef," which was founded in 1784 by Mendelssohn's disciples. As the successful monthly organ of the MASKILIM, it really inaugurated the Hebrew press. It appeared in seven volumes, and then was forced to suspend by the successful issue of the very purposes for which it had been established; for the wider participation on the part of the Jews in the culture of their neighbors was attended by a growing disinclination to use Hebrew.

1801-30: The nineteenth century opened without the existence of any Jewish periodical; and when efforts were resumed to utilize this class of publications in furthering reforms in the internal and external status of Judaism, the necessity for the use of the vernacular was realized. Of the seventeen or eighteen attempts at founding periodicals in the first quarter of the new century, fourteen were in languages other than Hebrew, by far the larger proportion in German. In Bohemia the first Jewish magazine, the "Jüdische Monatsschrift,"

Nineteenth Century.

German in Hebrew characters, was published by a literary society for a few months in 1802; and in 1811 appeared the "Jahrbücher für Israeliten und Israelitinnen," which was modeled on the annual "Taschenbücher" appearing in the non-Jewish world and contained literary and belletristic matter. In Holland a Dutch newspaper, "Sulamith," appeared from 1806 until 1808, and a "Jaarboek" was published in the latter year. In Germany the following periodicals in German were established: a successful Reform monthly with general contents, which was likewise called "Sulamith" and appeared fairly regularly for about nineteen years from 1806; "Jedidja" (1817–23), a religious, moral, and pedagogic semiannual; the "Zeitschrift für die Reifere Jugend" ("Keren Tushiyyah," Fürth, 1817); the "Taschenbücher zur Belehrung der Jugend" (1818–1820; an annual), noteworthy as the first periodicals for the young; "Der Bibel'sche Orient" (1821), an unsuccessful attempt at establishing a cabalistic periodical; the "Zeitschrift für die Wissenschaft des Judenthums" (1822), the first German literary-scientific paper, one which, despite its merits, failed to find a reading public; and "Geist der Pharisäischen Lehre" (1823–24), the first rabbinical magazine. In 1823, also, were published the first Jewish papers in England and America, both in English: the "Hebrew Intelligencer," an anonymous monthly in London, and "The Jew," a monthly in New York (the latter was continued for two years). In Poland there appeared "Der Beobachter an der Weichsel," in Judæo-German, printed at Warsaw in 1823–24.

Of the various Hebrew periodicals that were published in the course of this period one was a German attempt to continue "Ha-Meassef" under the title "Ha-Meassef he-Hadash" (1809–11); the second was the similar publication of the Dutch To'elet Society and called "Bikkure To'elet" (1820); the third, the Austrian "Bikkure ha-'Ittim" (1820–31), was one of the two periodicals thus far mentioned that outlived the first quarter of the century, although sporadic attempts were made within the following ten years to revive the two most successful of the German periodicals. The "Bikkure ha-'Ittim" marks the commencement of a new phase, locally, of Jewish history. What "Ha-Meassef" had been for Germany, the "Bikkure ha-'Ittim" became for Austria, where the Haskalah movement now first became active. Its general excellence attained for it a wide circulation; and though it was destined to live hardly more than ten years, it was nevertheless after a short interval followed by a line of worthy successors. Between 1825 and 1831 it was apparently the only regularly published periodical in the whole of the Jewish world.

1831-40: Nevertheless in Germany the decade 1831–40 was to be one of great journalistic activity, both politically and literary-scientifically; no less than fifteen periodicals printed in German were established during this time, among them several which at least from the standpoint of longevity were eminently successful; one of them, indeed, is still being published. The first periodical of the decade was "Der Jude," almost exclusively political; despite a promising beginning in an important field it endured only four years (1832–35). In 1833 another volume of "Jedidja" was published and "Zion," a religious paper began a two years' career. In 1834 Philippson's "Israelitische Predigt- und Schul-Magazin" appeared. In the following year "Das Füllhorn" (1835–36), with the object of furnishing instructive, useful, and entertaining reading matter and of discussing Jewish events of interest, furnished a new type of paper, being followed by "Die Synagoge" (1837–39). Of greater importance was the founding in 1835 of Geiger's "Wissenschaftliche Zeitschrift für Jüdische Theologie," in which the foremost scholars of the time united to popularize the "Jewish sciences." Its success was marked, it appeared, though with interruptions, until 1841 and then for a short time in 1847.

The "Allgemeine Zeitung des Judenthums."

But these scientific, instructive, and edificative journals, apart from the irregularity of their appearance, left a want to be supplied, which Philippson, discontinuing his theological paper, in 1837 set about to fill. In the "Allgemeine Zeitung des Judenthums" was furnished the first successful paper to take part in the every-day life of the Jew, and in the course of its history it was instrumental in introducing many reforms and establishing several important societies and institutions. As it appeared at first three times and then regularly once a week it was enabled to fulfil in part the duties of a newspaper also. The "Allgemeines Archiv des Judenthums" (1839–43) was a revival of "Jedidja." Jost's "Israelitische Annalen" (1839–41) sought to be both a newspaper and a scientific and literary magazine. "Der Israelit des Neunzehnten Jahrhunderts" (1840–1848), another Reform paper, was particularly religious, but had also a literary tendency at times. Even more active and more enduring was Fürst's "Der Orient" (1840–51), founded in the last year of this decade, with general contents, and with a separate "Litteraturblatt" which to-day still offers a veritable mine for the student of Jewish literature, history, and archeology. "Ziyyon" (1841–42), another scientific and religious (Reform) paper, and "Sinai" (1846), for "Jewish learning and culture," may also be mentioned.

Outside of Germany the only periodical founded that survived the decade was the Austrian "Kerem Hemed" (1833–42), which was established as the successor of the Haskalic "Bikkure ha-'Ittim" and appeared as somewhat of an innovation in style, its articles on exegetical, archeological, and literary-historical questions being in the form of letters. In Switzerland appeared "Altes und Neues Morgenland" (1834–40), an exegetical monthly; in France, the "Archives Israélites de France"—the first successful French publication and the second oldest Jewish paper now in existence—and an earlier attempt, "Die Wiedergeburt" ("La Régénération," 1836–37) of Strasburg, probably the first bilingual Jewish paper; in England, the "Hebrew Review and Magazine for Rabbinical Literature" (1834–35), and in Holland, the "Jaarboeken voor de Israeliten in Nederland" (1835–40).

1841-50: The religious activity of the fifth decade of the century was attended by correspondingly increasing journalistic productiveness. On number

of new periodicals being no less than seventy. Germany continued to lead in this respect; there was also a decided revival of interest in Hebrew, while both English and French journalism were likewise established on a permanent basis. As many as twenty-five new German periodicals appeared, five of them in Austria, and one each in England and America; about fifteen Hebrew, of which five appeared in Germany, an equal number in Austria, two or three each in Galicia and Holland, and one in England; and at least thirteen English, of which one in America and one in England were destined to endure a long time. Only the most noteworthy of these periodicals, such as introduced or established some phase of journalism, will receive particular mention.

The "Revue Orientale" (1841–46) was the first periodical in Belgium. The "Voice of Jacob" (1841–1848), with Reform tendencies, was the first English newspaper deserving of the term; but far more successful was the "Jewish Chronicle," with the opposite religious tendency at first, and which, established in the same year, is the oldest existing publication in English. "Pirhe Zafon" (Wilna, 1841–44), for literary criticism, Biblical and Talmudical researches, and news, was apparently Russia's first periodical. In 1842 Isidor Busch of Vienna with his "Kalender und Jahrbuch für Israeliten" (1842–47; and 1854–67), containing a summary of the news of the year, as well as historical, scientific, belletristic, and other entertaining matter, made this class of publications a valuable addition to periodical literature. A Judæo-Spanish journal, the "Chronica Israelitica"—the first since the "Gazeta de Amsterdam"—was published in Gibraltar in 1842, and another, "Esperanza Israelitica," in 1843. "The Occident," a monthly of Conservative tendencies, was the first really successful periodical in the United States (Philadelphia, 1843–69). An important German publication of this period was Frankel's "Zeitschrift für die Religiösen Interessen des Judenthums" (1844–46, but continued later under a different title). Hungary as yet did not offer a promising field for journalistic enterprise; in 1844 Leopold Löw attempted to publish his "Ben Chananja" for the Jews of that country, but at Leipsic; fourteen years passed before he renewed his attempt. "Yerushalayim" (Zolkiev, 1844; Lemberg, then Prague, 1845), in Hebrew, was the first Galician publication. "First Fruits of the West" is of interest because it was published in Kingston, Jamaica (1844).

"Jewish Chronicle."

The successful German papers until this time all had had Reform tendencies; as religious agitation increased, party lines were drawn more closely, and journals were established to serve as official organs of Orthodoxy and moderate Reform, as well as of Radicalism. The first successful Orthodox paper was "Der Treue Zionswächter" (1845–55), with a Hebrew supplement, "Shomer Ziyyon ha-Ne'eman"; "Ha-Yareaḥ" (1845) in Hebrew, and with the same tendency, lived but a short time. Another attempt at founding a periodical for mysticism—"Der Kabbalistische Biblische Occident"—ended with the first number. In France "L'Univers Israélite," Conservative, founded in 1844, takes its place beside the "Archives Israélites" among the oldest of existing periodicals; other, but short-lived, journals appeared there in the next two years. For the Austrian Haskalah, the "Kerem Ḥemed" having ceased publication in 1843, the "Kokebe Yiẓḥaḳ" (1845–73) was established, and proved to be the longest-lived of the "Bikkure ha-'Ittim's" successors. In England the first literary magazine, entitled "Sabbath Leaves" (1845), and a religious paper, "The Cup of Salvation" (1846), were established, the latter with the patronage of Sir Moses Montefiore; but, like various other English papers of the next few years, they existed but a short time. The "Magyar Zsinagóga" (1846–47) and the "Evkönyo Zsido" (1848) seem to have been the first periodicals in Hungarian; the scientific "Rivista Israelitica" (published for a few years from 1845), the first in Italian, and the Judæo-Spanish "Puerta del Oriente," or "Sha'are Mizraḥ" (1846), the first in Turkey.

In 1847 the "Jewish Chronicle" of England from a fortnightly became a weekly, and Geiger's "Wissenschaftliche Zeitschrift" resumed publication for a short time. In 1848 are to be noted "Die Zeitung"—this and "Die Jüdische Post" (1849) were the first Galician Judæo-German papers; "Die Zeitschwingen," "Die Zeitung für's Judenthum," and the "Centralorgan für Glaubensfreiheit"—the first German papers in Vienna, all edited by Busch and all unsuccessful; Einhorn's "Ungarische Israelit," the first German paper published in Hungary, and one which gave the first impulse to Reform in that country; and the "Liturgische Zeitschrift" (1848–62) in Germany, the first periodical devoted to synagogal music and to the interests of cantors. In Holland the weekly "Nieuws en Advertentieblaad," and the literary "Tijdschrift," were founded in 1849; the former, with various changes of title, continued to appear until 1893. In 1849, also, appeared in America "The Asmonean" (until 1858), the first weekly there; "Israel's Herold," short-lived, but noteworthy as the first German-American paper (both of these appeared in New York); and the "Jewish Advocate" (of Philadelphia); "The Hebrew Leader," a Conservative paper established in 1850, is noteworthy at least in that it continued to appear until 1882.

1851-60: The decade 1851–60 was characterized by a steadily increasing attention on the part of German periodicals to the scientific aspect of Judaism, perhaps at the expense of purely religious interests, the comparative silence of the so-called official organs being noteworthy (in 1860 the "Allgemeine Zeitung des Judenthums" was practically the only paper making propaganda for Reform); there were also renewed attention to the Hebrew press, especially in Galicia, and marked journalistic activity in America. To the four or five German periodicals already established on a permanent basis were added in Germany and Austria eleven or twelve which were to have a life of ten years or more—three of them are still in existence. It is worthy of note, furthermore, that of the total thirty new German periodicals established in this period one-third were literary "Jahrbücher." Fourteen new Hebrew publications likewise were founded.

In 1851 Frankel, in reviving the "Zeitschrift für die Religiösen Interessen des Judenthums" and

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SIGILLUM · CIVITATIS · DUHRENFURTENSIS

num. 2 · פרייטג דען 13 דעצעמבער · 1771

בערלין פאן 3 דעצעמבער

קאנסטאנטינאפעל פאן 10 אקטאבער

ווארשאו פאן 30 נאוועמבער

פערא ביי קאנסטאנטינאפעל פאן 10 אקטאבער

PAGE FROM THE "DYHERNFURTHER PRIVILEGIRTE ZEITUNG."

(In the possession of Prof. Richard Gottheil, New York.)

changing it to the more scientific "Monatsschrift für die Geschichte und Wissenschaft des Judenthums," took a step characteristic of the period, though for a time, it is true, the "Monatsschrift" was the only scientific journal in Germany. In the same year "Der Israelitische Volkslehrer," a family weekly of a superior belletristic character, was founded by L. Stern and continued to appear for about twelve years (from 1859 with Stern's "Der Freitagabend"). The "Deutscher Volkskalender und Jahrbuch," also established in 1851, proved to be one of the most enduring of its class, and is still being published as the "Jüdischer Volks- und Haus-Kalender" (Brieg, from 1853); it was joined in the following year by Pascheles' "Illustrirter Israelitischer Volks-Kalender" (Prague, 1852–94), apparently the earliest illustrated periodical. In 1852 "He-Haluz," a scientific Hebrew year-book, was established in Galicia and was published successively in various places until 1889. In England a rival to the "Jewish Chronicle" appeared, in 1853, in the "Hebrew Observer"; but in the following year it united with the "Chronicle," which remained the only organ of the community for some years. In Italy was established the first successful Italian periodical, "Educatore Israelita," taking the place of the "Rivista Israelitica"; since 1874 it has been known as "Il Vessillo Israelitico." In Constantinople the establishment of the Judæo-Spanish "La Luz de Israel" (1853) especially to report the Crimean war is significant.

The "Monatsschrift."

In 1854 were established Philippson's "Jüdisches Volksblatt" (until 1866); Samson R. Hirsch's "Jeschurun," a valiant defender of Orthodoxy (the other Orthodox organ, the "Treue Zionswächter," ceased publication in the following year), which was of importance in the development of Judaism until 1870; and M. Letteris' "Wiener Mittheilungen" (1854–66), the first successful one of his several attempts. In the same year Busch's highly prized "Kalender und Jahrbuch für Israeliten" was continued by Wertheim as the "Jahrbuch." In 1851 the "Annuaire du Culte Israélite" (until 1870), in 1853 another Dutch weekly, "De Israeliet" (short-lived), and in 1855 another French journal, "Le Lien d'Israël" (until 1862), were founded.

In the United States the "American Israelite," supporting Reform, the oldest existing journal in that country, was established in 1854; and in the following year "Deborah," with the same objects, but to appeal to the large number of German Jews for whom English was not as yet the literary language, became one of a series of German and German-English papers. Thus in the eastern part of the country "Sinai" was published at Baltimore from 1856 to 1862; in the West "The Hebrew Observer," in English and German, was established, the oldest existing Jewish paper on the Pacific coast, and two years later a second journal was established there, "The Gleaner," which was succeeded by "The Pacific Messenger" (1860–61), likewise in German and English. In 1857 the "Jewish Messenger" of New York appeared, and until 1902 it occupied in the Conservative rank a position corresponding to that of the "American Israelite" among the Reform papers. "The Asmonean," however, ceased publication in 1858. In 1859 "The Corner-Stone" of New Orleans gave evidence that another section of the country had awakened to a realization of journalistic influence.

"American Israelite."

By the middle of this decade Galicia had become recognized as the center of a Haskalic influence which extended over Poland and Lithuania; among the Jews of this region, whose literary language was still Hebrew, the Crimean war had awakened interest in the world at large; and therefore when the weekly "Ha-Maggid" was established it met with instantaneous and lasting success. This was really the beginning of the Hebrew newspaper. Most of the Hebrew journals thenceforth established in Turkey and in Slavic countries contained political and mercantile news of the Gentile as well as of the Jewish world, while special literary and scientific supplements supplied the other demands of their readers. In Lemberg, too, "Jeschurun," a Hebrew journal for science and literature, was founded (1856–58; from 1859 it was published in Germany, partly in German and partly in Hebrew); likewise "Meged Yeraḥim," and later "Oẓar Ḥokmah," neither of which lived many years, however. "Ha-Mebasser" (1860–70) was eminently more successful. "Oẓar Neḥmad" (1856–64), another Hebrew periodical of the same class as those of Galicia, was published in Vienna.

Kobak's "Jeschurun."

The only other important journalistic event of 1857 was the appearance of the Rumanian "Israelitulu Romanulu" of Bucharest, the first journal in Wallachia. The Jews of Hungary were provided with a journal in the following year, when Löw revived his "Ben Chananja," but with a more scientific trend; it continued publication till 1867. Steinschneider's "Hebräische Bibliographie" was the first purely bibliographical periodical established; its importance is indicated by the length of its life (1858–82). "La Famille de Jacob" was one of the few Jewish journals of France published outside of Paris; "La Vérité Israélite" (1860–62) was an attempt to provide a French juvenile paper. The last year of the sixth decade was somewhat active, especially in Russia, where two important Hebrew weeklies, "Ha-Karmel" (until 1881) and "Ha-Meliẓ" (until 1904), and also "Razsvyet" (continued as "Zion" in 1861, then again as "Razsvyet" in 1879), a weekly and the first journal in Russian, met with success.

1861-70: During the decade 1861–70 the comparative journalistic inactivity of Germany continued, though a temporary change was noted about the middle of the period in the establishment of a number of papers of brief existence. Of about a hundred new periodicals established—of which nine or ten were added to the list of permanent ones, and ten others enjoyed a life of ten years' duration or more—Germany supplied only about fifteen, one of which is still being published; and four others, with ten of those previously existing, outlived the decade. In America, too, the increased activity hardly kept the pace which the growth of the Jewish population and the journalistic conditions of the preceding decade would seem to have predicted;

perhaps a dozen new periodicals were founded there, of which only three were to outlive the decade together with about five previously existent papers. England's activity was even less marked. On the other hand, the growth of the periodical press in Austria, including Galicia and Hungary, was steady, and resulted in a number of permanent additions to the list of Hebrew papers, of which between twenty and twenty-five new ones were founded in various parts of the Jewish world. A remarkable feature, too, was the number of Judæo-Spanish periodicals—at least ten—which made their appearance, although perhaps only one survived long. Furthermore, permanent papers were established in a number of the countries less prominent in the history of Jewish journalism.

Geiger's "Zeitschrift."

In Germany Geiger, fifteen years after the cessation of his "Wissenschaftliche Zeitschrift," resumed its publication under the title "Jüdische Zeitschrift für Wissenschaft und Leben" (1862–1873); in 1868 Kobak's "Jeschurun" was removed to Bamberg (until 1878), Grätz became editor of the "Monatsschrift für die Geschichte und Wissenschaft des Judenthums," and the "Israelitische Wochenschrift" (until 1894) made its appearance; and the following year "Die Jüdische Presse" was founded as a Conservative journal, one which is still being published.

In Austria and Hungary the cause of Reform received added and energetic journalistic representation in "Die Neuzeit" of Vienna (1861–1904), which at the same time became a rich source of material for the history of the Jews in Austria-Hungary. "Ben Chananja" increased its influence in Hungary by becoming a weekly in 1861; and its efforts were supplemented in the same year by those of the Hungarian "Magyar Izraelita." The "Izraelita Magyar Néptanitó" (1865–68) was pedagogic in character, as was the "Zsidó Iskolai és Hitköztégi Lapok" (1869–71); and the Orthodox interests were represented by the "Magyar Zsidó." In Austria, toward the end of this period, Smolenskin founded "Ha-Shaḥar" (1869–1884), an eminently successful periodical and one which inaugurated the epoch of original literature in modern Hebrew. In Galicia, however, a Hebrew weekly for political and general news, "Ha-'Ibri," had been founded in 1865, and it continued publication until 1890; in 1869 a still-existent German paper was established there as "Der Israelit," for moderate Reform; while the "Lemberger Jüdische Zeitung" represented the Judæo-German press for a number of years during this decade. The history of Judæo-German journalism had really begun in Russia in 1863. Until that time the better-educated classes of Russian Jews, for all of whom Hebrew was the literary language, had formed the bulk of the reading public; but now, as was the case in other countries, a vernacular press was demanded, and "Ha-Meliẓ" issued as a Judæo-German supplement "Ḳol Mebasser," for literature and belles-lettres. A Russian periodical, "Posrednik," also appeared for a short time from 1869. In Poland "Jutzrenka," the first Jewish paper in Polish, appeared from 1861 to 1863; its place was taken in 1866 by the still existent "Izraelita." This country played its part, too, in the history of the Hebrew press; "Ha-Ẓefirah" (1862–63 then 1874 until the present time), a weekly, ranking with the similar journals of Galicia and Russia. With these countries must be grouped in this respect Palestine, where "Ha-Lebanon" appeared from 1863 to 1864, but where "Ha-Ḥabazzelet," a strongly Orthodox newspaper, was of greater importance and, though its publication has at times been interrupted, is still active.

Judæo-German Press.

The "Jornal Israelith" (1869–71), whose editor Ezekiel Gabbai was the real founder of journalism in Turkey, owed its success to the fact that, being printed in Judæo-Spanish, it supplied a long-felt want of the Jews of Turkey, who were for the greater part uninstructed and without any knowledge of languages other than the vernacular. The Judæo-Spanish papers of Turkey which followed the "Jornal" were mostly of one character; they supplied information as to foreign and domestic affairs in general and Jewish communal affairs in particular; and, to such an extent as to be found to suspend publication, fearlessly fought for reforms and protested against abuses even when connected with the grand rabbinate. The activity of the Judæo-Spanish press about 1864 was notable not only in Turkey, but also in other parts, particularly in Vienna, where the Judæo-Spanish colony published, in rabbinical characters, various journals intended for the Balkan Peninsula, especially Bulgaria. They include, peculiarly enough, what appears to have been the first Jewish comic paper, "Risi Bisi" (1867); "El Verdadero Progreso Israelito" (1864) appeared in Paris; and "Sema Israel" (1864) in Curaçao. In 1869 the first of five unsuccessful attempts to publish Jewish papers in Turkish was made with "Al Sharkiyyah." "Salonik" (1869) was printed not only in Judæo-Spanish and Turkish, but also in Greek and Bulgarian. In Rumania the "Israelitulu Romanulu" resumed publication in Rumanian and French, in 1867. In Corfu the "Chronica Israelitica," in Italian and Greek, was founded in 1861, and "La Famiglia Israelitica," in Italian, was published from 1869 to 1877, while in Italy the "Corriere Israelitico" (from 1863) appeared beside and eventually outlived the "Educatore Israelitico." In France Isidore Cahen became editor of the "Archives Israélites" in 1862; that this journal and the "Univers Israélite" were sufficient to supply the journalistic wants of Paris is shown by the end of "Le Lien" and "La Verité" about this time, though the "Revue Israélite," a weekly, was founded in 1870 and appeared for several years. In Holland the activity was indicated by the appearance of the annual "Achawa" (1865–68) and of three new weeklies which are still in existence: the "Nieuw Israelietisch Weekblaad" (from 1866), the "Opathenkeltik Israelietisch Orgaan voor Nederland" (from 1867), and the "Weekblaad voor Israelietische Huisgezinnen" (from 1870), in addition "Ibri," a literary weekly, existed for a short time in 1869. The "Israelitisk Tidende" (1865), published at Copenhagen for a short time, seems to have been the only Danish Jewish periodical published unless the "Jüdisk Almanak" (1861) be reckoned as such.

Ladino Periodicals.

In the United States the "Zeichen der Zeit," a German monthly with a Reform tendency, soon paid the penalty for the caustic tone it adopted; on the other hand, "The Hebrew" (1863 to the present), in German and English, was another successful publication of the Pacific coast. "The Jewish Times" of New York (1869–79) was for a time the foremost representative of the Reform element; and in 1870 "Ha-Zofeh ha-Areẓ ha-Ḥadashah" was founded as one of the most successful Hebrew periodicals ever published in America. In England the "Londoner Jüdisch-Deutsche Zeitung" was the first Judæo-German publication to appear in English-speaking countries; while the "Jewish Record" (1868–71) was the first penny Jewish paper. "The Guide" is to be noted as another journal of Kingston, Jamaica, and "The Australian Israelite" (1870–1882) as one of the longest-lived Jewish newspapers of Australia.

1871-80: During the decade 1871–80 the increase in the number of Hebrew publications was maintained, principally in Galicia, but also in Palestine and Russia and, to a smaller extent, in Germany, Austria, Hungary, and the United States, though many of these publications suspended before the end of the decade; in the last-mentioned country both English and Judæo-German journalism likewise displayed a decidedly greater activity (about twenty-five new foundations in each language were made); furthermore, six or seven new journals in Russian appeared, and an equal number in Judæo-Spanish.

In Germany it is perhaps noteworthy that Geiger's "Jüdische Zeitschrift," which had been at least in part religious, came to an end in 1872, and that the "Jüdisches Literaturblatt" (Magdeburg, 1873–97; Cracow, 1897 to the present) was almost entirely scientific and literary. So, too, were Berliner's "Magazin für die Wissenschaft des Judenthums" (1874–93) and Brüll's "Jahrbücher für Jüdische Geschichte und Literatur." The "Predigt Magazin" was a homiletical quarterly; while "Der Israelitische Bote" and "Die Reform" (each several years from 1875) were two new religious and literary papers, the former Orthodox, the latter progressive. "Joseph," edited for a number of years from 1879, was a special publication for the young, and "Der Jüdische Kantor" (1879–98), one of the most successful of the liturgical papers. "Die Neue Israelitische Zeitung" (1880) was a second attempt at Jewish journalism in Switzerland. Of Judæo-German papers in Germany the "Kol la-'Am," edited for several years from 1876 by Rodkinsohn, requires mention. In Alsace "L'Israélite Alsace-Lorraine" (1878–80) appeared partly in French and partly in German.

German Scientific Journals.

The principal new publications in Austria during this decade were Judæo-German and Hebrew; *e.g.*, of the former, "Der Wiener Israelit," a newspaper published three times a week from 1873 for many years. Nor was the proverbial light-heartedness of the Austrian capital without its expression in Jewish journalism; as formerly the first Judæo-Spanish humoristic paper had been published there, so now the first Judæo-German, Wilhelm Weiss's "Jüdischer Kikeriki" (1877), which was, in addition, illustrated. In contrast "Ha-Emet" (1877), though only a few numbers appeared, is noteworthy as the first Hebrew socialistic paper. In Hungary the "Ungarisch-Jüdische Wochenschrift" (1871–72), especially "Der Ungarische Israelit" (1874 to the present—a general paper), and "Die Zeit" (1878–81; for theology and history), were important German publications; "Das Jüdische Weltblatt" (from 1878) was a successful semiweekly Judæo-German organ; "Ha-Yehudi" (1875–80), a Hebrew literary magazine; while "A Magyar Izraelita Országos Tanitó-Egylet Ertesitöje" (from 1875) was to prove itself

Title-Heading of the Humorous Section of the "New-Yorker Illustrirte Jüdische Zeitung."

the longest-enduring of the periodicals published in Hungarian. Bohemia, too, established a successful German periodical in this decade—the "Israelitischer Lehrerbote," continued as "Die Israelitische Gemeindezeitung" (1873), the oldest Jewish paper in Bohemia; "Der Fortschritt im Judenthume" (1880–85) likewise was published in Bohemia.

Galician Hebrew Press.

In Galicia the Judæo-German periodicals which reenforced the "Israelit" and the "Lemberger Jüdische Zeitung" were "Die Neue Jüdische Presse" (1872) and "Yisrulik" (1875–76). Except "Svjit," a Polish weekly, and "Ojczyzna," which appeared for five years in both Polish and Hebrew, all the other important new Galician papers were in the latter language; most of them appeared in the ranks beside the long-established "He-Ḥaluẓ," "Ha-Maggid," and "Ha-'Ibri," to combat which, however, the "Maḥaziḳe ha-Dat" was founded in 1879 as the organ of Ḥasidism. In Rumania—where the demand for journals in the vernacular was met by "Fraternitatéa" (1879) and the annual "Anuar Penctrul Israeliti" (1878) in Rumanian, and by "Ha-Yo'eẓ" (1876) in Judæo-German—Hebrew journalism was represented by "Ha-Ḥolek" (1878) and by "Yizra'el" (1877), which had as its object,

TITLE-HEADINGS OF JEWISH ILLUSTRATED HUMOROUS PERIODICALS.

as [illegible] “Ha-Yo‘ez,” the rousing of interest in the Holy Land. The Hebrew press in Russia was likewise active for a time, although “Ha-Karmel” in 1871, more in keeping with its literary character, became a monthly; among the new journals were: “Yagdil Torah” (1871–81), “Bet Wa‘ad la-Ḥakamim” (1875), “Ha-Boker Or” (1876–86), and “Dabar be-‘Itto” (1878). On the other hand, the Judæo-German “Ḳol Mebasser” ceased publication in 1871, and there seemed to be a growing fondness for languages other than Hebrew and Judæo-German; several Russian periodicals were established, including the highly successful “Voskhod,” which, founded as a weekly in 1879 and changed to a monthly in 1881, has continued to appear with weekly and annual supplements until the present time, though not uninterruptedly. When the renewed activity of the Hebrew periodical press was most noted, “Ha-Ẓebi” (1876–1900) was founded as the most successful opponent of the very Conservative “Ha-Ḥabaẓẓelet” (which became a monthly in 1877), and fought twice a week for the introduction of modern civilization into the Holy Land and for the renascence of Hebrew as a spoken language. About the same time were established “Yehudah wi Yerushalayim” (1877–78) and “Sha‘are Ẓiyyon” (1876–80), and in 1880 “‘Ammud ha-Yir’ah,” as an organ of the rabbis; and Frumkin edited for a short time the first Judæo-German periodical of Palestine.

The Judæo-Spanish press of this decade was very active in its attempts to educate the Jews of the Orient. “El Tiempo” (from 1871) was one of the most widely circulated papers of the East. “El Nacional,” which in 1871 became the successor of the “Jornal Israelith,” and “El Telegrafo” (from 1872) were of a similar nature. Of the other Judæo-Spanish periodicals—principally “La Epoca” (for many years from 1874), “El Sol” (1879), and “La Buena Espéranza” (1874; originally called “La Espéranza”)—some were of a more general popular-scientific nature, treating in part the natural sciences and containing also translations of stories from the French and Hebrew. “La Politica” (1878) was published by the Judæo-Spanish colony in Vienna. “Zeman” (1872) and “Jeridiyyah Terjumah” were two more of the attempts to educate the Jews of Turkey to the use of Turkish as a written language.

In Italy the “Educatore Israelita,” with a change in title to “Il Vessillo Israelitico,” received a new lease of life in 1874. “Mosè,” an Italian monthly of Corfu, the third Jewish paper of that island, was established in 1878. In France one of the most valuable of the scientific periodicals in the whole of Jewish journalism—the “Revue des Etudes Juives”—began to appear in 1880; while in Holland, of five or six new publications, the scientific and literary “Israelietische Letterbode,” with a news supplement, the “Israelietische Nieuwsbode,” was published for fourteen years alongside its older contemporaries; and the “Echo de l’Orient” (1875), a French fortnightly and interesting on this account, appeared for a short time.

שנה ראשונה

ליק יום ד׳ ה״ח סיון התרט״ז ליצירה

נומער 1

המגיד

מכתב קורות הימים

יגיד ליעקב מהנעשה בכל חלקי תבל בין כל יושבי חלד אשר ינעם ואשר ראוי לדעת לכל איש ישראלי — להועלתו ולתועלת השפה העבריה הנחמדה.

מאתו

אליעזר ליפמאן זילבערמאן.

והאמת והשלום אהבו. זכרי׳ ח׳.

Title-Heading of the First Number of “Ha-Maggid.”

Of several papers established during this decade in England, one, “The Jewish World,” founded in 1873, was destined to be of great importance in the development of English Jewry. “Der Londoner Israelit” (1878) was a successful Judæo-German socialist paper, and “Ha-Kerem,” a Hebrew weekly. In Australia, of four English papers established between 1871 and 1875 one was edited by the Jewish schoolboys of Adelaide; in India the first Jewish journals appeared during this period: “The Jewish Gazette” (1874) of Calcutta and the “Light of Truth” (1877–1882) of Bombay, both in Mahrati (Hebrew characters) and English.

In English-Speaking Lands.

In the United States several English papers appeared whose continued publication during a term of years allows the inference that the number of new journals published there was proportionate to a growing need, even if the literary and utilitarian character of many of the new productions was not such as to give them a high place in Jewish history. One of the most enduring of American juvenile

papers was "Young Israel" (later "Israel's Home Journal"), founded in 1871; another, which had a succession of distinguished scholars as editors, was "The Sabbath Visitor" (from 1874), edited at first with a German section. "The New Era" (1871–75) was the first of a number of monthly literary magazines established in succession in various cities under the same name. "The Occident" (Chicago, 1874), "The Jewish Record" (Philadelphia, 1874–87), "The Jewish Progress" (San Francisco, 1876), and "The Jewish Tribune" (St. Louis, 1879) were typical weeklies; "The American Hebrew," founded in New York in 1879, became with "The American Israelite" a representative of this class of journals. "The Jewish Advance" (Chicago, 1878–82) and "The Jewish Chronicle" (Baltimore, from 1876) were comparatively successful German-English papers; "Die Wahrheit" was published at St. Louis (1871), and "Der Zeitgeist," a German family paper, at Chicago (1880–83). "The Hebrew Review" (Cincinnati, (1880–90) was one of the few purely literary magazines published in America. Of the various Judæo-German papers—including one which had English, German, and Hebrew departments also, and another which was devoted to anarchism—only the "Jüdische Gazetten" in New York (from 1874) and the "Israelitische Presse" of Chicago (from 1876; with a Hebrew supplement, "Hekal ha-'Ibriyyah") were of much importance. The latter was strongly Orthodox; the former, which was Conservative but inclined toward liberalism, and which contained popular literary articles as well as news-items, was perhaps the most successful paper of its class published. "Ha-Ḳol" (New York, 1889–90), founded originally in 1876 in Königsberg by Rodkinsohn as a literary and news journal, deserves notice as one of the most radical Hebrew periodicals ever published.

1881-1900: During the last twenty years of the nineteenth century a marked change was noticeable in the condition of the Jewish periodical press. Before the opening of this epoch all the various types of Jewish journalistic activity had been established; but from now on one type in particular, that of the newspaper, became predominant. At the same time there was a shifting in the preponderance of influence, which previously rested with the German press. Even here a change had gradually been taking place, in that the weekly half-news, half-literary paper had increased in numbers at the expense of the more strictly scholarly magazine. But it was especially in America and the Slavonic countries that the change was most noticeable. The new period was ushered in by the sudden increase in the immigration into the former from the latter, attended in the United States by a corresponding advance in the number of local English weeklies as well as the more-to-be-expected Judæo-German dailies and weeklies; the Judæo-German press becoming of wide significance in connection not only with Jewish questions, but also with the economic questions of the world at large. Exactly how great was the reflex influence of the new settlers in America upon affairs in their old homes can not be determined; at any rate, Russia and Galicia shared in the new movement, though not so much in the Judæo-German as in the Hebrew press. Zionism likewise contributed toward the increase in journalistic activity during this period.

Of Recent Years.

Germany and Austria-Hungary: Of the older periodicals in Germany the "Wissenschaftliche Zeitschrift des Judenthums" ceased publication in 1881, the "Jahrbücher für Jüdische Geschichte und Literatur" in 1890, the "Magazin für die Wissenschaft des Judenthums" in 1893, the "Israelitische Wochenschrift" in 1894, and "Der Jüdische Kantor" in 1897, in which year, too, the "Jüdischer Literaturblatt" removed to Cracow; there were thus left of the old foundations only the "Monatsschrift für Geschichte und Wissenschaft des Judenthums" (which, moreover, also suspended from 1887 to 1892), the "Allgemeine Zeitung des Judenthums," "Der Israelit," and "Die Jüdische Presse," and of the annuals only the "Jüdischer Volks- und Haus-Kalender."

However, at least thirty new German periodicals appeared in Germany during the twenty years. Of these "Die Laubhütte" (from 1883), the "Israelitisches Gemeindeblatt" (from 1888), the "Allgemeine Israelitische Wochenschrift" (from 1892), and the "Jüdisches Familienblatt" (from 1898) belong in the category of religious and social newspapers; the "Populär-Wissenschaftliche Monatsblätter" (from 1881), "Israelitische Monatsschrift" (1884–95, supplement of "Die Jüdische Presse") and "Zeitschrift für die Geschichte der Juden in Deutschland" (1887–1892) were scientific—the fact that only one of them outlived the century is significant. The "Zeitschrift für Hebräische Bibliographie" was founded in 1896 to replace Steinschneider's "Hebräische Bibliographie," which ceased publication in 1882. "Lehrerheim" (1895) was established as a special organ for teachers, and the "Israelitischer Jugendfreund" (1895) one for the young; the "Jüdische Turnzeitung" (1900) became the organ of the Jewish athletic societies; the "Berliner Vereinsblatt" (1895), "Zion" (1895), and "Jeschurun" (1900) supported Zionism; "Palästina" devoted itself to the study of economic conditions in the Holy Land; the "Jüdische Moderne" (1897) is especially belletristic, and "Ost und West" (1900), an illustrated monthly for general interests.

Among the Hebrew periodicals in Germany "Ha-Medabber le-Yisrael" (1881–82) and "Ha Ḥoẓeh" were short-lived; later, however, two scientific magazines, "Mi-Mizraḥ umi-Ma'arab" (published at first in Vienna) and "Ha Shiloaḥ" (1896), were more successful; the latter was Zionistic.

In Austria the only long established papers published during this period were "Die Neuzeit" (until 1902) and the "Mittheilungen der Oesterreichisch-Israelitischen Union" (1885, still appearing in 1904). Of the dozen or more new papers the most important perhaps was "Dr. Bloch's Oesterreichische Wochenschrift," founded in 1884 especially to combat anti-Semitism. The "Jüdisches Volksblatt" and the "Monatsschrift der Oesterreichisch-Israelitischen Union" (both in 1889) are likewise important. Two papers were founded to represent labor interests, "Die Welt" (1897) and "Der Jüdische Arbeiter" (1898), the former of which became the organ of Zionism, together with the "Zionistische Rundschau." A special periodical for cantors, as a supple-

ment to "Die Wahrheit," was founded in 1881 under the title "Oesterreichisch-Ungarische Kantoren Zeitung." The "Monatsschrift für Literatur und Wissenschaft des Judenthums," like many similar scientific magazines in Germany, had but a short existence (1889–90). The few attempts at the publication of Hebrew periodicals in Vienna during this period met with little success. "Ha-Shahar" itself, despite its popularity, had to cease publication in 1884 for lack of subscribers; the most successful of the new Hebrew papers was "Bet Talmud" (1880–1886), a scientific monthly.

During the period under discussion there were added to the "Magyar Izraelita" as permanent publications in Hungarian "Egyenlöség" (from 1882), "Magyar Zsidó Szemle" (from 1884), "Pályázat" (from 1891), and "A Jövö" (only 1897). Of German papers in Hungary the "Mitteilungen der Freien Vereinigung für die Interessen des Orthodoxen Judenthums" (1887) and the "Ungarische Wochenschrift" (1895) were the only two of five or six to rival for any length of time "Der Ungarische Israelit." In Bohemia beside the older "Israelitische Gemeindezeitung" there appeared the "Jüdische Chronik" (1895), a literary monthly, and "Jüdisches Gefühl" (1900), a periodical for the young.

America—English Papers: The number of new English papers which appeared for a longer or shorter duration of time during the period 1881–1900 was over seventy-five; as many as ten were established in the year 1895 alone. A few, such as "The Reform Advocate" of Chicago (1891) for example, took a place of influence beside the "American Israelite," "The Jewish Messenger," "The American Hebrew," and "The Hebrew" of San Francisco. By far the greater part of them, however, are of local interest only. Among the longest enduring and most important in the various centers of Jewish settlement the following may be mentioned: "The Chicago Israelite" (1884); the "Hebrew Standard" (1883) and "Hebrew Journal" (1885) of New York; "The Jewish Spectator" (1885) of Memphis; "The Jewish Exponent" (1887) of Philadelphia; "The Jewish Tidings" (1887) of Rochester; "The Jewish Voice" (1888) of St. Louis; "The Jewish Chronicle" (1890–93) of Boston; "The American Hebrew News" (1892–1901) of Portland, Ore.; "The Jewish South" (1893) of Richmond; "The Jewish Sentiment" (1895) of Atlanta; "The Jewish Comment" (1895) of Baltimore; "The Jewish Ledger" (1895) of New Orleans; and "The Jewish Review and Observer" (1899) of Cleveland.

Of magazines "The American Jewess" (1895–1899) was especially devoted to women's interests; "The Rabbinical Review" (1881–82) and the "Menorah" (founded 1886) were among the last of the scientific literary magazines in the United States (the latter became one of the foremost periodicals in the country), the "Publications of the American Jewish Historical Society" (since 1893) being entirely historical. "The American Jews' Annual" (1884–97) was one of the few of its class ever established in America. A single number of a magazine devoted to cabalistic science appeared in Boston in 1895. Of German papers in America "Sulamit" was a literary monthly; and "Freitag zu Nacht" (from 1888), a weekly. There were likewise several Zionist papers of brief existence, and two or three organs of the B'ne B'rith or other lodges.

Judæo-German: The Jews who came to America from Slavonic countries during the great immigrations were not long in appreciating the usefulness of the newspaper. Ninety or a hundred Judæo-German journals were founded between 1885 and 1900, the period of greatest activity in this regard being around 1890, when many papers appeared in the interests of the working classes. The greater part of the journals enjoyed but a brief existence; the most important of all remained the first-established, the "Jüdische Gazetten," which, in full accord with the spirit of its adopted country, purchased and consolidated about twenty of the new papers, some of which, however, continued to appear as its daily (*e.g.*, the "Jüdisches Tageblatt") or other special editions. Among the most important or interesting papers of this class which have appeared are: The "New Yorker Jüdische Zeitung" (1885–89), in the special Judæo-Hungarian dialect; Goldfaden's "New-Yorker Illustrirte Jüdische Zeitung" (1887), the first of its kind in America, in the Judæo-Polish dialect; "Der Volksadvokat" (from 1887); "Der Jüdischer Courier" (1887–1902); "Der Volksfreund" (1889); "Die Arbeiter Zeitung" (1890–1902), most important of the labor journals; "Sulamit" (from 1890), a Zionist publication; "Der Telegraf" (1890–1899); "Der Täglicher Herold" (from 1891); and "Vorwärts" (from 1897), a socialist organ. Of the Judæo-German magazines the principal ones have been: "Yom-Ṭob Blätter" (1897–99), issued only for Jewish and American holidays; "Die Freie Gesellschaft" (1895–1902), an anarchist monthly; "Die Zukunft" (from 1892; still published), a socialist monthly; "Der Neue Geist," a monthly edited by Harkavy, which, like "Natur und Leben," had but a brief existence (in 1897); and, finally, "Der Land Hakam" (from 1893) and "Der Jüdischer Puck" (1894–96), two humoristic periodicals. In South America "Der Jüdische Phonograph" was founded at Buenos Ayres in 1897.

Hebrew: An attempt was made also to force the American Hebrew press to share the revival which took place in the native countries of the newcomers. No fewer than fifteen or twenty Hebrew periodicals were established between 1888 and 1900 in the United States, devoted in part to literature and science, in part to political and social topics. Only a few, however, had so long a life as "Ha-Pisgah" (founded in 1890 and continued as "Ha-Tehiyyah" until 1900) and "Ha-'Ibri" (1892–98), or even as "Ner ha-Ma'arabi" (1895–97) and "Ha-Modia' le-Hodashim" (1900–2).

England: Conditions in England reflected, but only to a small degree, those in America. "The Jewish Chronicle" and "The Jewish World" met with no serious rivalry in their field of activity. Of half a dozen new journals in English founded between 1882 and 1890, only "The Jewish Standard" (1888–90), an Orthodox weekly, had any measure of success. "Palestine," the quarterly of the Chovevei Zion Association, and "Young Israel," a magazine for the young, were established in 1897. In the domain of science the "Jewish Quarterly Review"

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Zeitung des Judenthums.

Ein
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in Betreff von
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Oesterreichische Wochenschrift.

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jüdische Presse.

Organ für die religiösen Interessen des Judenthums.

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הצפירה

כתב עתי בשפע הדעת

THE ISRAELITE.

A weekly Periodical, devoted to the Religion, History and Literature of the Israelites.

CHAS. F. SCHMIDT & CO.

יהי אור
LET THERE BE LIGHT

EDITED
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(from 1888) took a leading place among the few magazines of its class existing in the Jewish world during the period under discussion. The new Judæo-German publications were chiefly of the socialist and labor class; the most successful after the early immigration movement was "Der Arbeiterfreund" (1886–91); later "The Jewish Observer" (from 1894) and "Der Jüdischer Express" (from 1896) became the representatives of this class of papers; "Germinal" (1900) was anarchistic. The comic press was represented by "Pee-Pee-Fox." At Cardiff in 1904 "The South Wales Jewish Review" first appeared. Of Hebrew periodicals "Ha-Degel" (founded in 1897) became a successful newspaper; "Ha-Yehudi" (1898) was founded in the interests of Zionism and Orthodoxy. In English-speaking places outside of the United States and England Gibraltar established the "Voice of Jacob" in 1882; Sydney and Melbourne (Australia), "The Jewish Herald" in 1883, and the former "The Australian Hebrew" in 1895 and the latter "The Australian Hebrew" in 1897; and Montreal, "The Jewish Times" (the first in Canada) in 1898. In India Bombay has had at least three Mahrati-English papers and Calcutta two Arabic in Hebrew characters.

Russia: As was noticed above, toward the beginning of the period under discussion there had been on the part of Jewish readers in Russia a marked inclination toward non-Hebrew literature; indeed, it seemed to some that Hebrew as the language of periodicals was doomed; "Ha-Karmel" ceased publication in 1881, three years before "Ha-Shaḥar" in Vienna did the same. With the renewed persecution of the Jews, however, a decided change to earlier ideals took place; the Maskilim redoubled their efforts, and met a willing response. "Ha-Asif," a literary annual established in 1884, found 7,000 subscribers—a considerable number when compared with the 800 which "Ha-Shaḥar" had had in its most successful days. Other annuals and monthlies followed before 1886. A daily press of any kind had never been able to exist in Russia; and even the weeklies issued from time to time had been so restricted as to be without importance. The measure of the change in conditions in the new era, therefore, can be estimated from the fact that in 1886 a Hebrew daily, with paid contributors—the first in the history of Jewish journalism—was established as "Ha-Yom," and that in the same year "Ha-Meliz" and "Ha-Ẓefirah" likewise became dailies, with thousands of subscribers (see also Russia, Periodicals in). Of the Judæo-German publications in Russia, Zederbaum's "Jüdisches Volksblatt," a weekly, was published from 1881 to 1889; and "Der Jüdischer Arbeiter" (from 1897) represented the interests of the Russian Social Democrats. Of periodicals in Russian several were attempted before the revival of Hebrew, but the "Voskhod," which became a monthly in 1881, found no important rival until "Budushchnost" appeared (1900–2).

Galicia shared in the revival of Hebrew to a greater extent even than Russia. Between twenty and twenty-five periodical publications of various classes, principally literary weeklies and monthlies, were published there. Among the most noteworthy are the weekly "Ha-Maggid le-Yisrael" (since 1893); the monthly "Ahabat Ẓiyyon" (since 1894); the quarterly "Ha-Eshkol" (since 1898); "Gan Sha'shu'im" (from 1899), a weekly for children. "Oẓar ha-Sifrut" (1887–96) was an annual for literature, belles-lettres, and science. Of the half-dozen Judæo-German periodicals founded in Galicia toward the close of the century, "Der Jude" (since 1899) is a general news weekly. Of German papers, "Jerusalem" (founded in 1899) for literature, and the "Krakauer Jüdische Zeitung" (1898) for science and Zionism, may be mentioned. In the South-Slavonic provinces of the Austrian empire there was never an active Jewish press, although Moritz Grünwald's "Das Jüdische Centralblatt" (1882) appeared for seven years. In Moravia the "Jüdische Volksstimme," a labor journal, was founded in 1900. In Rumania seven or eight Rumanian journals—principally Zionist—and half as many Judæo-German were established, most of them near the beginning of the new century. The first journal in Bulgarian was "El Tresoro" (1894–96), although within the following few years several others appeared.

Palestine: The new period brought several Hebrew papers to the aid of Ha-Ḥabaẓẓelat" and "Ha-Ẓebi" in Palestine, the latter of which ceased publication in 1900 and was continued as "Hashkafah." Luncz's annual "Yerushalayim," scientific, and "Torah mi-Ẓiyyon" (1886–87, 1896–99), rabbinical, are examples of the most important of the new foundations.

Ladino Press.

The activity of the Judæo-Spanish press noted during the preceding decade continued during 1881–1900 (Bulgaria having a share therein from 1894), though toward the close of the period all Turkish journals were compelled to suspend publication for a time. Of the older papers, "El Tiempo," "El Lunar," "El Telegraf," and "La Esperanza" continued publication into the new century, together with several out of fifteen or twenty new ones that were established; viz., "La Verdad" of Smyrna, "El Novelista," "Carmi," "El Avenir," "El Messerrit," and "La Verdad" of Sofia. "El Luzero de la Paciencia" (Turn-Severin, 1886–87) was the first Judæo-Spanish journal of the East printed in Latin characters; "El Progresso" (1899) was founded in Vienna, "El Sabado Segreto" in Mexico (1889), and "El Colono Israelita" in Buenos Ayres. "O Israclitis Chronographos" of Corfu is the only Jewish periodical recorded which has a Greek title, though some of the Judæo-Spanish papers have been issued with Greek departments. In Italy "Or ha-Lebanon" (1886), an Arabic monthly, was edited by a native of Algiers.

In North Africa several Arabic journals were founded: "Al-Mubashshir" (1884) and "Al-Bustan" (1889) in Tunis (the former of which was forced by the government to suspend issue), and "Al-Faraḥ" (1900) in Egypt. The "Vigio Israélite" (1885–93), in Arabic and French, and "La Jeunesse Israélite" (1890), "Ha-Shofeṭ" (1894), and "L'Israélite Algérien" (1900) in French were established in Oran. Aside from annuals and bulletins, the few new periodicals which appeared in France during this period were: in French, "La Vraie Parole" (1893), "Kadimah" or "En Avant" (1896; by the students of the

Nationalist party), and two Zionist papers, "Le Flambeau" (1899) and "L'Echo Sioniste" (1900); in Judæo-German, "Die Pariser Allgemeine Jüdische Volkszeitung" (1892) and "Ha-Tiḳwah" (1897); and in Hebrew, "Ha-Ḥoḳer" (1891). In Holland the principal new papers were "Achawa" (1888), pedagogic, and the "Centraal Blad voor Israelieten in Nederland" (1885), a successful weekly.

Since 1900: The Jewish press in the new century has continued to develop along the lines laid down in the closing decades of the nineteenth. The increase in the number of English and Judæo-German periodicals in America is steady, though of Hebrew magazines "Ha-Le'om" seems to stand alone. Russia's daily press has been increased by at least one Hebrew and one Judæo-German paper, and another Hebrew journal appears several times a week. In Germany the short-lived "Ha-Ḳeshet," a Hebrew illustrated journal devoted especially to art, was especially noteworthy. New Hungarian, Rumanian, Bulgarian, and Judæo-Spanish journals have likewise been founded. The Italian "Rivista Israelitica" has been established as a companion journal to the "Revue des Etudes Juives" of France and the "Jewish Quarterly Review" of England. In Switzerland several Zionist organs are now being published in various languages. In more distant countries the "Message Zioniste" (French) of Alexandria and "Al Miẓrayim" (Arabic and Judæo-Spanish) of Cairo; "Shoshannah" (Arabic) and "The Voice of Sinai" of Calcutta; the "South African Jewish Chronicle" (English) and the "Jewish Advocate" (Judæo-German) of Cape Town, and, finally, "Israel's Messenger" of Shanghai are the latest established.

Title-Page of "Jung Juda."

Detailed accounts of the more important Jewish periodicals are given in THE JEWISH ENCYCLOPEDIA under the respective captions. The list of periodicals herewith annexed includes the available data concerning every periodical publication of which any notice could be found; it has been revised and augmented by Dr. Meyer Kayserling of Budapest, Dr. N. Porges of Leipsic, Dr. Samuel Poznanski of Warsaw, Moïse Schwab of Paris, M. Franco of Rumelia, Dr. Aaron Freimann of Frankfort-on-the-Main, S. Seeligman of Amsterdam, Dr. Samuel Krauss of Budapest, and Rabbi Ehrenpreis of Sofia. The supplementary table on page 640 recapitulates the number of journals (including newspapers, but excluding year-books, calendars, and other annuals), in each language, founded in the various countries, the figures in parentheses indicating the number now being published (so far as can be ascertained; the actual numbers are in excess of those given). See also ALMANACS.

Title-Page of "'Olam Ḳaṭan."

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G.—W. P.

LIST OF PERIODICALS.

Abbreviations.

Languages.

A Arabic.
B Bulgarian.
D Dutch.
E English.
F French.
G German.
Gr Greek.
H Hebrew.
Hu Hungarian.
I Italian.
J Judæo-German.
M Mahratti.
P Polish.
R Russian.
Rm Rumanian.
Sp Judæo Spanish.
T Turkish.

Countries.

A America.
Al Australia.
Au Austria.
Bo Bohemia.
Bs Bosnia.
Bu Bulgaria.
C Canada.
E England.
Eg Egypt.
F France.
G Germany.
Ga Galicia.
Ho Holland.
Hu Hungary.
I Italy.
In India.
Pa Palestine.
Po Poland.
R Russia.
Rm Rumania.
S South America.
Se Servia.
Sw Switzerland.
T Turkey.

Periods of Issue.

A Annually.
B-M Bimonthly.
D Daily.
F Fortnightly.
I Irregularly.
M Monthly.
Q Quarterly.
S-A Semiannually.
S-W Semiweekly.
W Weekly.
* Still published.
‡ See last column.

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Abendblatt zum die Arbeiter Zeitung	J	A	D	New York	1894 – 1902.	Organ of the Socialist Labor Party. See "Arbeiter Zeitung."
Abendland, Das	G	Bo	F	Prague ‡	1864 – 69.	Daniel Ehrmann. ‡ Then Brünn.
Abne ha-Nezer	H	Au	Q	Vienna	1853.	Meïr Halevi Letteris. Literary sup. of "Wiener Vierteljahrs-Schrift." 3 numbers.
ACHAWA.	G	G	A	Leipsic	1864 – 67.	Leopold Stein. Pedagogic, literary, historical. Year-books for 1865/68.
ACHAWA.	D	Ho	M	Amsterdam	1888 –	Teachers' Society Achawa. Pedagogic.
Advance, The.	..	..	..			See "Jewish Advance" (Chicago).
Aggudat ha-Zobehim	H	Hu	..	Nagy-Surány	1904 – *	Organ of the Jewish butchers.
Ahabat Ziyyon	G, H	Ga	M	Cracow ‡	1894 –	Zechariah Shapira, for the Ahabat Ziyyon Colonization Society; at first with "Ha-Maggid," then with "Ha-'Ibri." First numbers in German, Hebrew, and [Polish. ‡ Then Lemberg. See "Meassef he-Hadash."
Ahare ha-Meassef	..	..	..			
AHIASAF	H	Po	A	Warsaw	1893 – *	A'hiasaf Society. Literary, belletristic.
'Ale Hadas	H	R	M ‡	Odessa	1865.	M. E. Belinson. Literary, scientific. One volume. ‡ Irregular.
Allgemeine Illustrirte Judenzeitung	G	Hu	W	Pest	1860 – 62.	Joseph Bärmann and David Schwab. Literary, scientific, religious, news; illustrated.
Allgemeine Israelitische Wochenschrift	G	G	W	Berlin	1892 – *	A. Levin (1892-97); M. A. Klausner. News; religious, social, belletristic. Scientific supplement: "Jeschurun."
Allgemeine Jüdische Zeitung	G	Hu	W	Budapest	1887 – *	Continuing "Pester Jüdische Zeitung."
ALLGEMEINE ZEITUNG DES JUDENTHUMS	G	G	W	Berlin	1837 – *	Ludwig Philippson (1837–89); G. Karpeles. Literary, scientific, general.
ALLGEMEINES ARCHIV DES JUDENTHUMS	G	G	M	Berlin	1839 – 43.	Jeremiah Heinemann. Historical. See "Jedidja."
Alliance Club News	..	..	..			See "Alliance Review."
Alliance Review	E	A	M	New York	1899 – *	Clubs of the Educational Alliance. Reports; literary. Founded as "Alliance Club News."
Almanach für die Israelitische Jugend	G	G	A	Berlin	1818 – 20.	Jeremiah Heinemann.
Altes und Neues MORGENLAND	G	Sw	M	Basel	1834 – 40.	Samuel Preiswerk. Exegetical.
Altneuland	G	G	M	Berlin	1904 – *	S. Soskin. Economic (Palestine); Zionistic.
Alvorada, La	Sp	Bs ‡	W	Sarajevo ‡	1898 – 1902.	Abraham Cappon. Organ of Jews of Bosnia. Literary. ‡ Sofia, Sept., 1898, then suppressed; No. 2 and a few succeeding numbers appeared in Rumania; re-[sumed in Sarajevo, 1901.
'Am, Ha-	H	Ga	M	Kolomea	1891 – 92.	D. I. Silberbusch.
'Am, Ha-	J	Ga	‡	Kolomea		Political, religious, industrial. ‡ Three times per month.
AMERICAN HEBREW, THE	E	A	W	New York	1879 – *	Editorial board. News, literary; conservative. Now (1904) "The American Hebrew and Jewish Messenger."
American Hebrew News	E	A	..	Portland, Ore.	1892 – 1901.	R. Farber.
AMERICAN ISRAELITE, THE	E	A	W	Cincinnati	1854 – *	Isaac M. Wise, then Leo Wise. General. Reform. Until 1874 "The Israelite." See "Chicago Israelite" and "Deborah, Die."
AMERICAN JEWESS	E	A	Q	New York	1895 – 99.	Rosa Sonnenschein. Religious, social, literary.
American Jewish Almanach	E	A	A	Cincinnati	1887 – 93.	
American Jewish Sentiment	E	A	W	Little Rock.		
American Jewish Year Book	E	A	A	Philadelphia	1899 – *	Cyrus Adler and Henrietta Szold. Statistical, historical.
American Jews' Annual	E	A	A	Cincinnati	1884 – 1897.	Leo Wise. Literary, belletristic.
Amerikaner, Der	J ‡	A	W	New York	1904 – *	General, literary. ‡ With English supplement.
Amerikanischer Volks-Kalender, Der	..	..	..			See "Jüdisch-Amerikanischer Volks-Kalender."
Ami des Israélites, L'	F	F	M	Strasburg	1847.	Jérome Aron. Religious, moral, literary.

Amigo de la Familia	Sp	T	W	Constantinople	1886–	David Fresco and Moses Delmedigo. Historical, geographical, literary; illustrated.
Amigo del Pueblo, El	Sp	{ Se / Bu	M ‡ / W	Belgrade / Sofia; Rustchuk	1888–1893 / 1893–1902	Samuel Bekor Elias. Religious, social, historical, literary. ‡ Fortnightly, 1890–93.
'Ammud ha-Yir'ah	H	Pa	M	Jerusalem	1880–	Akiba Joseph Schlesinger. Religious; organ of the rabbis.
Analele Societatii Istoriel y Barasch	Rm	Rm	..	Bucharest	1887.	
Anglo-Jewish Magazine	E	E	M	London	1848–	Successor of "Voice of Jacob."
Annuaire des Archives Israélites	F	F	A	Paris	1882–	H. Prague.
Annuaire du Culte Israélite	F	F	A	Paris	1851–70	A. Créhange. ‡ Literary, portraits.
Annuaire Israélite	F	F	A	Paris	1876–	
Annuaire de la Société des Etudes Juives	F	F	A	Paris	1881–84	Société des Etudes Juives. Statistical, scientific.
Annuario Israelitico	I	..	A	Corfu	1870–	Flaminio Servi. Literary, historical.
Anuar	Rm	Rm	A	Jassy	1885–	Moses Schwarzfeld.
Anuar Penetru Israeliti	Rm	Rm	A	Bucharest	1878–	Moses Schwarzfeld. With literary supplements.
Anzeiger, Der	J	A	W	Brooklyn	1897–99	V. E. Pomeranz.
Anzeiger, Der	J	G	W	Hamburg	1882 ‡	M. L. Rodkinsohn. Political, literary. ‡ Two months.
Arbeitende Jüdische Jugend, Die	G	Au	M	Vienna	1903– *	Zionistic. For youthful laborers.
Arbeiter Welt, Die	J	A	W	New York	1904– *	United Hebrew Trades of the State of New York.
Arbeiter Zeitung	J	A	W	New York	1890–1902	Sunday edition of "Abendblatt" since 1894.
Arbeiterfreund, Der	J	E	W	London	1886–91	International Workingmen's Educational Club. At first a monthly.
Arbeiterstimme	J	R	..	.....	.....	Published by the "Bund."
Archiv des Judenthums	G	G	S-A	Berlin	1839–43	Continuation of "Jedidja."
Archiv für die Gesch. der Juden in Böhmen	..	..	..	.....	.....	M. Grünwald. See "Jüdische Centralblatt, Das."
Archives Israélites de France	F	F	M, W	Paris	1840–*	Samuel Cohen (1840–62); Isidore Cohen (1862–1902); H. Prague. Political, religious, historical, literary.
Arfel, Ha-	H	Pa	M	Jerusalem	1870–80	Michael Kohen and A. Sussmann. Literary.
Ashmedai, Der	J	A	W	New York	189	Morris Rosenfeld and Abraham Sharkansky. Last number called "Der Haman Klapper."
Asif, Ha- (Ha-Asif)	H	Po	A	Warsaw	1884–93	Nahum Sokolow. Literary, historical, biographical, popular-scientific. 6 vols.
Asif, Ha-	H	{ E / G	A	{ London; / Leipsic	1847–49	Hirsch-Filipowski. Scientific. With Mehlola's "Luah."
Asifat Hakamim	H	G	M	Königsberg	1877–78	Michael Rodkinsohn. Supplement of "Ha-Kol." 8 numbers.
Asmonean, The	E	A	W	New York	1849–58	Robert Lyon. Political, religious, literary, news.
Associate, The	E	A	M	Philadelphia	1901–*	Organ of the Young Men's Hebrew Association.
Association Bulletin	E	A	B-M	Philadelphia	1884–	Organ of the Young Men's Hebrew Association and kindred societies.
Atlantic Coast Jewish Annual	E	A	A	Philadelphia	1896–	J. S. Levy.
Australasian Hebrew	E	Al	W	Sydney	1895–96	Jacob Goldstein.
Australasian Jewish Chronicle	E	Al	..	Melbourne	1861.	
Australian Hebrew	E	Al	..	Melbourne	1897.	
Australian Israelite, The	E	Al	..	Melbourne	1870–82	
Avenir, El	Sp	T	W	Salonica	1898–	S. Joseph. D. Florentin. Political, commercial, literary.
Baltimore Wegweiser, Der	J	A	W	Baltimore	1897– *	
Ben 'Ammi	H	R	M	St. Petersburg	1886–	Judah Löb Kantor. Literary, scientific. Supplement of "Ha-Yom." 8 numbers.
Ben Chananja	G	G	I	Leipsic	1844–	Leopold Löw. For religious affairs of Hungary (Reform).
Ben Chananja	G	Hu	M, W	Szegedin	1858–67	Leopold Löw. Rabbinical; scientific, critical, [illegible].
Bene Israelite, The	E, M	In	..	Bombay	1894–	Literary, news.
Beobachter, Der	G	Hu	..	Presburg	1873–74	I. Back.
Beobachter an der Weichsel, Der (Dostrzegacz Nadwiá- ński).	G ‡	Po	W	Warsaw	1823–24	A. Eisenbaum. ‡ In Hebrew characters. 44 numbers.
Berliner Anzeiger	G ‡	G	W	Berlin	1881–	J. Taubes. ‡ In Hebrew characters.
Berliner Kalender für Israeliten	G	G	A	Berlin	1878–79	H. Itzkowski.
Berliner Vereinsbote	G	G	W	Berlin	1895–	E. Flanter. Organ of Jewish [illegible] in Berlin; continued as "Israelitische Rundschau."
Berliner Volkskalender für Israeliten	G	G	A	Berlin	1861–	M. Peppermeyer.
Berliner Wochenblatt	G	G	W	Berlin	1857–	David Cassel. A few months.
Berliner Zeitung für die Gemeinsamen Interessen des Judenthums	G	G	W	Berlin	1870–	S. Naumber.
Bet Lehem	H	Hu	A	Budapest	1871–72	I. Reich. Agricultural.
Bet ha-Midrash	H	Au	M	Vienna	1865–	Isaac H. Weiss. Historical, scientific. 4 numbers.
Bet ha-Midrash	H	Ga	I	Crasna	1886–	M. J. Berdichewsky. Literary.
Bet Omer ha-Sefirot	H	Ga		Crasna	1887–92	
Bet Talmud	H	Au	M	Vienna	1881–86	Isaac H. Weiss and M. Friedmann. Rabbinical, literary, historical. 6 vols.
Bet Wa'ad ha-Hadashah	H	A	M	New York	1903–	Beth Hal Abrahamowitz. Rabbinical.
Bet Wa'ad le-Hakamim	H	E	M	Leeds	1902–4	G. Ch. Hertzog. Exegetical, historical, scientific.
Bet Wa'ad le-Hakamim	H	Ru	M	Pyrmont	1858–	Leopold Landsberg. Rabbinical, literary. 1 number. [illegible]
Bet Yisrael	H	Au	M	Vienna	1898–	Jacob Kaplowitz. Literary, scientific. 4 numbers. German supplement: "Bet

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Bevis Marks Gazette, The	E	E	..	London	1886	H. Gaedalia.
BIBEL'SCHE ORIENT, DER	G	G	..	Munich	1821	Isaac Bernays. Mystical.
Biblioteka 'Ibrit	H	Po	W	Warsaw.		
Bijdragen Betrekkelijk de Verbeter v. d. Maatschappelijken Staat d. Joden.	D	Ho	W	The Hague	1806 – 7 ‡	‡ Eleven months. 2 vols.
Bikkoret ha-'Ittim	H	G	M	Leipsic	1861	Dob Bär Fischer. Humoristic and satirical political review.
BIKKURE HA-'ITTIM	H ‡	Au	A	Vienna	1820 – 31	Shalom J. Cohen (1820-22); then, at different times, M. J. Landau, S. Pergamenter, J. Jelteles, B. Schlesinger. Literary. ‡ I.-viii. also German.
Bikkure ha-'Ittim (new series)	G	Au	..	Vienna	1844	M. E. Stern. Exegetical, belletristic. 1 number. Continued as "Kokebe Yizhak."
Bikkure ha-'Ittim ha-Hadashim	G, H	Au	A	Vienna	1845	I. S. Reggio and I. Busch. 1 volume. Continuation of "Bikkure ha-'Ittim."
Bikkure ha-Shanah	H, D	Ho	A	Amsterdam	1843	Gabriel Polak. Literary almanac.
Bikkure To'elet	H	Ho	W	Amsterdam	1820	Samuel Mulder. Literary.
BIKKURIM	H	Au	A	Vienna	1864 – 65	Naphtali Keller. With literary and scientific supplement.
Blätter für Israel's Gegenwart und Zukunft	G	G	..	Berlin	1845 – 47	Three volumes. 8vo.
Blätter für Jüdische Gesch. und Literatur	G	G	M	Mayence	1860 – *	Leopold Löwenstein (since 1900). Supplement of "Der Israelit."
Blumengarten, Der	J	A	W	Chicago	1903 – *	
Blumengarten, Der	J	A	..	Pittsburg	189 – 99	Joel Liebling.
B'nai B'rith Advocate	E	A	..	Houston.		
B'nai B'rith Journal	E	A	M	Little Rock.		
B'nai B'rith Messenger	E	A	W	Los Angeles	1897 – *	Victor Harris (until 1901). Formerly "The Emanu-El."
B'nai B'rith Mirror	E	A	M	Vicksburg	– *	Intellectual Advancement Committee, District Grand Lodge No. 7, I. O. B. B.
Boker Or, Ha-	H	R	M	Warsaw ‡	1876 – 86	Abraham B. GOTTLOBER. Literary, belletristic. ‡ Lemberg, 1876-79; Warsaw, 1880-81, 1885-86.
Brit's Telephon	J	E	W	London	1902 –	News.
BUDUSHCHNOST	R	R	W	St. Petersburg	1900 – *	S. O. Gruzenberg. Historical, literary; Zionistic. With annual supplement.
BUENA ESPERANZA, LA	Sp	T	W	Smyrna	1874 –	Aaron de Joseph Hazan. Founded as "La Esperanza."
Bulletin, The	E	A	M	New York	1900 –	Joseph Hirschman. Organ of the Y. M. H. A.
Bulletin de l'Association des Etudes Israélites	F	F				
Bulletin Mensuel de l'Alliance Israélite Universelle	F	F	M	Paris	1861 – *	Isidore Loeb and successors.
Bund, Der	J	R	..	...	... *	Published by the "Bund."
Bustan, Al-	A ‡	..	..	Tunis	1889	Uzan and Castro. ‡ In Hebrew characters.
Calendarul Israelit Illustrat	Rm	Rm	..	Bucharest	1903.	
Calendrier à l'Usage des Israélites	F	F	A	Paris	1863 – 93	Leopold Blum.
Calendrier Annuaire Israélite	F	F	A	Toulouse	1895	R. Hirschler.
Calendrier Israélite	F	F	A	Bordeaux.		
Cap-Makers' Journal	E, J	A	M	New York	1903 – *	William Edlin. For trade-unions in general.
Carmel	G	Hu	W	Pest	1860 – 61	W. A. Meisel. News, literary. Third year with "Allgemeine Illustrirte Judenzeitung."
Carmel	F	Bu	..	Philippopolis	1895 – 96	Joseph M. Baruk, Zionist. With fortnightly Judæo-Spanish supplement.
CARMI	..	..	..	...	...	See "Karmi."
Centraal Blad voor Israelieten in Nederland	D	Ho	W	Amsterdam	1885 – *	[enblad." Van Creveld & Co. News, essays, feuilleton. First year called "Israelitisch Vlieg-
Central-Anzeiger für Jüdische Litteratur	G	G	..	Frankfort o. M.	1891	Nehemiah Brüll. Continuation of Steinschneider's "Hebräische Bibliographie." One volume.
Centralblatt für die Interessen des Judentums	..	..	..	...	...	See "Jüdische Centralblatt, Das."
Chabazeleth	..	..	..	...	...	See "Habazzelet."
Charity Work	E	A	F	New York	1902 – *	Max Cohen, for the United Hebrew Charities.
CHICAGO ISRAELITE, THE	E	A	W	Chicago	1884 – *	Jewish news. Chicago edition of the "American Israelite."
Chicagoer Jüdischer Tageblatt	J	A	D	Chicago	189 – 99	Leon Zolotkoff. News. English title, "Chicago Jewish Daily News."
Chicagoer Wochenblatt	J	A	W	Chicago	1885 – *	Sarasohn & Son. News. Weekly edition of "Der Jüdischer Courier" since 1892.
Choreb	D	Ho	M	Rotterdam	...	Rabbi T. Tal. Literary; illustrated. 1 vol.
Chronica Israelitica (Ha-Mazkir)	Sp	..	..	Gibraltar	1842	Judah Zarfati.
Chronicle of the Hebrew Orphan Asylum	E	A	..	New York	1904	Literary Society of the Hebrew Orphan Asylum.
Colonial Jewish Monthly	E	Al	..	Melbourne	1874	Nahum Barnat ben Isaac Dob.

Colono Israelita, El	Sp	S	..	Buenos Ayres	.....	P. J. Grunblat. Zionistic.
Corner-Stone, The	E	A	..	New Orleans	1859 –	Solomon Jacobs.
Correo de Vienna	Sp	Au	W	Vienna	1870 –	Adolf Zemlinski; then A. Semo and J. Saxel. Political and general news; supplement: literary, historical, belletristic ("El Tresoro de la Casa"). At first fortnightly. Several years.
Corriere Israelitico	I	Au	M	Triest	1862 – *	A. di S. Curiel; then A. V. Morpurgo. Historical.
Cronica Israelita	Gr.I	Gr	M	Corfu	1861 – 63	M. D. Levi and Z. Nacamalli. General.
Cronica Israelita	Rm	Rm	W	Bucharest	1901	Josef R. Petriani. News.
Cup of Salvation	E	E	M	Liverpool	1846	D. M. Isaacs and Moses Samuel. Orthodox.
Dabar be-'Itto	H	R	..	Wilna	1878	Höschel Lewin. Theological, homiletical. One year.
Daily Jewish Herald	..	..	..	.....	.....	See "Der Tägliche Herold."
Darkest Russia	E	E	I	London	1891	Record of Russian persecution.
De Hirsch School Journal	E	A	..	Woodbine, N. J.	1901 – *	Supplement: "Farmers' Leaflet," four times a year.
Deborah, Die	G	A	W	Cincinnati	1855 – 1900	Isaac M. Wise (continued as monthly, 1901–2, by G. Deutsch). Belletristic.
Degel, Ha-	H	E	W	London	1897 – *	Isaac Suwalski. Jewish news; literary.
Degel Mahaneh Yehudah	J	Rm	W	Jassy	1901 – *	News; Zionistic.
Degel Yeshurun	H					
Den	R	R	W	Odessa	1869 – 71	S. Ornstein.
Derek Tobim	H	E	..	London	1852 – 53	Hirsch Edelmann. Scientific (1853 called "Dibre Hefez").
Deutsche Israelitische Zeitung	..	..	..	.....	.....	See "Laubhütte, Die."
Deutscher Volkskalender und Jahrbuch	G	G	A	Brieg; Breslau	1851 – *	M. Breslauer (1851–52); H. Liebermann (1853–88); continued as "Jüdischer Volks- und Haus-Kalender," with a "Jahrbuch zur Belehrung und Unterhaltung," by M. Brann, Breslau.
Dia, El	Sp	Bu	W	Philippopolis	1897 –	Joseph B. Pardo. News; Zionistic; with Bulgarian supplement.
Dialectic, The	E	Al	M	Melbourne	1875	
Dibre Hakamim	H	G	..	Metz	1849	Eliezer Ashkenazi. Literary, scientific. One year.
Dibre Hefez	..	..	..	.....	.....	See "Derek Tobim."
Dor, Ha-	H	Ga	W	Cracow	1900 – 01	David Frischmann.
Dostrzegacz Nadwiślański	..	..	..	.....	.....	See "Beobachter an der Weichsel, Der."
Dr. Bloch's Oesterreichische Wochenschrift	G	Au	W	Vienna	1884 – *	Josef Bloch. Political (against anti-Semitism), news, religious polemics (conservative); belletristic feuilleton.
Dragoman, El	Sp ‡	Au	F	Vienna	1865	Josef Calvo. ‡ In square characters.
Drepturile	Rm	Rm	W	Focsani	1897 –	M. Botoseneanu.
Drohobyczer Zeitung	G ‡	Ga	W	Drohobycz	1883 –	Aron H. Zupnik. News; promotion of culture. ‡ In Hebrew letters.
Dyhernfurter Privilegirte Zeitung	G ‡	G	S-W	Dyhernfurth	1771 – 72	General news (including letters from Warsaw, Constantinople, etc.), market reports. ‡ In Hebrew characters.
East-Side Life	E	A	W	New York	1903 – *	
Echo, De	D	Ho	W	Amsterdam	1885 – 86	News. 29 numbers.
Echo de l'Orient	F	Ho	F	Amsterdam	1875	S. Carmelly.
Echo des Judenthums	G	A	W	New York	1882 –	Emil Herzfeld. Fraternity news.
Echo Sioniste, L'	F	F	M	Paris	1900 – *	A. Mamorek. Organ of the French Zionists.
Eco Judaico	Sp	Bu	..	Sofia	1901 – *	A. Piperno; then M. Ehrenpreis. Organ of Jewish consistory.
Educatore Israelità	I	I	M	Vercelli	1853 – 74	Giuseppi Levi and Esdra Pontremoli. Religious. Continued as "Il Vessillo Israelitico."
Egalitaten	Rm	Rm	W	Bucharest	1882	M. Schwarzfeld.
Egyenlőség	Hu	Hu	W	Budapest	1882 – *	Moritz Bogdány; then M. Szabolcsi.
Einige Israel, Das	G	Hu	W	Pest	1872	Josef Katonek. Religious, political. A few numbers.
'Ekesh Sippurim	H	Ga	F	Lemberg	1887	Reuben Brandes and Joshua Meisels. Stories.
Emanu El	E	A	W	San Francisco	1896 – *	Jacob Voorsanger. News.
Emanuel Bulletin	E	A	M	Pueblo	*	
Emes, Der	J	A	W	Boston	1896 – 99	Morris Winchevsky. Socialistic, literary.
Emet, Ha-	H	Au	M	Vienna	1877	Aaron Liebermann. Socialistic. Two numbers.
Emet, Ha-	H	A	M	New York	1894 – 95	Hayyim Enowitz.
Emigrant, Der	J	Ga	..	Galatz	.....	Eliezer Rokeah.
Epoca, La	Sp	T	W	Salonica	1874 – *	Sa'adi ha-Levi. Political, commercial, literary.
Értesítő				.....	.....	See "Magyar Izraelita Országos Tanító-Egylet Értesítője, A."
Eshkol, Ha-	H	Ga	Q	Cracow	1896 – *	J. S. Fuchs and E. Gindig (alone since vol. iii.). Scientific, literary, belletristic;
Esperanza, La				.....	.....	See "Buena Esperanza, La." [Zionistic.
Esperanza Israelitica	Sp			Gibraltar	1843	
'Et, Ha-	H	Ga	W	Lemberg	1871 – 72 ‡	Moses Schulhaum. Supplement: "Kol ha-'Et." ‡ Two years.
Evkönyv	H	Hu	A	Budapest	1896 – 1901	W. Bacher and Fr. Meier (1896–1901); then Jos. Bakonyi. For the Jewish-Hungarian Literary Society.
Evkönyv Zsidó	Hu	Hu	..	Budapest	1848 – ..	Jewish community of Budapest.

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Evreiski Glass	B	Bu	W	Sofia	1896 –	Joshua Caleb. Zionistic.
'Ez ha-Da'at	H	A	M	New York	– 96...	Ch. Enowitz.
'Ez Hayyim	H	Ga ‡	M	Lemberg ‡	1881; 1881..	David Ephrati and Israel Hildesheimer. Rabbinical. ‡ Berlin, 1884
Famiglia Israelitica, La	I	..	M	Corfu	1869 – 77 ..	G. Nacamulli. Religious.
Familien-Blatt	G	G	W	Magdeburg	1884	M. Rahmer. Feuilleton-supplement of "Israelitische Wochenschrift."
Familienfreund, Der	J	Po	..	Warsaw	1887 – 88...	M. Spektor.
Familien-Jahrbuch	G	G	A	Leipsic	1894	M. A. Altschüler and C. Schott.
Famille de Jacob, La	F	F	M	Avignon	1859 – 91...	Benjamin Mossé. Religious.
Faraḥ, Al-	A	Eg	M	Alexandria	1900 – *....	Faraj Mizraḥi.
Farmer Zeitung	..	..	..		1885.	
Farmers' Leaflet	E	A	I	Woodbine	1903 – *.....	Supplement of "Hirsch School Journal."
Feierabend	G	G	..			Supplement of "Israelitische Schul- und Jugend-Bibliothek."
First Fruits of the West (Bikkure ha-Yam)	E	..	M	Kingston, Jamaica	1841	M. N. Nathan and Lewis Ashenheim. Historical, religious.
Flambeau, Le	F	F	M	Paris	1893	Jacques Bahar. Socialistic, Zionistic.
Foia Israelita	J	Rm	W	Bucharest	1877 – 79...	M. Spiresco.
Fortschritt im Judenthume	G	Bo	F	Bilin ‡	1880 – 85...	J. Bamm. General. ‡ Lobositz, 1882-85.
Foyer Israelite, Le	F	F	M		1862 – 65...	Isaac Lévy. Juvenile, supplement of "La Vérité Israélite."
France Israelite, La	F	F	I	Paris	1855	E. Carmoly. Biographical.
Frankfurter Israelitisches Familienblatt	G	G	W	Frankfort o. M.	1902 –	Sally Geis. Jewish news.
Frankfurter Israelitisches Gemeindenblatt	..	..	..			See "Israelitisches Familienblatt."
Fraternitatéa	Rm	Rm	..	Jassy	1879	Elias Schwarzfeld.
Free Press	E	A	..	St. Louis.		
Freie Arbeiter Stimme	J	A	W	New York	1900 – *....	Anarchistic; news.
Freie Gesellschaft, Die	J	A	M	New York	1895 – 1902.	M. Leontiev and M. Katz. Anarchistic.
Freie Stunde, Die	J	A	M	New York	1904 – *.	
Freie Welt, Die	J	E	M	London	1891 – 92...	Freie Welt. Socialistic.
Freies Blatt	G	Au	W	Vienna	1892	Ernst Victor Zenker. Directed against anti-Semitism.
Freind, Der	J	R	D	St. Petersburg	1902 – *....	S. M. Ginzburg and S. J. Rapoport. News.
Freitag zu Nacht	G	A	W	New York	1888 –	Louis Schnabel.
Freitagabend, Der	G	G	W	Frankfort o. M.	1859 –	Leopold Stein. Family paper; belletristic.
Friend of Israel	E, M	In	M	Bombay	1898 –	A. Reuben.
Frühling, Der	J	E	..	London		M. D. Goldmann.
Füllhorn, Das	G	G	F	Bamberg	1835 – 36...	Samson W. Rosenfeld. Religious (Reform).
Gal'ed	..	..	..			See "Hebrew Review and Magazine for Rabbinical Literature, The."
Galizische Bote, Der	G ‡	Ga	..	Lemberg	1861	Political, commercial. ‡ In Hebrew characters.
Gan, Ha-	H	..	W			Jacob Fischer. News; literary, belletristic.
Gan, Ha-	H	G	M	Frankfort o. M.		Judah Aryeh le-Bet Friedland. Rabbinical.
Gan Sha'shu'im	H	G	W	Lyck	1890 –	Abraham Piyourka. Juvenile.
Gazeta de Amsterdam	Sp	Ho	..	Amsterdam	1678 ‡	Printed by David Tartas. News. Small 8°. ‡ Jan. 24–Nov. 14.
Gegenwart, Die	G	G	W	Berlin	1867	Carl Hirsch. News; literary, scientific; feuilleton.
Gegenwart, Die	G	Hu	W	Pest	1867	M. Kilényi.
Gegenwart, Die	G	Bo	F	Prague	1868	News; literary.
Gegenwart, Die	G	A	W	Philadelphia	1895	David Apotheker. News; belletristic.
Geist der Pharisäischen Lehre	G	G	M	Mayence	1823 – 24...	Michael Creizenach. Rabbinical.
Gemeindebote, Der	G	G	..	Leipsic.		
Gemeinde-Zeitung	G	Bo	F	Prague	1873 –	B. Brandeis. General.
General-Anzeiger für die Gesammten Interessen des Judenthums.	G	G	W	Berlin	1902 – *....	Dr. Julius Moses. Jewish news.
Germinal	J	E	F	London	1900 –	R. Rocker. Anarchistic.
Gil'ad	..	..	..			See "Hebrew Review and Magazine for Rabbinical Literature, The."
Gleaner, The	E	A	W	San Francisco	1858	Julius Eckmann. Religious.
Gleaner, The	E	A	M	Doylestown, Pa.	1901 – *....	William J. Serlin and students of the National Farm School.
Glos Bundu	P	Sw	..	Geneva	– *....	Published by the "Bund."
Goren, Ha-	H	R	A	Berdychev	1898 – *....	S. A. Horodetsky. Scientific.

Grosse Baitsch, Der	J	A	..		1886	David Apotheker and Joseph Petrikovski. 15 numbers.
Guerta de Historia	Sp	Au	..	Vienna	1864	Shem-Tob b. David Semo.
Guerta de Jerusalaïm	Sp	Pa	M	Jerusalem	1902 – *	Ben Zion Taragan and Israel Cherezli. Literary, historical.
Guide, The	E	..	M	Kingston, Jamaica	1865	Raphael d'C. Lewin. Literary.
Habazzelet, Ha-	H	Pa	W ‡	Jerusalem	1869 ‡ – *	Israel Frumkin. Jewish news; ultra-Orthodox. ‡ Fortnightly until 1877. Founded
Hakik, Al-	A	Eg	..	Alexandria	1902	Faraj Mizrahi. [by Israel Back in 1863, but suspended by the government in 1864.
Haluiny	..	..	..			See "Le'ummi, Ha-."
Haluz, He-	H	..	A		1852 – 89	Joshua Schorr. Year-book with scientific articles. 13 vols.
Haman Klapper, Der	..	..	..			See "Ashmedai, Der."
Hamon, Der	J	G	..	Berlin	1903 –	Society Herut. Zionistic.
Har Sinai	Sp, H ‡	Rm	W	Turn Severin	1894	‡ And Rumanian.
Harsah, Ha-	H	Ga	..	Kolomea	1888 –	Hirsch Löb Gottlieb. Literary; news.
Hashkafah	H	Pa	W	Jerusalem	1900 –	Eliezer Ben-Judah. News; literary. Continuation of "Ha-Zebi."
Hashkafah Shebu'it	H	Pa	W	Jerusalem	1897 –	News.
Hausfreund, Der	J	A	W	New York	1889 – 90	J. Jaffa (Nos. 1–8); then Joseph Petrikovski. 20 numbers.
Hausfreund, Der	J	Po	A	Warsaw	1888 – 96	M. Spektor. Historical, literary.
Hayye 'Olam	H	Au ‡	M	Vienna; Paris	1878 – 79	Ber Goldberg and M. Adelmann. Scientific; for publishing ancient manuscripts.
Hebraica	E	A	M	New York	1879	Supplement of "The Jewish Messenger." [‡ i. Vienna; ii. Paris.
Hebräische Bibliographie (Ha-Mazkir)	G	G	..	Berlin	1858 – 82	M. Steinschneider. Bibliographical. Continued as "Central-Anzeiger für Jüdische Literatur" and then as "Zeitschrift für Hebräische Bibliographie."
Hebrew, The	..	..	..			See "'Ibri, Ha-."
Hebrew, The	E, G	A	W	San Francisco	1863 – *	Philo Jacoby.
Hebrew Citizen, The	E	A				
Hebrew Globe, The	E	A	W	Syracuse	1894 –	Aaron B. Levi.
Hebrew Intelligencer	E	E	M	London	1823	Anonymous. 3 numbers.
Hebrew Journal, The	E	A	W	New York	1885 –	Joseph Davis. Conservative.
Hebrew Leader, The	E, G	A	W	New York	1850 – 82	Jonas Bondy (1859–74). Conservative; masonic news.
Hebrew Leader, The	E	A	..	Danbury, Conn.	1898	
Hebrew National, The	E	E	W	London	1867	Hirsch Filipowski. 6 months.
Hebrew Observer, The	E	E	..	London	1853–54	Abraham Benisch. United with "The Jewish Chronicle," Jan. 12, 1855.
Hebrew Observer, The	E, G	A	..	San Francisco	1856 –	William Saalburg. News. See "Jewish Times and Observer."
Hebrew Observer, The	E	A	W	Cleveland ‡	1889 –	Hiram Strauss (‡ from 1892 also in Pittsburg, ed. George Strauss). News.
Hebrew Review, The	E	A	Q	Cincinnati	1880 – 82	Max Lilienthal; then Kaufmann Kohler. Literary. Organ of the Rabbinical Literary Association of America.
Hebrew Review and Magazine for Jewish Literature, The (Ha-Meassef)	E	E	W	London	1859 – 66	Marcus Breslau. Continuing "Hebrew Review and Magazine for Rabbinical Literature."
Hebrew Review and Magazine for Rabbinical Literature, The	E	E	..	London	1834 – 35	Morris J. Raphall. Rabbinical. See also "Hebrew Review." New series: "The Hebrew."
Hebrew Standard	E	Al	W	Sydney		
Hebrew Standard, The	E	A	W	New York	1883 – *	J. P. Salomon. Conservative. Successor to "The Hebrew Leader."
Hebrew Union College Annual	E	A	A	Cincinnati	1904 – *	
Hebrew Union College Journal	E	A	M	Cincinnati	1896 – *	Edmund A. Landau.
Hebrew Watchword and Instructor	E	A	M	Philadelphia	1897 –	Henry S. Morais. Sunday-School.
Hebrew World, The	E	A				
Hekal ha-Tiferet	H	A	W	Chicago	1877 – 79	N. B. Ettelsohn and S. L. Marcus. Supplement of "Israelitische Presse."
Helpful Thoughts	E	A	M	New York	1897 – 1901	Julia Richman and Rebecca Kohut, later with Richard Gottheil, M. Harris, and G.
Hemdah Genuzah	H	G	..	Königsberg	1856	Hirsch Edelmann. [Kohut successively. Juvenile. See also "Jewish Home, The."
Hermon	H	Ga	A	Lemberg	1842	G. Bader. Literary.
Hirsch School Journal	E	A	I	Woolbine	1901 – *	Faculty and pupils of the Baron de Hirsch Agricultural and Industrial School. Local news, literary, agricultural. Supplement: "The Farmers' Leaflet."
Historisches Taschenbuch für Israeliten und Israelitinnen	J	Bo	A	Prague	1844	Markus Fischer.
Hit'orerut Hiyuanit	Hu	Hu	M	Budapest	1892 – 97	Moritz Friedmann and R. Goldberg. Organ of the [illegible].
Hoda'at ha-Hebrah Ahabat Ziyyon	..	..	..			See "Ahabat Ziyyon."
Hofrang, He-	J	Rm		Botoshani		Eliezer Rekeah.
Hoker, Ha-	H	Ga	M	Cracow	1901 – 05	Isaac Solomon Fuchs. Rabbinical, scientific. Merged with "Ha-Maggid." 2 vols.
Holeh, Ha-	H	Hm	W	Jassy	1878 – 79	Moses Ornstein. Scientific.
Homiletische Beilage	..	..	..			See "Ungarische Israelit, Der."
Homiletische Monatsschrift	G	Bo	M	Prague	1868	S. Sonnenschein. Theological, exegetical, homiletical.
Homiletisches und Liturgisches Journal	G	G		Berlin	1870 – 72	M. Kayserling. Homiletical. Issued together with Kayserling's "Bibliothek Jüdischer Kanzelredner." I., 1870; II., 1872.
Hoshek Mordekai	H	H		St. Petersburg	1871 – 72	Z. G. Rabbinowicz. Scientific. Supplement of "Ha-Meliz."
Hosen, Ha-	H	G	W	Berlin	1881	M. L. Rodkinsohn and Moritz Taubes. Political, literary.

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Ibri	D	Ho	W	Dordrecht	1869	L. Landsberg. Literary. 12 numbers.
'Ibri, Ha-	J	Ga	F ‡	Lemberg	1898	Moses Ewinger. Zionistic. With "Ahabat Ziyyon" as supplement (‡ from Jan.,
'Ibri, Ha-	H	A	W	New York	1892 – 1902	Gerson Rosenzweig. Literary, political, general. [1899, three times per month).
'Ibri, Ha-, and 'Ibri Anoki	H	Ga	W	Brody	1865 – 90	Baruch Werber (1865–76) and Jacob Levin; Jacob Werber (1877–80). Political,
Idea Sionista, L'	I	I	M	Ferrara	1901 – *	Carlo A. Conigliano; then Carlo Levi (1904 –). Zionistic. [general.
Idish, Idisher. See Jüdisch, Jüdischer.						
Ikkar, Ha-	J	Pa	..	Jerusalem	1893 – 96	M. Meierowik and A. M. Lunez. Agricultural, statistic. Supplement: "Der Kolo-
Ikkar ha-Yehudi, Ha-	H, F	Pa	W	Jerusalem		See "Zebi, Ha-." [nist" (6 numbers).
Illustra Guerta de Historia	Sp	Au	W	Vienna	1877 –	A. Semo and J. Saxel. Illustrated; literary, historical.
Illustrirte Gemeinde-Zeitung	G	Au	..	Vienna	1891	Ad. Tanto. General.
Illustrirte Judenzeitung	G	Hu	..	Pest		Joseph Bermann and David Schwab.
Illustrirte Monatshefte für die Gesammten Interessen des Judenthums.	G	Au	..	Vienna	1865 – 66	Arnold Hilberg. Scientific.
Illustrirte Wiener Jüdische Presse	J	Au	W	Vienna	1877 – 79	Leo Fein.
Illustrirter Israelitischer Volkskalender	G	Bo	A		1880 –	Jacob Brandeis. Historical, belletristic, popular-scientific.
Illustrirter Israelitischer Volks-Kalender	G	Bo	A	Prague	1852 – 94	Wolf Pascheles; then Jacob Pascheles and Samuel Pascheles successively. Scien-
Illustrirter Jüdischer Familienkalender	G	G	A	Halberstadt	1878 –	Julius Meyer. [tific, historical, belletristic.
Illustrirtes Israelitisches Jahrbuch für Ernst und Scherz	G	Hu	A	Budapest	1859 – 60	S. Winter. Historical, literary, scientific; illustrated.
Im Deutschen Reich	G	G	M	Berlin	1895 – *	Alfred Levy for the Centralverein Deutscher Staatsbürger Jüdischen Glaubens.
Independent Hebrew, The	E	A	W	New York	1876	S. N. Leo. 3 months.
Independent Order Free Sons of Israel	E	A	M	Chicago	1903 – *	Isaac A. Loeb.
Infraterea	Rm	Rm	..	Bucharest	1887	Adolf Weinberg.
Instructor, El	Sp	T	W	Constantinople	1888	David Fresco. Illustrated; historical, geographical, scientific, literary.
Ish Yehudi	J	Ga	..	Kolomea	1896 –	Zionistic.
Israel	J	G	W	Löbau	1879	S. Schreiber and Can. Congregational news.
Israel	E	E	M	London	1897 – 1901.	L. J. Greenberg and Joseph Jacobs. "Young Israel" until March, 1899. Two supplements beginning 1899: "Israel's Budget" (juvenile) and "Messenger of [Zion."
Israeliet, De	D	Ho	W	Rotterdam	1880 –	
Israeliet, De	D	Ho	W	Meppel	1853 – 54	News. 39 numbers.
Israelietisch Advertentieblad	D	Ho	W	Rotterdam	1901 – 02	9 numbers.
Israelietisch Nieuws- en Advertentieblad	D	Ho	W	Amsterdam	1901 – *	News.
Israelietisch Weekblad	..	..	..			See "Nieuwsblad voor Israelieten."
IsraelietischeLetterbode	D	Ho	Q	Amsterdam	1875 – 89	M. Roest. Historical, literary. 11 vols.
Israelietische Nieuwsbode	D	Ho	W	Amsterdam	1875 – 93	With "Israelietische Letterbode." 18 vols.
Israelit	G	A	..	Philadelphia.		
ISRAELIT, DER	G ‡	G	S-W	Mayence	1860 – *	Meïr Lehmann; then Oscar Lehmann. ‡ At first weekly; for a time in Judæo-German. Supplements: "Ha-Lebanon" (for a short time); "Blätter für Jüdische Geschichte und Literatur." See also "Jeschurun."
ISRAELIT, DER	G ‡	Ga	F	Lemberg	1869 – *	J. Klein. Organ of the society Shomer Yisra'el. ‡ In Hebrew characters.
Israelit, Der	J	A	W	Baltimore	1891 – 93	William Schur.
ISRAELIT DES NEUNZEHNTEN JAHRHUNDERTS, DER	G	G	W ‡	Hersfeld ‡	1839 – 48	Mendel Hess (later with S. Holdheim). Reform. ‡ Until 1841 fortnightly in
Israelit und Jeschurun	..	..	..			See "Jeschurun." [Meiningen.
Israelita	I	I	M	Leghorn	1866	Benamozegh.
Israelita, El	Sp	T	..	Constantinople	1866	Ezekiel Gabbai.
Israelite	..	..	..			See "American Israelite, The" (vols. i.–xxii.).
Israélite Algérien, L'	F	..	F	Oran	1900 –	Moïse Netter. Jewish news; progressive.
Israelite Alliance Review	E	A	M	New York	1904 – *	Nissim Behar. American organ of the Alliance Israélite Universelle. For Jewish rights.
Israélite Alsace-Lorraine, L'	F, G	F	M	Mülhausen	1878 – 80	Isaac Wurmser.
Israélite Français, L'	F	F	A	Paris	1817 – 18	A society. Moral, literary.
Israelitis Chronographos, O	Gr	..	M	Corfu	1899 – *	M. Caïmi.
ISRAELITISCHE ANNALEN	G	G	W	Frankfort o. M.	1839 – 41	I. M. Jost. Historical, literary. 3 vols.
Israelitische Bote, Der	G	G	W	Würzburg ‡	1875 – 80	Moritz Baum. Religious (Orthodox), scientific, pedagogic. ‡ First in Bonn, then Frankfort o. M.
Israelitische Gemeindeblatt, Das	G	G	W	Cologne	1880 – 90	Carl Brisch. General.
Israelitische Gemeinde- und Familienzeitung	G	G	W	Löbau	1879 –	Emanuel Schreiber. Reform.

Israelitische Gemeindezeitung ‡	G	Bo	F	Prague	1873 – *	J. B. Brandeis, for the Israelitisches Lehrerverein in Böhmen. General and pedagogic. Supplement: "Israelitisches Familienblatt." ‡ Founded as "Israelitischer Lehrerbote" (D. Stransky; 1873–*).
Israelitische Haus- und Schulfreund, Der	G	G	M	Münster	1858	A. Treu and Emanuel Hecht. General.
Israelitische Lehrerzeitung	G	G	F	Löbau	1881 –	M. Rahmer and Th. Kroner. Pedagogic, religious.
Israelitische Merkur, Der	G	G	W	Hechingen	1837	Samuel Mayer. Religious.
Israelitische Monatsschrift	G	G	M	Berlin		D. Hoffmann (1884-95); E. Biberfeld. Scientific. Supplement of "Die Jüdische [Presse."
Israelitische Neuigkeitsboten	J	Hu	..	Budapest	1878.	
Israelitische Presse	J	A	W	Chicago	1879 –	N. B. Ettelsohn and S. L. Marcus. Orthodox. Supplement: "Hekal ha-'Ibriyyah."
Israelitische Rundschau	G	G	W	Berlin	1895 ‡ – *–	R. Wohlberg; then Heinrich Löwe. Organ of German Zionist Union. ‡ Formerly "Berliner Vereinsbote" (fd. 1895); since Oct. 1, 1902, "Jüdische Rundschau."
Israelitische Schul- und Jugend-Bibliothek	G	G	..	Mayence	1858	R. Klein. Pedagogic, juvenile; supplement: "Feierabend."
Israelitische Volksfreund, Der	G	A	M	Cincinnati	1858	G. M. Cohen.
Israelitische Volkslehrer, Der	G	G	M	Frankfort o. M.	1851 – 62	Leopold Stein; later with S. Süsskind. Homiletic, religious (Reform); news.
Israelitische Wochenschrift, Die	G	G	W	Berlin	1892 –	M. A. Klausner. [During its latter years appeared with "Der Freitagabend."
Israelitische Wochenschrift, Die	G	G	W	Magdeburg ‡	1868 – 94	A. Treuenfels (‡ Breslau, 1868-78); then M. Rahmer (1878-94). Religious, social. Organ of the Jewish Theological Seminary in Breslau. Supplements: "Jüdisches Familienblatt," "Jüdisches Litteraturblatt," and "Homiletische Beilage."
Israelitische Wochenschrift für Elsass-Lothringen	G	G	W	Strasburg	1904 – *	
Israelitische Zeitbote, Der	G	Bo	A	Prague	1864 –	Belletristic; calendar.
Israelitischer Anzeiger	J	G	W	Berlin ‡	1881 – 82	M. L. Rodkinsohn. Political, literary. ‡ Hamburg, 1882.
Israelitischer Jugendfreund	G	G	F	Berlin	1895 –	E. Flanter. Juvenile, pedagogic.
Israelitischer Lehrer	G	G	W	Mayence	1861 – 72	J. Klingenstein. General; Reform.
Israelitischer Lehrer und Cantor	G	G	W	Berlin	1881 –	S. Meyer. Supplement of "Die Jüdische Presse."
Israelitischer Lehrerbote	..	..	..			See "Israelitische Gemeindezeitung."
Israelitischer Musenalmanach	G	G	A	Dinkelsbühl	1840	Samuel Mayer.
Israelitischer Volksfreund für das Grossherzogthums Posen.	G	G	M	Trzemesno	1846.	
Israelitisches Familienblatt	G	Bo	..	Prague		J. B. Brandeis. Supplement of "Israelitische Gemeindezeitung."
Israelitisches Familienblatt	G	G	W	Hamburg	1898 – *	Alb. Jacoby, for the Verband der Jüdischen Lehrervereine im Deutschen Reich.
Israelitisches Familienblatt	G	G	..	Frankfort o. M.	1900 – 01	L. Heller. General. Title in 1901 (Nos. 1-9): "Frankfurter Israelitisches Gemeindeblatt."
Israelitisches Familienblatt	..	..	..			See "Die Laubhütte."
Israelitisches Gemeindeblatt	G	G	W	Elbing	1876 – 79	Emanuel Schreiber and J. Caro. Continued as "Israelitische Gemeinde- und Familienzeitung."
Israelitisches Gemeindeblatt	G	G	W	Cologne ‡	1888 –	Karl Brisch, then S. Simchowitz (‡ Mühlheim); Julius Kauffmann. General.
Israelitisches Predigt-Magazin	G	G	Q		1875 –	M. Rahmer. Homiletic.
Israelitisches Predigt- und Schulmagazin, Das	G	G	M	Magdeburg	1834 – 36	Ludwig Philippson. Homiletic, pedagogic.
Israelitisches Samstagsblatt	G	G	W	Hechingen	1837	Samuel Mayer.
Israelitisches Volksblatt	G	G	..		1854 – 66	Ludwig Philippson.
Israelitisches Volksblatt	J	Ga	..	Kolomea	1890	E. Laufer.
Israelitisches Wochenblatt für die Schweiz	G	Sw	W	Zurich	1900 – *	M. Littmann and David Strauss.
Israelitisk Tidende	‡	..	..	Copenhagen	1895	Short time. ‡ Danish.
Israelitulu Romanulu	Rm ‡	Rm	..	Bucharest	1857 –	Julius Barasch. Political. ‡ Since 1867 Rumanian and French.
Israel's Herold	G	A	W	New York	1849	Isidor Busch. General. Organ of B'ne B'rith. Three months.
Israel's Home Journal	E	A	M	New York	1901 ‡ – *	M. C. Gunsberg. Illustrated. Successor to "Young Israel" (founded ‡ 1871).
Israel's Messenger	E	..	F	Shanghai	1904 – *	M. Meyer. General. Organ of Shanghai Zionist Association.
Israel's Stimme	..	..	..			See "Voix d'Israël."
Israilik	..	..	..			See "Yisrulik."
'Itṭur Soferim	H	R	..	Wilna	1888 – 89	Abraham Isaac ha-Kohen. Religious, literary.
Izraelita	P	Po	W	Warsaw	1865 – *	S. H. Peltyn (1865-97); then N. Sokolow (with Grosglick since 1901).
Izraelita Hitközségi és Iskolai Lapok	Hu	Hu	..	Budapest	1873 – 74	Nathan Fischer. Communal news, pedagogic.
Izraelita Közlöny	Hu	Hu	..	Budapest	1871 – 79	Moritz Meisel; Heinrich Deutsch. Religious (Reform).
Izraelita Magyar Néptanító	Hu	Hu	..	S. A. Ujhely	1865 – 67	Nathan Fischer. Pedagogic, with "Der Jüdische Schulbote."
Jaarboeken voor de Israelieten of Joden binnen het Koningrijk Holland	D	Ho	A	Amsterdam	1808	1 vol.
Jaarboeken voor de Israelieten in Nederland	D	Ho	B-M	The Hague	1835 – 40	Jakob Belinfante. News; literary. 4 vols.
Jahrbuch	G	G	A		1870	Adolph Hlawatsch. Pedagogic.
Jahrbuch	G	G	A	Berlin	1878 – 79	Philip Wertheim.
Jahrbuch der Jüdisch-Literarischen Gesellschaft	G	G	A	Frankfort o. M.	1903	Literary.
Jahrbuch des Deutschen Israelitischen Gemeindebundes	G	G	A	Berlin	1899 – *	Statistical.
Jahrbuch des Nützlichen und Unterhaltenden	G	G	A	Brieg ‡	1841 – 65	K. Klein, then J. K. Bachner. ‡ Then Breslau, Dresden, Darmstadt, Leipsic.
Jahrbuch für die Geschichte der Juden und des Judenthums	G	G	A	Leipsic	1861 – 69	Institut für Förderung der Israelitischen Literatur. 4 vols.

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Jahrbuch für Israeliten	G	Au	A	Vienna	1854 – 65...	Josef Wertheim (1854–64); Leopold Kompert (1864–65). Continuation of "Kalender
Jahrbuch für Israeliten und Israelitinnen	G	Bo	A	Prague	1811.....	Marcus Fischer. [und Jahrbuch für Israeliten."
Jahrbuch für die Israelitischen Cultus-Gemeinden in Ungarn. [mens.	G	Hu	A	Arad	1890.....	Leopold Rosenberg.
Jahrbuch für die Israelitischen Kultusgemeinden Böh-	G	Bo	A	Prague	1894.....	Centralverein zur Pflege Jüdischer Angelegenheiten.
Jahrbuch für Jüdische Geschichte und Literatur	G	G	A	Berlin	1898 – *....	Union of the societies for Jewish history and literature. Scientific.
Jahrbuch für die Jüdischen Gemeinden Preussens	G	G	A	Berlin	1859.....	Ph. Wertheimer.
Jahrbuch zur Beförderung des Ackerbaus, Handwerks, und der Industrie unter den Israeliten Ungarns.	G	Hu	A	Budapest	1872.....	Ignaz Reich.
Jahrbuch zur Beförderung einer Wissenschaftlichen Kenntniss des Alten Palästina.	..	..	..	.....	.....	See "Yerushalayim."
Jahrbücher für Jüdische Gesch. und Litteratur	G	G	A	Frankfort o. M.	1874 – 90...	N. Brüll. Historical, literary. 10 vols.
Jedidja	G	G	S-A	Berlin	1817 – 33 ‡.	Jeremias Heinemann. Religious, moral, pedagogic. ‡ 1817–1823, 1831; continued as "Allgemeines Archiv des Judenthums," 1839–1843.
Jedidja	D	Ho	W	Rotterdam	1887.....	Juvenile. 1 vol.
Jehudith	Sp	F	W	Paris	1864 – 65...	Ezra Benveniste.
Jerûshlayyah Tarjumah	T	T	..	Constantinople	1876.....	Nissim Niego.
Jerusalem	..	..	..	.....	.....	See "Yerushalayim."
Jerusalem	G	Ga	M	Cracow	1899 –	J. Kreppel. Literary, belletristic, religious.
Jerusalem	E	E	..	London	1882.....	H. Guedalla. 1 number.
Jeschurun	G	G	M; W	Frankfort o. M.; Hanover	1854 – 70; 1883 – 86.	Samson R. Hirsch. Religious (Orthodox), exegetical; congregational news. Isaac Hirsch. Continued as "Der Israelit." New series (xvi.) No. 1 issued as "Probenummer," Dec. 1, 1882, and again Jan. 4, 1883.
Jeschurun	G, H	G ‡	I	‡	1856 – 78...	Josef Kobak. Scientific. ‡ i., ii., Lemberg, 1856–58; iii., Breslau, 1859; iv., v., Fürth, 1864–66; vi., vii., viii., ix., Bamberg, 1868–71, 1872, 1873–78.
Jeschurun	G	G	W	Pleschen	1900 – 04...	Königsberger. Religious, social. Zionistic since 1903.
Jeschurun	G	Hu	W	Budapest	1882 – 83...	Kalm Pollak. Supplement of "Allgemeine Israelitische Wochenschrift."
Jeschurun	G	G	W	Berlin	1892 – *....	A. Levin. News, religious, social, belletristic.
Jeunesse Israélite, La	F	..	W	Oran	1890.	
Jew, The	E	A	M	New York	1823 – 25...	Solomon H. Jackson. Anti-missionary.
Jewish. See also Jüdisch	..	..	..	.....	.....	Most Judæo-German periodicals whose titles begin with "Jewish" are given under "Jüdisch (e, er, es)."
Jewish Abend-Post	J	A	D	New York	1899 – *....	George Selikovich. News. Weekly edition, "Der Jüdischer Journal."
Jewish Advance, The	E	A	W	Buffalo	1893 –	J. Feybush. Local news.
Jewish Advance, The	E	A	M	Detroit	1904 – *....	N. E. Aronstam. News.
Jewish Advance, The	G, E	A	W	Chicago	1878 – 82...	News.
Jewish Advocate, The	E	A	F ‡	Rochester	1898 – 1900.	Isaac M. Brickner. Local news. ‡ At first monthly.
Jewish Advocate	E	A	..	New York	1870.	
Jewish Advocate	E	A	M	New York	1879 – 86...	Raphael d'C. Lewin. News, literary.
Jewish Advocate	E	A	..	Philadelphia	1849.....	Isaac Leeser.
Jewish Advocate	J	‡	W	Cape Town	1904 – *....	General. ‡ South Africa.
Jewish American, The	E	A	W	Detroit	1901 – *....	S. M. Goldsmith. News; Reform.
Jewish Charity	E	A	M	New York	1902 – *....	Joseph Jacobs, then Leo K. Frankel for The United Hebrew Charities. Formerly "Charity Work."
Jewish Chronicle	E	A	W	Boston	1890 – 93...	Solomon Schindler. Religious (radical).
Jewish Chronicle, The	E	A	W	Montgomery, Ala.	1899 – *.	
Jewish Chronicle, The	E, G	A	W	Baltimore	1876 –	D. Binswanger.
Jewish Chronicle, The	E	E	W ‡	London	1841 – 42. 1844 – *..	D. Meldola and M. Angel (1841–42; ‡ fortnightly); Joseph Mitchell ("The Jewish Chronicle and Workingman's Friend," 1844–54; ‡ weekly after 1847); M. H. Bressian ("The Jewish Chronicle and Hebrew Observer," 1847–55); A. Benisch (1855–69); Michael Henry (1869–75); A. Benisch (1875–78); Asher I. Myers (1878–1902); M. Dupare (1902–*). News, literary; illustrated; conservative.
Jewish Chronicle and Hebrew Observer	..	..	..	.....	.....	See "Jewish Chronicle, The" (London).
Jewish Chronicle and Workingman's Friend, The	..	..	..	.....	.....	See "Jewish Chronicle, The" (London).
Jewish Citizen, The	E	A	M	Omaha	1903 – *....	Charles L. Schless. General, religious, literary.
Jewish Comment	E	A	W	Baltimore	1895 – *....	Max Myers; then Louis H. Levin. News, literary; conservative.

Jewish Conservator, The	E	A	W	Chicago	1904 – *.	
Jewish Criterion, The	E	A	W	Pittsburg	1895 – *....	Samuel Greenfield (1895–99); Charles H. Joseph (1899–1901); Leonard Levy (1901–*). News; Reform.
Jewish Exponent, The	E	A	W	Philadelphia	1887 – *....	Charles Hoffman and editorial board. News; conservative. Organ of the Chautauqua and of the Jewish Theological Seminary of America.
Jewish Expositor.						
Jewish Express, The	J	A	W	St. Louis	1903.	
Jewish Free Press	..	..	..			See "Jüdische Freie Presse."
Jewish Free Press	E	A	..	St. Louis		See "Jewish Tribune, The" (St. Louis).
Jewish Gazette, The	M‡	In	..	Calcutta	1874	‡ In Hebrew letters.
Jewish Guide, The	E	A	W	Peoria	1893	David B. Rich.
Jewish Herald, The	E	Al	M	Melbourne	1880 – *....	E. Blaubaum and M. Benjamin. News.
Jewish Herald, The	E	Al	F	Sydney	1883 – *....	News.
Jewish Herald, The	E	A	..	New York	1882 – 85...	Aaron Wise (1884). Boston edition, "The Boston Hebrew Observer."
Jewish Herald, The	E	A	W	Des Moines	1903 – *.	
Jewish Home, The	E	A	M	New York	1903 – *....	George A. Kohut ‡. For family and religious school. Formerly "Helpful Thoughts." ‡ Bought by Philip Cowen 1904.
Jewish Home Journal, The	E	A	W	Ligonier, Ind	1896 – 1900.	Julius M. Magil.
Jewish Independent	E	A				
Jewish Index	E	A	W	Philadelphia	1872	Samuel Mendelsohn.
Jewish Ledger, The	E	A	W	New Orleans	1895 – *....	M. J. Lehman. Moderate reform.
Jewish Literary Annual, The	E	E	A	London	1903 –	Literary.
Jewish Messenger, The	E	A	W	New York	1857 – 1903.	Samuel M. Isaacs (1857–78); Abram S. Isaacs (1878–1903). General (Orthodox); literary. Supplement from 1879: "Hebraica." Merged with "The American Hebrew."
Jewish News, The	E	A	F	Syracuse		Local news.
Jewish Observer, The	..	..	..			See "Jewish Review and Observer, The."
Jewish Opinion, The	E	A	W	Indianapolis.		
Jewish Orphan Asylum Magazine, The	E	A	M	Cleveland	1903 – *.	
Jewish Outlook, The	E	A	W‡	Denver	1903 – *....	William Friedman. Religious (Reform), literary. ‡ First two numbers monthly.
Jewish Post, The	E	A	..	Pittsburg.		
Jewish Press and Progress	E, J	A	S-W	Chicago‡	1903 – *....	Joel Liebling. Orthodox. ‡ Founded at Cleveland (1900–04) as "Die Jüdische Presse" and "Der Jüdischer Progress."
Jewish Progress	E	A	W	San Francisco	1876 –	Hugo Bacharach. General news (Reform); belletristic.
Jewish Progress of the Twin Cities, The	E	A	W	Minneapolis	1904 – *....	First numbers: "The Israelite of the Twin Cities."
Jewish Quarterly Review	E	E	Q	London	1888 – *....	I. Abrahams and C. G. Montefiore. Scientific.
Jewish Record, The	E	A	W	Philadelphia	1874 – 87...	Alfred Jones and Henry Morais. Conservative.
Jewish Record, The	E	A	W	New York	1862 –	Abraham S. Cohen; Jonas Bondi. Orthodox.
Jewish Record, The	E	A	W	Albany.		
Jewish Record, The	E	A	W	Kansas City	1899 – *.	
Jewish Record, The	E	E	W	London	1868 – 71...	L. B. Abrahams.
Jewish Record, The	E	E	..	Manchester	1887 –	
Jewish Reformer, The	E, G	A	..	New York	1886	K. Kohler, E. G. Hirsch, and Adolph Moses.
Jewish Review, The	E	A	W	Cleveland	1903 – 99...	Jessie Cohen. News; belletristic. Merged with "The Observer."
Jewish Review, The	E	A	M	St. Joseph, Mo.		
Jewish Review and Observer, The	E	A	W	Cleveland	1899 –	Jessie Cohen. See "Jewish Review, The" and "Jewish Observer, The."
Jewish Sabbath Journal	E	E	W	London	1855	Mrs. Hartog. 14 numbers.
Jewish Schoolfellow, The	E	Al	..	Adelaide	1873	Schoolboys.
Jewish Sentiment	E	A	W	Atlanta	1895 – 1901.	Frank J. Cohen. News. Merged with "The Southwestern Jewish Sentinel," 1901.
Jewish Sentinel	E	A	..	St. Louis	1868	
Jewish Society	E	E	W		1901	Personals.
Jewish South, The	E	A	W	New Orleans ‡	1880 – 82.	J. B. Browne. ‡ Atlanta; then J. H. C. Guggenheim, New Orleans. News (Israelite). Reform. Merged with "The American Israelite."
Jewish South, The	E	A	W	Richmond	1901	Herbert J. Ezekiel.
Jewish Spectator, The	E	A	W	Memphis	1885 – *	M. Sandfield.
Jewish Standard	E	E	W	Lichfield	1888 – 91...	Harry S. Lewis. Orthodox.
Jewish Star	J	‡		Johannesburg	.... – *...	‡ South Africa.
Jewish Tribune, The	J	E	W	London		
Jewish Tribune	E	A	W	Rochester	1887 – 95...	S. Brickner (1887–90) and Lewis Wiley (1887–90); Isaac Brickner. News; cultural.
Jewish Times	E	E	W	London	1870	
Jewish Times, The	E, G	A	W	New York	1869 – 79.	Moritz Ellinger, then Harry H. Marks (1878–79). Scientific, religious, literary, news, reform. Title: "The Hebrew and Jewish Times," 1878–79.
Jewish Times, The	J	A	W	San Francisco		Jacob Voorsanger; Edmund Kate. Reform.
Jewish Times, The	E	C	E	Montreal	1896 – *	

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Jewish Times and Observer	E	A	W	San Francisco	1855 – *	M. S. Levy and William Saalburg. News; belletristic; conservative. Formerly "The Jewish Times" and "The Hebrew Observer."
Jewish Tribune, The	E	A	W	St. Louis	1879 –	M. Spitz. Reform. Succeeded by "The Jewish Free Press," and then "The Jewish Voice." German monthly supplement for a time: "Sulamith."
Jewish Tribune, The	E	A	W	Portland, Ore	1903 – *	N. Mosessohn. News; literary; conservative.
JEWISH VOICE, THE	E	A	W	St. Louis	1888 –	M. Spitz. Founded as "The Jewish Tribune" (1879), continued as "The Jewish
Jewish Weekly Review	E	A	W	St. Joseph, Mo	1898 –	Charles Schlegs. [Free Press."
Jewish Woman	E	A	M	Philadelphia	1892 – 93	Herman Brunswick.
JEWISH WORLD, THE	..	..	..			See "Die Jüdische Welt."
JEWISH WORLD, THE	E	E	W	London	1873 – *	Myer Davis (1873–75); George Lyon; various others; John Raphael. News; political, literary; illustrated; Zionistic.
Jewish World, The	E	A	W	New York		G. L. Löwenthal.
Jewish World, The	E	A	W	Omaha	– 1902	
Jewish Year, The	E	A	..	Philadelphia	1895	Louis E. Levy.
Jewish Year Book, The	E	E	A	London	1896 – *	J. Jacobs (1896–1900); I. Harris. Statistical, literary.
Jews' College Journal, The	E	E	..	London	1875	Pupils of the Jews' College School. 3 numbers.
Jidisch. See Jüdisch.						
Jodisk Almanak	..	..	A	Copenhagen	1861	M. Mielziner.
Joodsche Courant, De	D	Ho	W	The Hague	1902 – 04	General.
Joodsche Letterkundige Bijdragen	D	Ho	‡	Amsterdam	1867 – 68	Meyer Roest. Literary. Supplement of "Nieuw Israelietische Weekblad." ‡ 8
Joodsche Stuiversblad	D	Ho	W	Amsterdam	1903	Literary; illustrated. 5 numbers. [numbers per year. 10 numbers.
Jornal Israelith, El	Sp	T	‡	Constantinople	1860–71	Ezekiel Gabbai. ‡ At first weekly, then three times a week. Continued as "El
Joseph	G	G	F	Kattowitz	1879 –	S. Freuthal. [Telegrafo."
Journal de Salonique, Le	F	T	F	Salonica	1895 – *	Sa'adi ha-Levi.
Journal Scientifique de la Théologie Juive	F					
Jövő, A	Hu	Hu	W	Budapest	1897 – 98	Jul. Weissburg. Scientific; news.
Jude, Der	G	A	W	New York	1895	M. Singer. Title changed to "Jüdischer Anzeiger" with No. 11.
JUDE, DER	G	G	F ‡	Altona	1832 – 35	Gabriel Riesser. Political, religious. ‡ Irregular.
Jude, Der	J	Ga	F	Cracow	1899 – *	Aḥiasaf. General. With feuilleton.
Jude, Der	G	Hu	..	Kassa	1886.	
Jude, Der	G	A	W	New York	1887 –	S. Wiener.
Jüdisch. See also Jewish.						
Jüdisch-Amerikanischer Volks-Kalender, Der	J	A	A	New York	1894 – 97	Alexander Harkavy. First two volumes called "Der Amerikanischer Volks-
Jüdisch-Deutsche Monatsschrift	J	Bo	M	Prague ‡	1802	‡ And Brünn. [Kalender.
Jüdisch-Israelitische Zeitung	G ‡	Hu	..	Pest	1869	‡ In Hebrew characters.
Jüdische Arbeiter, Der	G	Au	M	Vienna	1898 –	S. R. Landau. Industrial; Zionistic.
Jüdische Bibliothek, Die	J	Po ‡	S-A ‡	Warsaw ‡	1891 – 95 ‡	J. L. Perez. Literary, social, agricultural. 3 vols. ‡ Since 1904 Cracow, monthly.
Jüdische Centralblatt, Das	G	Hu	F	Belovar ‡	1882 – 89	Moritz Grünwald. Popular-scientific. (Founded as "Centralblatt für die Interes- sen des Judenthums"; title changed to "Studien und Kritiken" iii. and iv., then to "Jüdisches Centralblatt, Zugleich Archiv für die Gesch. der Juden in Böhmen"). ‡ viii. Prague, 1888.
Jüdische Chronik	G	Bo	M	Saaz; Teplitz	1895 – *	Adolf Kurrein (with S. Stern and I. Ziegler until 1896). Literary, belletristic;
Jüdische Familie	J	Ga	M	Cracow	1902	J. Lurie. [Zionistic.
Jüdische Frauenwelt	J	Ga	..	Cracow	1902 –	Moses Deutscher. Women's interests. Supplement of "Jüdische Volkszeitung."
Jüdische Freie Presse	J	Ga	..	Przemysl		
Jüdische Freie Presse, Die	E, J	A	..	Cleveland	1902 – *	
Jüdische Gazetten	J ‡	A	W	New York	1874 – *	K. H. Sarasohn. News; conservative. Weekly edition of "Jüdisches Tageblatt."
Jüdische Gazetten fun der West	J	A	W	Chicago	1894 – 96	George Selikovitsch. [‡ English page since Sept., 1897.
Jüdische Geist, Der	J	Rm	‡	Jassy	1898 –	L. Roḳeaḥ. General. ‡ Three times per week.
Jüdische Gemeinde- und Schulzeitung	G	Hu	..	Budapest	1869 – 71.	
Jüdische Gemeindezeitung	G	Hu	..	Budapest	1882.	
Jüdische Illustrirte Zeitung	..	..	..			See "New Yorker Illustrirte Jüdische Zeitung."
Jüdische Kantor, Der (KANTOR, DER JÜDISCHE)	G	G	W	Bromberg	1879 – 98	A. Blaustein. For cantors; musical, pedagogic.
Jüdische Kantor, Der	G	G	..		1860	H. Ehrlich. See "Liturgische Zeitschrift."
Jüdische Moderne, Der	G	G	F	Berlin	1897 –	Max Jungmann; then Birnbaum. Belletristic, critical.
Jüdische Monats-Blätter	G	A	M	New York	1899 –	William Broch. Zionistic.

Jüdische Monatsschrift	G‡	Au	M	Brünn; Prague	1802	‡ In Hebrew letters.
Jüdische Nächstenliebe	G	Hu	..	Marmaros-Sziget	1896.	
Jüdische News, Die	E, G, H, J	A	W	New York	1871	Jacob Cohen. News.
Jüdische Phonograph, Der	J	S	W	Buenos Ayres	1897 –	General.
Jüdische Post, Die	J	A	W	New York	1872	Henry Gersoni.
Jüdische Post, Die	J	A	W	Pittsburg	1903 – *	J. S. Glick. News; Zionistic.
Jüdische Post, Die	G‡	Ga	..	Lemberg	1849	A. N. Blücher. Political, commercial. ‡ Corrupt German.
Jüdische Presse, Die	J	A	..	Chicago	1885 – 86	A. B. Ettelson.
Jüdische Presse, Die	J	A	W	Philadelphia	1892 – 94	John Paley.
Jüdische Presse, Die	J	Rm	W	Bucharest		B. Suffrin. General.
JÜDISCHE PRESSE, DIE	G	G	W	Berlin	1869 – *	S. Enoch; Israel Hildesheimer; Hirsch Hildesheimer. General; Orthodox. Supplements: "Israelitischer Lehrer und Cantor"; "Israelitische Monatsschrift"; ["Sabbat-Stunden."
Jüdische Rundschau	..	..	..			See "Israelitische Rundschau."
Jüdische Schulbote, Der	G	Hu	..	S. A. Ujhely	1865 ‡	Nathan Fischer. Pedagogic. With "Izraelita Magyar Néptanitó." ‡ Then, after interruption, 1867.
Jüdische Student, Der	G	G	M	Berlin	1902 – *	Heinrich Löwe for the Bund Jüdischer Corporationen. Academic, literary, sociological.
JÜDISCHE TURNZEITUNG	G	G	M	Berlin	1900 –	Herman Jolowicz. Organ of the Bar Kockba athletic association. Zionistic.
Jüdische Volksbibliothek, Die	G	R	..	Kiev	1888 – 89	S. Rabinowitsch. Literary, scientific, critical.
Jüdische Volksschule	G	Hu	F	Arad	1863	Moritz Ehrenthell.
Jüdische Volksstimme	G	Au	F	Brünn	1900 – *	Solomon Rubinstein; then Samuel Bock; then Max Hickl. Industrial; news; with feuilleton.
Jüdische Volkszeitung	G	G	W	Leipsic	1873	I. Klingenstein. Pedagogic.
Jüdische Volkszeitung	J	Ga	W	Cracow	1902 –	M. Spektor and Ḥayyim Hurwitz. General. Supplement: "Jüdische Frauenwelt."
Jüdische Volkszeitung	J	Ga	W	Stanislawow	1903.	
Jüdische Volkszeitung, Die	J	A	W	New York	1878	M. Taplowsky and G. Landau. Socialistic, atheistic.
Jüdische Welt, Die (JEWISH WORLD, THE)	E, J	A	D	New York	1902 – 04 ‡	Bukanski. For Americanization of Russian immigrants. One page English, edited by Joseph Jacobs, then Jacob de Haas. ‡ United with "Der Morgen Journal."
Jüdische Weltblatt, Das	..	..	..			See "Jüdisches Weltblatt."
Jüdische Wiestnik, Der	J					
JÜDISCHE ZEITSCHRIFT FÜR WISSENSCHAFT UND LEBEN	G	G	Q	Breslau	1862 – 73	Abraham Geiger. Scientific, religious.
Jüdische Zeitung	..	..	..			See "New Yorker Jüdische Zeitung."
Jüdische Zeitung	J	Ga	W	Lemberg	1863 – 67	S. Kugel.
Jüdische Zukunft, Die	J	E	..	London	1904 *	Ch. Wortsmann. Zionistic.
Jüdischen Arbeiter	J	Sw	..	Geneva	*	Published by the "Bund."
Jüdischer Adler, Der	J	A	W	Boston	1893	George Selikovitsch. News.
Jüdischer Anzeiger	..	..	..			See "Jude, Der."
Jüdischer Arbeiter, Der	J	R	..		1897	Industrial; socialistic.
Jüdischer Courier, Der	J	A	D‡	Chicago	1887 – 1902.	Leon Zolotkoff. News. (‡ Weekly until 1892.) Weekly edition: "Chicagoer Wochenblatt."
Jüdischer Demokrat	J	A	W	New York	1888 –	Julius Bloomenson. Political.
Jüdischer Express, Der	J	E	D‡	London ‡	1896 – 1901.	Ginsberg Bros. News. ‡ And Leeds; weekly to 1899; then daily and weekly.
Jüdischer Farmer, Der	J	A	M	New York	1892 – 93.	Herman Rosenthal.
Jüdischer Herald, Der	J	A	D	New York	[illegible]	George Selikovitsch. News. 26 numbers.
Jüdischer Journal, Der	J	A	W	New York	[illegible] – *	Saphirstein and Rosenbaum. Weekly edition of "New Yorker Abend-Post."
Jüdischer Kikeriki	J	Au	F	Vienna	[illegible]	Wilhelm Weiss; then Mor [illegible]. Humoristic, political; illustrated.
Jüdischer Kol, Der	J	A	D	Chicago	[illegible]	
Jüdischer [illegible], Der	J	E	W	London	[illegible] –	J. A. [illegible]
Jüdischer [illegible], Der	J	A		Baltimore	[illegible]	Alexander Harkavy
Jüdischer [illegible], Der	J	A	W	New York	[illegible]	Nahum [illegible] and M. Seifert. Humoristic.
Jüdischer [illegible], Der	J	A	W	New York	[illegible]	Gustav [illegible]
Jüdischer [illegible]	G	G	A	Breslau	[illegible]	Brann. See "Deutscher Volkskalender und Jahrbuch."
Jüdischer [illegible]	J	Ga	A	Lemberg	[illegible]	G. Bader.
Jüdischer [illegible]	G	G	A	[illegible]	[illegible] – [illegible]	
Jüdischer [illegible]	G	[illegible]	A	[illegible]	[illegible] – *	Literary, Zionistic; illustrated.
Jüdischer [illegible], Der	J	A	W	New York	[illegible]	[illegible] Organ of the [illegible] Verein [illegible].
Jüdischer [illegible], Der	J	R	..	Odessa	[illegible]	M. L. [illegible]
Jüdisches [illegible]	J	G	..	Frankfort-on-the-Main	[illegible]	H. [illegible]. General.
Jüdisches [illegible]	G	G	..	Hamburg	[illegible] – *	M. [illegible] "[illegible]"
Jüdisches [illegible]	G	Bo	..	Prague	[illegible]	Juvenile.
Jüdisches Literaturblatt	G	Ga	‡	Cracow ‡	[illegible] *	M. Rahmer [illegible] ‡ [illegible] "Die Israelitische Wochenschrift."

LIST OF PERIODICALS—*Continued.*

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Jüdisches Tageblatt	E, J	A	D	New York	1885 – *	M. Jaloustein. News. Sunday edition: "Jüdische Gazetten."
Jüdisches Volksblatt	G	Au	W	Vienna	1869 – *	Alois Munk and Committee of Jüdisches Volksverein. News.
Jüdisches Volksblatt	G	G	W	Breslau	1895	Louis Neustadt. News, feuilleton.
Jüdisches Volksblatt	G	G	..	Leipsic	1854 – 66	Ludwig Philippson. Literary, belletristic. Absorbed by "Allgemeine Zeitung des Judenthums."
Jüdisches Volksblatt	G	G	W	Berlin	1870 –	Nathan Schlessinger. Religious.
Jüdisches Volksblatt	J	R	W	St. Petersburg	1881 – 89	A. Zederbaum (1881–87); L. O. Cantor (1888–89). Literary, political.
Jüdisches Weltblatt	J	Hu	S-W	Presburg	1878	Jos. Waltuch (1878–80); M. Dornbusch (from 1880–). General.
Jüdisches Wochenblatt	J	A	W	New York	1885 –	Sarasohn & Sons. News. Page 7 has separate title: "Der Jüdischer Auswanderer."
Jung Juda	G	Bo	F	Prague	1900 – *	Siegmund Springer; Emil Elsner. Juvenile.
JUTRZENKA	P	Po	W	Warsaw	1861 – 63	Daniel Neufeld. Historical, belletristic.
Kabbalistische Biblische Occident, Der	G	G	..	Hamburg	1845	S. L. Schwabacher. Cabalistic. 1 number.
Kadimah	F	F	F‡	Paris	1896 – 97	Joseph D. Mosseri. Organ of Jewish Nationalist students. ‡ Irregular.
Kadimah, Ha-	H	A	M	New York	1899	Gerson Rosenzweig. Literary. 6 numbers.
Kalender für Israeliten	G	Au	A	Vienna	1892 – *	M. Waltzner, for the Oesterreichisch-Israelitische Union. Literary.
Kalender und Jahrbuch für Israeliten	G	Au	A	Vienna	1842 – 47	Isidor Busch. Historical, scientific, belletristic. Continued as "Wiener Jahrbuch."
Kanfe Yonah	..	..	..			See "Yonah, Ha-."
Karmel, Ha- (HA-KARMEL)	H	R	M‡	Wilna	1860 – 80	S. J. Fünn and H. L. Markon. Literary, scientific, critical. Supplement: "Ha-Sharon," also Russian supplements. ‡ Weekly (irregular) until 1871.
Karmi (CARMI)	H, Sp	T	..	Adrianople‡	1882	Baruch Mitrani. Literary. ‡ Printed at Presburg.
Kebod ha-Lebanon	H	..	..			Published with "Ha-Lebanon."
Keneset ha-Gedolah	H	R	Q	Warsaw	1890 – 91	I. Suwalski. Literary, historical, scientific. 4 volumes.
Keneset Hakme Yisrael	H	R	I	Odessa	1891 – 97	A. J. Abelsohn and M. Belinsohn. Rabbinic, halakic.
Keneset Yisrael	H	R	A	Warsaw	1886 – 88	Saul P. Rabinowitz. Literary, historical, scientific; illustrated. Supplement: "Liwyat Hen."
Keneset Yisrael	..	..	..			See "Yonah, Ha-."
Kerem, Ha-	H	R	A	Warsaw	1888	E. Atlas. Historical, literary, belletristic.
Kerem, Ha-	H	..	A		1887 –	L. Altmann. Supplement of "Ha-Meliz."
Kerem, Ha-	H	Ga	M	Lemberg	1870	Michael Wolf.
Kerem, Ha-	H	G	W	Königsberg	1879	Julius Jacoby.
Kerem, Ha-	H	E	W	London	1878	Naphtali Levi.
KEREM HEMED	H	Au	..	Vienna‡	1833 – 56	Samuel Löb Goldenberg (Vienna, 1833, 1836; ‡ Prague, 1838–43); Senior Sachs (‡ Berlin, 1854–56). Scientific, historical, literary, belletristic. 9 volumes.
Keren Orah	H	A	M	Chicago	1889	Leon Zolotkoff, for the Hebrew Literary Association of Chicago. 2 numbers.
Keshet, Ha-	H	G	M	Berlin	1903	Joseph Lin. Artistic, literary; illustrated. 3 numbers.
Kikayon Yonah	H	F	..	Paris	1860	Senior Sachs. Continuation of "Ha-Yonah." 1 number.
Kiryat Sefer	H	Ga	B-M‡	Cracow	1903 – *	B. Z. Scheinfinkel. Bibliographical; scientific. ‡ Irregular.
Kischenew	R	G	M	Berlin	1903	M. Sukennikow.
Kobeẓ 'al Yad	H	G	A‡	Berlin	1885 – *	Mekize Nirdamim. Scientific. ‡ Irregular.
Kobeẓ Ziyyon wi-Yerushalayim	H	Pa	I	Jerusalem	1897 –	Isaac Badhaw. Rabbinical, scientific; for printing MS. material.
Kodimo	R	R	..		1901 – *	Zionistic.
Kohelet, Ha-	H	Ga	W	Przemysl	1872	Arthur S. Weissmann. Scientific. Supplement of "Neue Jüdische Presse." 3 numbers.
KOHELET MUSAR	H	G	W	Berlin	1750	Moses Mendelssohn and Tobias Back. Moral. 2 numbers.
Kokabim, Ha-	H	R	Q	Wilna	1865	Israel Wohlmann. Literary, historical, exegetical. 1 number.
KOKEBE YIẒḤAḲ	H	Au	A‡	Vienna	1845 – 73	Max E. Stern (1845–69); Marcus Weissman (1873). Exegetical, literary, scientific, belletristic. 37 numbers. ‡ Irregularly at first.
Kol, Ha-	H	G	S-W	Königsberg	1876 – 80	Michael L. Rodkinsohn. Literary; news; political, radical. At first weekly, then several times per week, then weekly again. Monthly supplement: "Asifat Hakamim" (1878–). 1 number appeared at Chicago (Sept. 24, 1893).
		Au	W	Vienna	1885	
		A	W	New York	1889 – 90	
Kol ha-'Et	H	Ga	..	Lemberg	1870 – 71	Moses Schulbaum. Literary; Jewish news.
Kol ha-'Ir	H	A	W	New York	1889	Michael L. Rodkinsohn. Forming with "Ha-Kol" a semiweekly. A few numbers.
Kol ha-Tor	H	Ga	F	Cracow	1878 –	Jenkel Beer. News; literary.
Kol la-'Am	J	G	W	Königsberg	1876 – 79	Michael L. Rodkinsohn. Political; Jewish news.

Ḳol Mebasser	J	R	W	Odessa	1863 – 71	A. Zederbaum and A. I. Goldenbaum. Literary, belletristic. Supplement of "Ha-Meliẓ."
Kol von der Ghetto, Der	J	A	D	New York	1901	Political.
Ḳol Ya'aḳob	..	..	..			See "Voice of Jacob" (London).
Ḳol Yisrael	A	..	W	Oran	1882	David Benadi.
Kompass	J	Rm	W	Bucharest	1896 –	L. Rokeaḥ and Lowy Segal. General.
Korem, Ha-	H	E	..	London	1878	Louis Levy.
Ḳorot ha-'Ittim	J	Rm	S-W	Jassy	1855	I. Singer.
Ḳos Yeshu'ot	..	..	..			See "Cup of Salvation."
Krakauer Jüdische Zeitung	G	Ga	F ‡	Podgórze	1898 – 99	Ahron Marcus. Scientific; Zionistic. ‡ Monthly at first.
Kritik und Reform	G	Au	F	Vienna	1884 – 85	Moriz Weiss. Religious, scientific; with feuilleton.
Kritiker, Der	J	A	W	New York	1893	J. Jaffa. 5 numbers.
Kurant (Freitagische and Dienstagische)	J ‡	Ho	S-W	Amsterdam	1686 – 87	Printed by Uri Phoebus ha-Levi, then by David Tartas. ‡ In Hebrew characters.
Labor Record, The	E	A	F	Kansas City ‡	1900 –	R. L. Ziv. Political, social, religious; Zionistic. Second sheet has title "The Jewish World" (from 1901). ‡ At first Joplin, Mo.
Lamp of Judaism	E	In	..	Bombay.		
Lamteren, Der	J	Po	D	Warsaw	1894	Belletristic.
Land Ḥakam, Der	J	A	..	New York	1893 – 94	Nahum Meïr Shaikewitz. Humoristic.
Laubhütte, Die	G	G	..	Hamburg	1866 –	Reform.
Laubhütte, Die (Deutsche Israelitische Zeitung)	G	G	W	Regensburg	1883 –	S. Meyer. General; Orthodox.
Lebanon, Ha-	H	..	‡	‡	1863 – 87	Jehiel Brill. Literary, general; Orthodox. ‡ Jerusalem, monthly, 1863–64, 12 numbers, with supplement, "Kebod ha-Lebanon"; Paris, fortnightly, 1865–68, weekly, 1868–70, with supplement, "Yen Lebanon"; Mayence, weekly, 1871–75, 1877–82, as supplement of "Der Israelit" (Mayence); London, 1886.
Lehrerheim	G	G	M	Breslau	1895 –	Louis Neustadt. Pedagogic. Organ of the Deutscher Reichsverband Jüdischer Religionslehrer.
Lemberger Jüdische Zeitung	J	Ga	W	Lemberg	1865 –	Ḥayyim Rohatin. General.
Le'om, Ha-	H	A	M ‡	New York	1902 – *	‡ Weekly since 1904.
Le'ummi, Ha-	H	A	W	New York ‡	1888 – 89	Ephraim Deinard. Literary. 23 numbers. ‡ Last 3 numbers in Newark, N. J.
Licht, Der	..	..	..			See "Light, The."
Liebermann'sche Jahrbuch, Das	..	..	..			See "Deutscher Volkskalender und Jahrbuch."
Lien d'Israël, Le	F	F	M	Strasburg ‡	1855 – 61	S. Dreyfus. General. ‡ i. ill. Mulhausen, 1855–May, 1858, fortnightly.
Light, The	E, J	A	W	Philadelphia ‡	1891 ‡	N. Mosessohn. Religious; general. ‡ Dallas, Tex., 1897; San Francisco, 1898.
Light of Truth	M ‡	In	..	Bombay	1877 – 82	Organ of the Beni Israel. ‡ Mahrati in Hebrew characters.
Literatur un Leben	J	Po	I	Warsaw	1894	L. Peretz.
Literaturblatt des Orients	..	..	..			See "Orient, Der."
Litteraturblatt der Menorah	G	G	M	Hamburg	1891 –	Isidor Hirsch. Theological, scientific.
Liturgische Zeitschrift	G	G	I	Meiningen	1848 – 62	Hermann Ehrlich. Musical.
Litwakel, Der ([illegible])	J	A	W	New York	1889	J. Jaffa. Humoristic.
Liverpool Jewish Magazine, The	E	E	W	Liverpool	1881	James [illegible]. 1 number (Aug. 1). Some copies add "and Teachers' Advertiser."
Londoner Israelit, Der	J	E	W	London	1878	Naphtali Levi. General.
Londoner Jüdisch-Deutsche Zeitung	J	E	..	London	1867.	
Luaḥ Ereẓ Yisrael	H	Pa	A	Jerusalem	1895 – *	A. M. Luncz. Literary; news.
Luaḥ [illegible]	H	Ga	A	Cracow	1902	H. [illegible] and M. A. Wiesen. Literary.
Luaḥ Yisrael (Yevreiski Kalendar)	H, R	R	A	St. Petersburg	1877 – 83	H. J. Gurland.
Lumea Israelita	Rm	Rm	M	Crajova	1892	[illegible] and Ignat Samitca.
[illegible]	Sp	T	..	Salonica	1878 –	Judah Nehama. Historical, biographical, literary.
Lux	I	I	M	Leghorn	1904 – *	Arrigo Lattes and Alfredo Toaff. Scientific, literary.
Luz de Israel	Sp	T	..	Constantinople	1853	Leon de Castro. News reports of Crimean war.
[illegible]	Sp	T	..	Constantinople	1867 –	Moses [illegible].
[illegible] ‡	Sp ‡	Rm	W	Turn Severin	1885 – 87	I. M. Crispin. Historical, literary. ‡ In Latin characters.
[illegible]	H	Au	W	Vienna	1878	[illegible]
Maccabean, The	E ‡	A	M	New York	1901 – *	[illegible]
[illegible]	E	A	M	Chicago	1902	[illegible]
[illegible]	E	A	..	Chicago		
[illegible]	Rm	Rm	F	Bucharest		Zionistic.
Magazin für Jüdische Geschichte und Literatur						See "Magazin für die Wissenschaft des Judenthums."
Magazin für die Wissenschaft des Judenthums	G	G	Q ‡	Berlin	1874 – 93	[illegible]

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Maggid, Ha-	H	Ga, G	W ‡	Lyck	1856–90	Eliezer Silbermann (1856–79; ‡ irregular until 1858); David Gordon (1879–85); Dob Bär Gordon (1886–90); Jacob S. Fuchs (1891–*). General and Jewish news. Supplements: "Ha-Zofeh," "Maggid Mishneh," "Maggid le-Yisrael."
				Berlin	1891–	
Maggid he-Ḥadash (new series)				Cracow	1892–*	
Maggid le-Yisrael, Ha-	H	Ga	W	Cracow	1893–*	Jacob S. Fuchs. Supplement of "Ha-Maggid," and printed therewith
Maggid Mesharim	A	In	W	Calcutta	1889–	Solomon A. Twena. Local and foreign Jewish news. Rashi characters.
Maggid Mishneh	H	G	W	Lyck	1879–81	David Gordon. Scientific, literary. Supplement of "Ha-Maggid."
Maggid Mishneh	H	Ga	M	Lemberg	1872–	Mordecai Weissmann (-Chajes). Literary, historical. 4 numbers.
Magnet, The	E	A	Q	Atlanta	1894–	Hebrew Orphans' Home.
Magyar Izraelita	Hu	Hu	W	Budapest	1861–64 ‡	Dr. Rockenstein; Paul Tencer. Reform. ‡ Founded in 1861; suppressed and re-
Magyar Izraelita Országos Tanító-Egylet Értesítője, A	Hu	Hu	M	Budapest	1875–*	National Hungarian Jewish Teachers' Association. Pedagogic. [sumed in 1862.
Magyar Zsidó	Hu	Hu	..	Budapest	1867–68	Albert Farkas. Orthodox.
Magyar Zsidó Népiskola	Hu	Hu	..	Nyitra	1893–94	L. Erdélyi. Pedagogic.
MAGYAR ZSIDÓ SZEMLE	Hu	Hu	Q ‡	Budapest	1884–*	Joseph Bánóczi and Wilhelm Bacher (1884–90); L. Blau (1890–*) and F. Mezey (1890–95).
Magyar Zsidó Tanítók Lapja	Hu	Hu	..	Budapest	1893–04	A. László. Pedagogic. [Scientific, historical, theological. ‡ Monthly until 1895.
Magyar Zsinagóga	Hu	Hu	Q	Papa	1846–47	Leopold Löw.
Magyar Zsinagóga	Hu	Hu	M	Magocs	1900–*	Joseph Lebocs.
Maḥazike ha-Dat	H	Ga	F	Lemberg ‡	1879–	Isaac Moses Bader (1879–83); then Judah Krongold (from 1883); Josiah Lipsky. Rabbinical; organ of the Ḥasidim; Orthodox. ‡ Cracow, 1879–.
Margarita	G	G	M	Berlin	1874–	A. Willmars. For the Verein für Geschichte der Israeliten. Historical.
Massa, Ha-	..	..	I		1890–94	Samuel Phillip.
Mazkir, Ha-	..	..	..			See "Hebräische Bibliographie."
Mazkir, Ha-	H	Ga	..	Lemberg	1881–86	Moses I. Landau; then Isaac A. Bernfeld.
Meassef, Ha-	H	G	‡	‡	1784–97	Ha-MEASSEFIM. ‡ Monthly: i.–iii., Königsberg; quarterly: iv.–vi., Königsberg and Berlin; vii., Breslau; viii., Berlin; ix. 1-2, Altona; ix. 3, 4–x., Dessau. Scientific, philosophical, historical. Continued as "Ha-Meassef he-Ḥadash."
Meassef, Ha-	H	R	A	St. Petersburg	1902–	L. Rabinowitz. Scientific, literary. 1 vol.
Meassef, Ha-	G	Au	M ‡	Vienna	1874–	Ḥayyim Lippe. Bibliographical. ‡ Irregular. 3 numbers.
Meassef, Ha-	H	G	M	Königsberg	1880–	M. L. Rodkinsohn. Literary, critical.
Meassef, Ha-	H	Pa	M ‡	Jerusalem	1896–*	Ben-Zion Kuinka. Rabbinic (responsa). ‡ Weekly until 1898.
Meassef, Ha-	H	A	Q	New York	1881–	Shoḥare Sefat 'Eber. Literary. 1 number.
Meassef he-Ḥadash, Ha-	H	G	..	‡	1809–11	Shalom Kohen. Continuation of "Ha-Meassef." ‡ i., Berlin, 1809; ii., Altona, 1810;
Meassef le-Kol, Ha-	H	G	M	Königsberg	1879–	Michael L. Rodkinsohn. Literary, scientific. [iii., Dessau, 1811.
Meassef Niddaḥim	--	--	..			See "Meliẓ, Ha-," and "Shaḥar, Ha-."
Mebasser, Ha-	H	Ga / I	W	Lemberg / Leghorn	1860–70 / 1861–67	A. Minkes. Exegetical, historical, literary, belletristic, critical. Joseph Kohen-Zedek. Literary supplement (1860–64): "Ha-Nesher."
Mebasseret Ziyyon	J	A	W	New York	1898–	Abraham Tannenbaum. Bulletin of the Federation of Zionists.
Mebasseret Ziyyon	H	Pa	M	Jerusalem	1883–	Ben-Yeudah. On Palestine. Supplement to "Ha-Ḥabaẓẓelet."
Medabber, Ha-	H	G	W	Berlin	1881–82	Michael L. Rodkinsohn. 12 numbers.
Medabber le-Yisrael, Ha-	H	G	W	Berlin	1881–	Zebi Hirsch Itzkowski. News; literary.
Me-'Et la-'Et	H	A	I	New York	1901–	Solomon Judison and Phinehas Turberg. Scientific, literary.
Meged Geresh Yeraḥim	H	Au	M	Vienna	1848–	Isaac Reggio. Supplement of "Oesterreichisches Centralorgan für Jüdische Inte-
Meged Yeraḥim	H	Ga	M	Lemberg	1857–58	Joseph Kohen-Zedek. Scientific, belletristic. 4 vols. [ressen."
Mebaker, Ha-	..	..	..			See "Die Zeit."
Mekilta de-Rabbanan	H	R	..	Odessa	1886–87	Moses Belinson. Rabbinical (halakic, Talmudic).
Meliẓ, Ha- (HA-MELIẒ)	H	R	W	Odessa	1860–71	Alexander Zederbaum (1860–93); Leon Rabinowitz (1893–1904). News; political, literary; Haskalic, then Zionistic. ‡ Weekly until 1886. Supplements: "Ha-Kerem"; and "Meassef Niddaḥim," literary, bibliographic, 1878–79.
			D ‡	St. Petersburg	1871–1904	
Menorah, Die	G	G	W	Hamburg	1891–	M. Deutschländer. Literary; news. With two supplements.
Menorah, The	E	A	M	New York	1886–*	B. F. Peixotto; then Moritz Ellinger. Literary, scientific; organ of the B'nai B'rith.
Menorah, The	E	A	M	Toledo	1904–	Sabbath-school Children of Zion.
Menschenfreund, Der	J	A	W	New York	1889–91	Nahum M. Shaikewitz. News; literary, belletristic.
Message Zioniste	F	Eg	..	Alexandria	1902–	
Messerret, Et	Sp, T	T	M	Smyrna	1897–*	Alexander ibn Ghayyat. News; with feuilleton.
Miḥamah be-Shalom	H	R	W	Wilna	1870–	Polemical (Orthodox).
Mi-Mizraḥ umi-Ma'arab	H	G ‡	I ‡	Berlin ‡	1894–96	Ruben Brainin. Literary, scientific. ‡ Started as a monthly in Vienna; only 4 numbers; then Berlin, irregular, until 1896.

Minḥah Ḥadashah	H	Pa	A	Jerusalem	1856 –	Albert Cohn. Literary.
Misderonah, Ha-	H	Pa	M	Jerusalem	1886 – 87	Ḥayyim Hirschensohn. Rabbinical. 2 vols., and vol. iii., No. 1.
Mishpaṭ, Ha-	Sp	Bu	..	Philippopolis	1902	Anonymous. Zionistic.
Mitteilung der Gesellschaft zur Erforschung Jüdischer Kunstdenkmäler.	G	G	A	Frankfort o. M.	1900 – *	Scientific; illustrated.
Mitteilungen der Freien Vereinigung für die Interessen des Orthodoxen Judenthums.	G	G	F	Frankfort o. M.	1887 – *	Orthodox.
Mitteilungen der Gesellschaft für Jüdische Volkskunde.	G	G	S-A	Hamburg	1898 – *	M. Grunwald. Scientific.
Mitteilungen der Gesellschaft für Sammlung und Conservirung von Kunst- und Historischen Denkmäler des Judenthums.	G	Au	I	Vienna	1895	Scientific.
Mittheilungen der Oesterreichisch-Israelitischen Union.	G	Au	M	Vienna	1888 – *	Political; against anti-Semitism.
Mittheilungen des Israelitischen Landes-Lehrervereines in Böhmen.	G	Bo	M	Prague	1895	M. Freund.
Mizpah Bulletin, The	E	A	M	Chattanooga	...... *	Community news.
Mizpah, Ha-	H	Au	W	Czernowitz	1888	Moses Orenstein.
Mizpah, Ha-	H	R	M	St. Petersburg	1885	Alexander Zederbaum. Historical, belletristic; illustrated. 4 numbers.
Mizpah, Ha-	H	Ga	W	Cracow	1904 – *	News; Zionistic.
Mizraḥ, Ha-	H	Ga	M	Cracow	1903 – *	J. Reines. Scientific; Zionistic.
Mizrayim, El	A ‡	Eg	W ‡	Cairo	1903 – *	Isaac Karmona. News; Zionistic. ‡ Judæo-Spanish, 1903; mostly Arabic from 1904. Hebrew characters. With interruptions.
Modern Builder, The	E	A	M	Kansas City	1901 – *	Organ of the Modern Builders of Israel.
Modern View, The	E	A	W	St. Louis	1901 – *	A. Rosenthal and Benjamin Koperlik. Social and religious (Reform) news, belletristic; illustrated.
Modia' la-Ḥadashim, Ha-	H	A	M	New York	1900 –	A. H. Rosenberg (1900-2); Herman Rosenthal (1900-1). Historical, belletristic, religious; Zionistic.
Moiva	R	R	..	Odessa	....	Adolph Landau.
Monatsblätter für Vergangenheit und Gegenwart des Judenthums.	G	G	M	Berlin	1890 – 91	Bernard Königsberger. Scientific. 4 numbers.
Monatshefte für die Gesammten Interessen des Judenthums.	G	G	M	....	1856 – 66.	
Monatsschrift der Oesterreichisch-Israelitischen Union.	G	Au	M	Vienna	1889 –	Siegfried Fleischer.
Monatsschrift für Geschichte und Wissenschaft des Judenthums	G	G	M	Leipsic; Breslau	1851 – 87; 1892 – *	Z. Frankel (1851-68); H. Graetz (1869-87) and Pinkus Frankl (1881-86); Marcus Brann (1892 *) and D. Kaufmann (1892-99). Scientific, literary, critical. Continuation of "Zeitschrift für die Religiösen Interessen des Judenthums."
Monatsschrift für Literatur und Wissenschaft des Judenthums.	G	Au	M	Vienna	1889 – 90	Arthur S. Weissmann. Scientific, literary.
Montefiore, The	E	A	M	New York	1896 –	Lucien Bonheur. Bulletin of Young Ladies' and Gentlemen's League of the Montefiore Home.
Monthly Bulletin	E	A	M	New York	1900 – *	Young Men's Hebrew Association.
Moreh, Ha-	H	A	M	New York	1894	Moses Goldman. Literary and belletristic. 1 number.
Morgen Journal, Der	J	A	D	New York	1902 – *	Evening edition: "New Yorker Abend-Post"; weekly edition: "Der Jüdischer Journal."
Morgenland	G	G	..	....	c. 1858	Jakob Goldenthal.
Morgenstern, Der	J	A	W	New York	1898	Braslavsky, J. Jaffa, and Abner Tannenbaum. Radical.
Moriah	P	Ga	..	Lemberg	1903 –	Jacob Thon. Juvenile; Zionistic.
Moriyyah, Ha-	H	Pa	‡	Jerusalem	1892	Simḥah Blumenthal. ‡ Several times per month.
Morning Star, The	E	E	..	Leeds	....	Zionist.
Mosè	H, I	..	M	Corfu	1878 – 85	Giuseppe Levi. Literary, scientific.
Mount Sinai Monthly	E	A	M	Boston	1902 – *	Meyer Bloomfield. Literary; illustrated.
[illegible]	A	..	..	Tunis	1884	R. Farḥi.
Museum zur Belehrung und Unterhaltung	G	G	A	Brieg	1842	K. Klein. Juvenile.
[illegible]	H	Bu	..	Sofia	1899	Stef. Blajef. Orthodox.
Nacional, El	Sp	Au	W	Vienna	1867	Joseph Calvo.
Nacional, El	Sp	T	W	Constantinople	1871	Marco Mavereas; Moses del Medico; David Fresco. Political and Jewish news; commercial trade, literary.
Natur und Leben	J	A	M	New York	1897 – 98	Jacob Ferr. 8 months.
Nederlandsche Israeliet, Het	D	Ho	..	....	1843	Only 36 pages.
Nederlandsch Israelietische Jaarboekje	D	Ho	A	The Hague	1859 – 63	Gesellschaft zu Israel's Besten in Niederland. [illegible]
Nedelnaya Khronika Voskhoda	R	R	W	St. Petersburg	1882 – *	Adolph A. Landau. General; [illegible]. Weekly edition of "[illegible]."
Ner ha-Ma'arabi	H	A	M	New York	1895 – 97	Abraham Rosenberg (1895-9[illegible]) [illegible] Sifrut Yisrael. Literary, [illegible].
[illegible]	H	Ga	W	Lemberg	1860 – 70	Joseph Kohen-Zedek. [illegible]
Neue Israelitische Zeitung	G	Sw	S-W	Zurich	1880	A. Kisch. [illegible]
Neue Jüdische Presse	J	Ga		Przemysl	1872	[illegible]
Neue Jüdische Zeitung	J	Rm	W	Jassy	....	S. Frankel. [illegible]
[illegible]	J	A	Q	New York	1901 – *	[illegible]
Neue Welt, Die	J	A	W	New York	1891	[illegible] 2 weeks.
Neue Welt, Die	J	E	W	London	1900	[illegible]
Neue Welt, Die	J	A	M	New York	1887	[illegible]

Title. (Titles in CAPITALS indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editor. Characteristics, etc.
Neue Zeit, Die	J	A	W	New York	1886	Rayevsky and Abraham Cahan. Socialistic. A few numbers.
Neue Zeit, Die	J	A	M	New York	1898 – 99	Socialistic.
Neue Zion, Das	G	G	M	Leipsic	1845	Jacob Goldenthal. 1 number.
Neuer Geist, Der	J	A	M	New York	1897 – 98	Alexander Harkavy. Literary, scientific, artistic. 10 numbers.
Neuer Telefon, Der	J	A	W	New York	1890	Nahum Shalkewitz.
Neueste Nachrichten	J ‡	Ga	W	Lemberg	1866	J. Kohn. Political, news; with historical supplement. ‡ Hebrew letters vocalized.
Neueste Post	G ‡	Hu	W	Pest	1862	J. Kohn. General, political, commercial. ‡ In Hebrew characters.
Neueste Post, Die	J	A	W	New York	1888	David Apotheker and Morris Wechsler.
Ne'urim, Ha-	H	Ga	F	Cracow	1904 – *	Ben Avigdor. Juvenile.
Neuzeit, Die	G	Au	W	Vienna	1861–1904	Simon Szántó (1861–82); A. Jellinek (1882–93); D. Löwy (1893–1904). Religious (Reform), political, literary. Continued as "Die Wahrheit."
New Era, The	E	A	..	Brooklyn		
New Era, The	E	A	M	New York	1871 – 75	Raphael d'C. Lewin. Literary.
New Era Comment, The	E	A	M	New York	1904	New Era Club.
NEW ERA ILLUSTRATED MAGAZINE, THE	E	A	M	New York	1903 – *	Isidor Lewi. Literary; illustrated. Continuing "The New Era Jewish Magazine."
New Era Jewish Magazine, The	E	A	M	Boston	1900 – 1903	See "New Era Illustrated Magazine, The."
New Occident, The	E	A	M ‡	San Francisco	1900 –	Jacob Nieto. News. ‡ Established as weekly organ of the Young Men's Hebrew Association; monthly from vol. iii.
New Yorker Abend-Post	J	A	D	New York	1899 – *	Saphirstein and Rosenbaum. Weekly edition: "Der Jüdischer Journal."
New Yorker Illustrirte Jüdische Zeitung	J ‡	A	F	New York	1887 – 88	Abraham Goldfaden. Illustrated. 17 numbers. ‡ Polish-Jewish.
New Yorker Israelit	J	A	W	New York	1875	Mordechai Jalomstein.
New Yorker Jüdische Volkszeitung	J	A	W	New York	1886 – 87	Moses Mintz and Dr. Braslavsky. Socialistic.
New Yorker Jüdische Zeitung	G	A	W	New York	1872	K. H. Sarasohn. German in Hebrew characters.
New Yorker Jüdische Zeitung	J ‡	A	W	New York	1885 – 89	Morris Wechsler. Ultra-Orthodox; literary. ‡ Hungarian-Jewish; some Hebrew.
Nieuw Israelietische Weekblad	D	Ho	W	Amsterdam	1866 – *	M. Roest (1866–75); Philip Elte (1875–*). With "Joodsche Letterkundige Bijdragen."
Nieuws en Advertentieblad						See "Nieuwsblad voor Israelieten."
Nieuwsblad voor Israelieten	D	Ho	W	Amsterdam	1849 ‡ – 93	News. ‡ Founded as "Nieuws en Advertentieblad" (1849–50); title changed to "Israelietisch Weekblad (1850–55); then to "Weekblad voor Israelieten" (1855–80).
Nogah ha-Yareah	H	Ga	M ‡	{ Lemberg ‡ { Tarnopol	1872 – 73 1880	{ Berisch Goldenberg. Scientific, religious, exegetical. ‡ 10 numbers per year; 11 numbers in Lemberg, 1872–73; 4 numbers in Tarnopol, 1881.
Northwick College Times	E	E	..	London	1873	Pupils of Northwick College School.
Nouvelliste, Le	F	{ T	W	Smyrna	1890 – *	{ Leon Tedeschi; then Gad Franco. Scientific, commercial, agricultural, geographical, etc.; news. At first French, then Judæo-Spanish.
Novelista, El	Sp	{				
Nützlicher Kalender, Der	J	R	..	Wilna	1876	S. Abramowitsch.
Occident, The	E	A	W	Chicago	1874 –	Julius Silversmith (at first with M. Hoffman); news; literary, scientific, artistic.
Occident, The (and the American Jewish Advocate)	E	A	M ‡	Philadelphia	1843 – 69	Isaac Leeser (last volume, Meyer Sulzberger). News, literary; conservative. ‡ Weekly 1855–61.
Oesterreichisch-Ungarische Kantoren-Zeitung	G	Au	‡	Vienna	1881 – *	Jacob Bauer. For cantors. Supplement to "Die Wahrheit." ‡ 3 times a month.
Oesterreichisches Central-Organ für Glaubensfreiheit, Cultur, Geschichte und Literatur der Juden.	G	Au	W	Vienna	1848 –	Isidor Busch and M. Letteris. Historical, literary, scientific; news.
Oheb 'Ammo we-Erez Moladto	H	Ga	‡	Przemysl	1879 – 80	S. A. Gräber. Political, literary. 16 numbers. ‡ Several times a month.
Ohel Mo'ed	H	Ga	Q	Cracow	1898 –	J. A. Kammelhar. Rabbinic, Talmudic.
Ojczyzna	P, H	Ga	W	Lemberg	1881 – 86	I. Bernfeld and M. Thumen.
'Olam Katan	H	Ga	W	Cracow	1901 – *	A. L. Ben-Avigdor and S. L. Gordon, for Ha-Tushiyyah. Juvenile; illustrated.
Onafhankelijk Israelietisch Orgaan voor Nederland	D	Ho	W	Amsterdam	1867 – *	L. B. Berel. News; feuilleton.
Or, Ha-	H	Ga	M	Lemberg	1882 – 83	David I. Silberbusch. Literary.
Or, Ha-	H	Pa	W	Jerusalem	1889 – 93	Eliezer Ben-Judah. Reform.
Or ha-Lebanon	A	I	M	Leghorn	1886	Shalom Bekache. Belletristic, stories.
Or Torah	H	G	M	Frankfort o. M.	1874	Joseph Kohen-Zedek. Exegetical, critical, historical, literary. 4 numbers.
Or Torah	H	Pa	Q	Jerusalem	1895 –	S. Zuckermann (1895–98); A. Sonnenfeld and A. Blumenthal. Rabbinical, halakic.
Or Yisrael	H, Sp	T	W	Constantinople	1853	Leon Hayyim de Castro.
Ordens Echo	G	A	M	New York		Mrs. Robitschek for the Order of True Sisters.
Orgaan voor Nederland	D	Ho	..	Amsterdam	1875	S. L. Knock.
Organ des Ungarischen Cultusbeamten-Vereins	G	Hu	..	Budapest		Moritz Friedmann.
ORIENT, DER	G	G	W	Leipsic	1840 – 51	Julius Fürst. News; literary, historical, scientific; with literary supplement "Literaturblatt," which appeared alone 1849–51.

Ost und West	G	G	M	Berlin	1901 - *	Davis Trietsch and Leo Winz. Zionistic; illustrated.
Owl, The	E	A	..	New Orleans	– 1903.	Maurice Switzer. Absorbed by "The Jewish Ledger."
Ozar Ḥokmah	H	Ga	Q	Lemberg	1859 – 65 ‡.	Joseph Kohen-Zedek. Historical, critical, philological, belletristic. ‡ 3 vols.: i. 1859; ii. 1862; iii. 1865.
Ozar ha-Ḥokmah weha-Madda'	H	A	Q	Newark, N. J.	1894	Nehemiah Libowitz and Ch. Enowitz. Literary, scientific. 2 numbers.
OẒAR NEḤMAD	H	Au	..	Vienna	1856 – 63	Ignatz Blumenfeld. Literary. 4 vols.
OẒAR HA-SIFRUT (Bet Oẓar ha-Sifrut)	H	Ga	A ‡	Cracow ‡	1887 – 1902.	Eisig Graeber. Literary, scientific, belletristic. ‡ i., Przemysl, 1887; ii.–v., Cracow, 1888, '90, '93, '96; vi. (monthly), 1902. 1 number.
Oẓar Ṭob	..	..	..			Supplement to "Magazin für die Wissenschaft des Judenthums."
Pacific Messenger, The	E, G	A	W	San Francisco	1860 – 61	H. Bien. Religious, historical, literary. Successor to "The Gleaner."
Pädagogischer Hausfreund, Der	G	G	..	Stuttgart	1871	S. Dessau. Pedagogic.
Padgog, Ha-	H	Ga	M	Cracow	1902 – *	Ben-Abigdor and S. L. Gordon. Literary supplement of "'Olam Ḳaṭan."
Paix, La	F	F	M		1846	A. Baruch Créhange. Religious, literary.
Palaestina	D	Ho	M	Leyden	1848 – 49	S. Keyzer. 12 numbers. 8vo.
Palästina	G	G	..	Berlin	1902 – 04	Agricultural, commercial; for Palestine. 2 vols.
Palestine	E	E	Q	London	1897 –	Chovevei Zion.
Pályázat	Hu	Hu	..	Székes-Fehérvár	1891 – *	I. Peterfy.
Pamphlet Library	E	A	M	New York	1900 –	Michael Singer. Historical, literary; Zionistic.
Pariser Allgemeine Jüdische Volkszeitung, Die	J	F	D	Paris	1892 –	Moses Zuckermann. News; scientific; with feuilleton.
Patriot, Der	J	A	..	Newark, N. J.	1891	Ephraim Deinard; Zionistic. A few numbers.
Peles, Ha-	H	G	M	Berlin	1900 – *	Elijah Rabinowicz. Literary, scientific, religious.
Peleṭat Soferim	H	R	..	Wilna	1863	Joshua Höschel Levin. Rabbinical.
Peraḥ	A ‡	In	W	Calcutta		Moses ha-Kohen Dwich. General and Jewish news. ‡ With Hebrew literary supplement.
Peri 'Ez Ḥayyim	H	Ho	M	Amsterdam	1728 – 61	Bet ha-Midrash 'Ez Ḥayyim. Rabbinical; decisions of members.
Peri To'elet	H	Ho	..	Amsterdam	1825	S. Mulder. Literary.
PESTER JÜDISCHE ZEITUNG	G ‡	Hu	‡	Budapest	1869 – 87	I. Reiss (1869-79); M. Ehrentheil; M. Grossmann. Jewish news; Orthodox; political, commercial; with feuilleton. ‡ 5 times a week; in Hebrew characters. Continued as "Allgemeine Jüdische Zeitung."
Philadelphia Stadt-Zeitung	J	A	W	Philadelphia	189 –	Hyman Brodsky and Ḥayyim Malitz. News.
Philadelphiar Judische Presse	J	A	D	Philadelphia	1901 – *	Louis H. Cahan. News; literary.
Philadelphiar Post	J	A	W	Philadelphia	1898	Osias Wagman. 8 numbers.
Pinkes, Der	J	A	Q	New York	1900 –	M. Rosenfeld and A. M. Sharkansky. Literary, historical; discussions of timely topics.
Pipifax	J	E	W	London	1901 –	Humoristic; illustrated.
Pirḳe Ẓafon	H	R	I	Wilna	1811, 1811	L. Hurwitz and S. J. Fuenn. Historical, literary, exegetical. 2 numbers.
Pisgah, Ha-	H	A	I	‡	1890 – 99	W. Schur. Literary; Zionistic. ‡ New York (18[illegible]); then Baltimore, later Chicago; continued as "Ha-Teḥiyyah" (18[illegible]).
Pisgah, Ha-	H	R	Q	Wilky (Kovno)	1895 – 1901.	Hillel D. Truvosch. Rabbinic, scientific. i. 1895; ii.-iii. 1896; iv. 1897; then quarterly.
Plaudertasche, Der	J	A	..	New York	1893.	
Politischer Jüdele, Der	J	E	W	London	1884	M. Winchevsky. 16 numbers; then became "Die Zukunft."
Porvenir, La	Sp	Au	..	Vienna	1878	Ad. Zemlinski. Supplement of "Corresp. de Vienna."
Politische und Soziale Monatsschrift	G	G	M	Leipsic	1849	L. Philippson. Political, general.
Populär-Wissenschaftliche Monatsblätter	G	G	M	Frankfort o. M.	1881 – *	Adolph Brüll. Organ of the Mendelssohn Verein. Popular-scientific.
Posledniya Izvestiya	R	Sw	..	Geneva	*	Published by the "Bund."
[illegible]	R	R	..	Odessa	18[illegible]	Alexander Zederbaum.
[illegible]	G	G	Q	Leipsic	1878	M. Rahmer. Homiletical.
Progrès Israélite, Le	F	F	W	Paris	18[illegible] – 71	Moïse Schwab.
Progreso, El	Sp	T	..	Constantinople	1876	Behor M. Mitrani.
Progreso, El	..	..	..			See "Yosef Da'at."
[illegible]	Sp	Au	F	Vienna.		
[illegible]						
[illegible]	E	A	..	San Francisco		
[illegible]	F	Ga	..	Lemberg		Organ of [illegible]
[illegible]	E	A	A	Washington, Baltimore	1901 – *	
[illegible]	Sp	T	..	[illegible]		[illegible]
[illegible]	F	F	..	[illegible]		
[illegible]	F	E	A	London		[illegible]
[illegible]	E	A	..	[illegible]	1901 – 02	[illegible]
[illegible]	Sp	T	W	[illegible]		[illegible]
[illegible]	[illegible]	[illegible]	W	[illegible]		[illegible]
[illegible]	[illegible]	[illegible]	..	[illegible]		

LIST OF PERIODICALS—*Continued.*

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Razsvyet	R	R	W	St. Petersburg ‡	1860 – 61	O. A. Rabbinowitz. 52 numbers. Continued as "Zion" by Em. Soloweitschik. ‡ Odessa, 1861–62.
Razsvyet	R	R	W	St. Petersburg	1879 – *	A. Zederbaum and J. Goldenblum (1879–80); then G. L. Bogrow (1880–82) and V. L. Rosenfeld (1882–*). Literary, general.
Reform, Die	G	G	W	Berlin; Bonn	1875 – 80	Em. Schreiber and Abraham Guttmann. Reform; literary.
REFORM ADVOCATE, THE	E	A	W	Chicago	1891 – *	Emil Hirsch. General, literary; news; radical Reform.
Reform des Judenthums, Die	G	G	W	Mannheim	1846	A. Adler and H. Wagner. Reform. 39 numbers.
Reform-Zeitung	G	G	..	Berlin	1845	A. Rebenstein.
Reformer and Jewish Times, The	E	A	..	New York		Moritz Ellinger. News; scientific, literary.
Régénération, La	..	..	..			See "Wiedergeburt, Die."
Register, The	E	A	W	Philadelphia	1900 –	Bulletin of the Congregation Rodef Shalom.
Reichsbote	G	Au	W	Vienna	1894	H. L. Reich. Scientific and general.
Religiöse Wochenschrift für Gottgläubige Gemüther	G	G	W	Halberstadt	1844 – 45	Ludwig Philippson. Religious.
Revista Israelita	Rm	Rm	F	Bucharest	1886 –	M. Beck.
Revue der Israelitischen Kultusgemeinden von Böhmen	G	Bo	M	Horowitz	1903 – *	Julius Bondy. News.
Revue des Écoles de l'Alliance Israélite	F	F	Q	Paris	1901 –	Jacques Bigart.
REVUE DES ÉTUDES JUIVES	F	F	Q	Paris	1880 – *	Isidore Loeb; then Israel Lévi. Scientific.
Revue Israélite	F	F	W	Paris	1870 – 73	Isidore Loeb. Literary.
REVUE ORIENTALE	F	..	M ‡	Brussels	1841 – 46	Eliakim Carmoly. Scientific, historical. 3 vols. ‡ Irregular.
Risi Bisi	Sp	Au	..	Vienna	1867	Joseph Calvo. Humoristic.
Rivista Israelitica	I	I	..	Parma ‡	1845 – 48	Cesare Rovighi. Scientific. ‡ From May, 1846, Modena.
Rivista Israelitica	I	I	B-M	Florence	1904 – *	Samuel Hirsch Margulies. Scientific.
Rocznik Zydowski	P	Ga	A	Lemberg		A. Stand. Zionistic.
Ro'eh	H	Ga	..	Lemberg ‡	1837, 1839	M. Mohr and J. Bodek. Critical. ‡ Ofen, 1839. 2 vols.
Romanziere Israelitico, Il	I	I	..	Leghorn	1867	Gallichi.
Rose, Die	J	Pa	W	Jerusalem		Israel Frumkin.
Ruaḥ ha-Zeman	..	..	..			See "Zeman, Ha-."
Russki Yevrei	R	R	W	St. Petersburg	1879 – 84	L. Behrmann (1879–83) and G. M. Rabbinowitz (1879–84); Judah Kantor (1883–84). Political, literary; Jewish news. After 1884 published with "Yevreiskoe Obozryenie."
Sabado Segreto, El	Sp	..	..	Mexico	1889 –	Elias and David Abarbanel.
SABBATHBLATT	G	G	W	Leipsic	1842 – 46	Hermann Sommerfeld with J. Saalschütz, then with J. Fürst; vols. iv. and v., Jellinek. Religious, literary, scientific.
Sabbat-Stunden	G	G	..	Berlin		Feuilleton; belletristic. With "Die Jüdische Presse."
Sabbath Leaves	E	E	W	London	1845.	
Sabbath School Companion, The	E	A	M	Charleston, S. C.	1895	B. A. Elzas. Juvenile.
Sabbath School Journal	E	A	M	Philadelphia	1904 – *.	
Sabbath Visitor, The	E	A	W	Cincinnati	1874 –	Max Lilienthal; K. Kohler; I. M. Wise; D. Philippson; I. Voorsanger. Religious.
Schadchen, Der	J	A	W	New York	1900 –	Matrimonial.
Schlemihl, Der	G	G	M	Berlin	1903 –	Ernst D. Lesser. Humoristic, satirical; illustrated.
Sedmitchen Courier	B	Bu	W	Sofia	1901	Anonymous.
Sefer ha-Shanah	H	Po	A	Warsaw	1900 – 3	N. Sokolow. Literary, scientific.
Sefer ha-Yeraḥ	H	Pa	M	Jerusalem	1896	Ben Amittai. Scientific, belletristic.
Selanik	Sp ‡	T	..	Salonica	1869	‡ Judæo-Spanish, Turkish, Greek, and Bulgarian.
Selbst-Emancipation	G	Au	F	Vienna	1885 – 90 ‡	N. Birnbaum. Political; news. With a "Unterhaltungs-Beilage." ‡ I., ii., 1885–86; iii., 1890.
Sema Israel	Sp	..	..	Curaçao	1864 –	E. Benveniste.
Senigor, Ha-	H	A	F	New York	1890 –	M. L. Rodkinson. Literary, theological, political, social.
Sha'are Mizraḥ	..	..	..			See "Puerta del Oriente."
Sha'are Ẓiyyon	H	Pa	W	Jerusalem	1876 – 80	Israel Goscinni and J. Peres.
Sha'are Ẓiyyon	H	Hu	M	Nagy-Mihaly		Israel Brody.
Shabua', Ha-	H	Au	W	Vienna	1898 –	Abraham Fuchs. General; Zionistic. Weekly edition of "Ha-Maggid" for Russia.
Shaḥar, Ha- (HA-SHAḤAR)	H	Au	M	Vienna	1869 – 84	Peter Smolenskin. Scientific, literary; news. 12 vols. Supplement, literary and bibliographical: "Meassef Niddaḥim," 1880.
Shaḥar, Ha-	B	Bu	..	Sofia	1902 – *	Jewish students. Zionistic.

Shahar he-Ḥadash, Ha-	H	Ga	M	Cracow	1893	M. Orenstein. Scientific, literary; news. 2 numbers.
Sharḳiyyah, Al-	T ‡	T	..	Constantinople	1869	‡In Hebrew characters.
Sharon, Ha-	H	Ga	I	Lemberg	1893	Gershom ha-Kohen Bader and M. Malles. Scientific, literary, belletristic; news.
Sharon, Ha-	..	..	..			See "Karmel, Ha-."
Shebet Aḥim	G	Hu	W	Budapest	1870 – 80	Ignaz Reich. Organ of the Shomere ha-Dat.
Shem we-Yafet	G, H, F	Ga	‡	Lemberg	1888	Israel Rall. Scientific; rabbinic. ‡Once every six weeks; separate edition for each of the three languages. 4 numbers.
Shemesh, Ha-	H	Ga	F	Kolomea	1888 –	Hirsch L. Gottlieb. Literary, scientific, belletristic; news.
Shiloaḥ, Ha-	H	G	M	Berlin	1896 – *	Ascher Ginzberg. Scientific, literary, critical, belletristic; Zionistic.
Shofar, Ha-	E	E	..	London	1874	
Shofar, Ha-	Sp	Bu	W	Philippopolis	1901 – *	Zionistic.
Shofar, The	E	A	..	Rochester	1899 – *	Louis Lipsky. News.
Shofeṭ, Ha- (Le Juge)	F	..	M	Algiers	1894	Joseph Baruch.
Shomer Ẓiyyon ha-Ne'eman	H	G	M	Altona	1846 – 55	S. J. Enoch and Jacob Ettlinger. Literary supplement of "Der Treue Zionswächter."
Shoshannah (The Jewish Gazette)	A ‡	In	W	Calcutta	1901 –	News; religious. ‡ In Rashi characters.
Shulammit, Ha-	J	E	W	London	1884	Jehiel L. Brill.
Sifre Sha'shu'im	H	Ga	I	Drohobicz	1896 –	J. Fernhoff. Literary. Two or three times a year.
Sinai	G	G	M	Bayreuth	1846	Joseph Aub. Scientific, religious.
Sinai	G	A	M	Baltimore	1856 – 62	David Einhorn. Scientific, religious (Reform).
Sinai	E	A	M	Baltimore	1904	Two numbers.
Sol, El	Sp	T	B-M	Constantinople	1879 –	David Fresco. Scientific, literary.
Sonntag Abend-Blatt	J	A	W	New York	1896 –	Socialistic. See "Arbeiter Zeitung."
Sonntag Courier	E, J	A	W	Chicago	1887 –	H. S. Wolf.
South-African Jewish Chronicle	E	..	W	Cape Town	1902 –	
South-African Jewish Standard	E	..	..	Durban		
Southwestern Jewish Sentiment, The	E	A	W	Dallas, Tex	1901 –	F. C. Cohen.
Stadt Anzeiger, Der	J	A	M	New York	1893	Philip Krantz and Abraham Sharkansky. Scientific, literary, commercial. 3 numbers.
Star of Israel, The	E	A	F	Chicago	1897	Joseph Parvin. Scientific, religious; Zionistic.
Studien und Kritiken	..	..	..			See "Jüdische Centralblatt, Das."
Sulamit	J	A	W	New York	1890	Joseph A. Bluestone. Zionistic.
Sulamit	G	A	M	St. Louis		S. H. Sonneschein and M. Spitz.
Sulamith	D	Ho	..	Amsterdam	1806 – 08	Moses Belinfante. Local news.
Sulamith	G	G	M	Dessau	1806 – 33 ‡	David Frankel (and [I.] Jos. Wolf). Literary, belletristic; news; religious (Reform). ‡ i. 1806-07; ii. 1808-09; iii. 1810 (Cassel) -11; iv. 1812, 1815-16; v. 1817-1819; vi. 1819-21, 1822-24; vii. 1824-33; viii. 1833-40; ix. (new series) 1840.
Sun, Die	J	A	W	New York	1892	Morris Rosenfeld, Joel Aronson, and Jacob Ferr. News. 7 numbers.
Svit	P	Ga	W	Tarnopol	1880 –	J. M. Landau.
Svyet	R	It	..	Odessa	1860 – 61	J. Tarnopol and O. Rabbinowitz.
Synagoge, Die	G	G	F	Würzburg ‡	1837 – 39	L. Adler. Religious, literary, belletristic. ‡ Würzburg, 1837-38; Munich, 1839.
Synagogenblatt	G	G	..			S. Lipschütz.
Synodalblatt	G	G	W	Mayence	1871 – 72	I. Klingenstein. News of synods; supplement of "Israelitischer Lehrer."
Szombati Ujság	Hu	Hu	W	Budapest	1882 – 83	S. Zsengeri.
Ta'am Zeḳenim	H	G	M	Frankfort o. M.	1854	Eliezer Ashkenazi. Scientific.
Tafereelen uit de Geschiedenis der Israelieten	D	Ho	A	Amsterdam	1861 – 62	M. L. v. Ameringen.
Tägliche Presse	J	A	D	New York	1898	George Selikovitsch. News.
Tägliche Volkszeitung	J	A	D	New York	1890 –	Official organ of the United Hebrew Trades.
Täglicher Herald, Der	J	A	D	New York	1891 – *	Michael Mintz. News. Weekly edition: "Der Volksadvokat."
Täglicher Jüdischer Courier, Der	J	A	D	Chicago	1887 – *	
Talmid, Al-	A	Eg	W	Cairo	1901 – *	Murad Faraj al Maḥami [illegible] news.
[illegible]	H	Hu	M	Waitzen	1882 –	D. [illegible]
[illegible]	H	Rm	W	Jassy	1888 –	F. [illegible]
[illegible]	H	R	A	Berdychev	1895	J. B. [illegible]
[illegible]	Hu	Hu	..	Budapest	[illegible]	S. Z[illegible]
[illegible]	G	G	A	Berlin	[illegible]	[illegible]
[illegible]	G	Hu	W	Budapest	1876	J. W. [illegible]
[illegible]	H	Bu	..	Philippopolis	[illegible]	[illegible]
[illegible]	H	G	W	[illegible]	[illegible]	[illegible]
[illegible]	H	A	..	New York	[illegible]	[illegible]
[illegible]	H	A	W	Chicago	[illegible]	W. [illegible]
[illegible]	H	G				
[illegible]	H	A	..	New York	[illegible]	M[illegible]
[illegible]	J	A	W	New York	[illegible] – 99	[illegible]

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date	Editors, Characteristics, etc.
Telegrafo, El (El Telegraphe)	Sp	T	‡	Constantinople	1872 –	David Fresco; then Moses Delmedigo and Isaac Gabbai. Political, literary, and news. Founded as "El Telegraphe" to continue "El Jornal Israelita." ‡ Three
Temple, The	E	A	M	Washington	1898	Gus. Nordlinger. Religious; local communal news. [times a week.
Temple Bulletin, The	E	A	M	Milwaukee		Temple Emanuel.
Tiempo, El	Sp	T	‡	Constantinople	1871 – 80	Mercado Fresco and S. Alkabez; then David Fresco. Political, literary, commer
Tijdschrift van de Maatschappij tot Nut der Israelieten in Nederland	D	Ho	I	Amsterdam	1849 – 51	Literary, scientific. 3 vols. [cial, financial. ‡ Twice a week.
Tikwah, Ha-	J	F	W	Paris	1897 –	J. Bernas. Political, literary, scientific.
Tikwah, Ha-	H	A	W	New York	1901 –	H. L. Selikowitz and H. J. Luria. Literary.
Tikwat Yisrael	J	A	M	New York	1894 –	A. C. Gachelein for the Tikwat Yisrael movement.
Tog, Der	J	R	D	St. Petersburg	1904 ‡	L. Rabinowitz. News. ‡ 6 months.
Toleranz	G	G	W	Berlin	1903	Emil Schreiber. Against anti-Semitism.
Toleranz	G	A	..	New York	1897	M. Singer. Zionist. Continued as "Der Zionist."
Tor, Ha	H	Ga	W	Kolomea	1877 – 80	Abraham Günzler. Political, general.
Torah mi-Ziyyon	H	Pa	Q ‡	Jerusalem	1886 – 99 ‡	Samuel Zuckermann. Rabbinical. ‡ Irregular; 1886-87; 1896-99.
Traditionelle Judenthum, Das	G	Hu	..		1869	Moritz Ehrenthell. Religious (Orthodox).
Transactions of the Jewish Historical Society of England	E	E	..	London	1895 – *	
Tresoro, El	Sp	T	F	Constantinople	1861 –	Ezekiel Gabbai. Historical.
Tresoro, El	Sp	Pa	..	Jerusalem	1902	[characters.
Tresoro, El	B ‡	Bu	F	Rustchuk	1891 – 96	Solomon Saloniccio. Political, literary; news. ‡ Lithograph, in Rabbinic
Treue Zionswächter, Der	G	G	W	Altona	1845 – 55	Samuel Enoch and Jacob Ettlinger. Religious (Orthodox). Supplement: "Shomer
Tribune Philosémitique	F	..	..		1883	Gaston Rossetti. 3 numbers. [Ziyyon ha-Ne'eman."
Tri-City Advocate	E	A	W	Davenport, Iowa	1901 – *	Finesheiber.
Tushiyyah, Ha-	H	Ga	..	Cracow	1894	Ben Abraham ha-Ze'ir.
Twice-a-Month	E	A	F	Louisville		Organ of the Young Men's Hebrew Association.
Unabhängiges Journal	G	Bo	‡	Prague	1902 –	Josef Stein. General. ‡ 3 times a month.
Ungarisch-Jüdische Wochenschrift	G	Hu	W	Budapest	1871 – 72	M. Kayserling and S. Kohn.
Ungarisch Jüdische Bote, Der	G	Hu	..	Ungvár	1882	
Ungarisch Jüdische Schulzeitung	G	Hu	..	Budapest	1873	S. Zsengeri.
Ungarisch-Jüdisches Archiv	Hu, G	Hu	M	Var-Palata	1890	A. Singer.
Ungarische Israelit, Der	G	Hu	W	Budapest	1848	Ignatz Einhorn. Reform.
Ungarische Israelit, Der	G	Hu	W ‡	Budapest	1874 – *	J. W. Back; then Elias Back. General Jewish news; non-partisan. Supplement: "Homiletische Beilage." ‡ Weekly, then three times a month.
Ungarische Wochenschrift	G, Hu	Hu	W	Budapest	1895 – *	M. Bornbusch; I. Gabel. Religious, social.
Union Israélite	F	F	M	Paris	1847 – 48 ‡	A. Créhange. ‡ Three months.
Unionkalender	G	Au	A	Vienna		
Univers Israélite, L'	F	F	M, W	Paris	1844 – *	S. Bloch (1844-79); L. Wogue (1879 – *). Political, historical, religious (Ortho-
Unparteiische Beobachter, Der	G	Au	F	Vienna	1890 –	Arthur S. Weissmann. Literary, news. [dox); news.
Unsere Hoffnung	G	Au	M	Vienna	1901 – *	Literary, historical; Zionistic; juvenile.
Uriel	E	A	M	Boston	1895	N. H. Imber. Cabalistic. 1 number.
Ustadh	T	T	..	Smyrna	1889 – 91	Moses Fresco. Rabbinical characters.
Verdad, La	Sp	T	W	Smyrna	1884	Bachor Ghayyat; David ibn Ezra; Raphael Cori.
Verdad, La	Sp	Bu	W	Sofia	1898 – *	A. Pipano. Political, literary.
Verdadero Progreso Israelito, El	Sp	F	W	Paris	1863	Ezra Benveniste. Religious, moral, commercial. Several months.
Vérité, La	F	F	M	Paris	1848	A. Créhange. General.
Vérité Israélite, La	F	F	W	Paris	1860 – 61	Abraham Cohen (1860-62). Supplement: "Le Foyer Israélite."
Vessillo Israelitico, Il	I	I	M	Casale Monferrata	1853 – *	Flaminio Servi. Historical, scientific, religious. "Educatore Israelità" until 1874.
Vestnik Bunda	R	Sw	..	Geneva	*	Published by the "Bund."
Vigio Israélite (Shomer Yisrael)	A, F	..	W	Oran	1885 – 93 ‡	Joseph Djian. Reform. ‡ Except 1887-92.
Viiterulo	F, Rm	Rm	W	Bucharest	1867	A. Levy.
Vocea Sionului	Rm	Rm	..	Ploesti	1898	A. S. Gold and A. D. Rosen.
Voice of Israel, The	E	A	W	San Francisco	1856	Bien.
Voice of Jacob	E	E	F	London	1841 – 48	Jacob Franklin. News; Orthodox. Succeeded by "The Anglo-Jewish Magazine."
Voice of Jacob	E	Al	..	Sydney	1842	George Moss. 6 months.

Voice of Jacob	E	..	..	Gibraltar	1882.	
Voice of Sinai	E	In	F	Calcutta	1904 - *.	
Voix d'Israël (Israel's Stimme)	F, G	F	M	Mülhausen	1865	S. Dreyfuss.
Volks-Journal	J	A	M	Philadelphia	1893	Ben-Joshua.
Volks Luach, Der	J	A	A	New York	1898	Abraham M. Sharkansky.
Volksadvokat, Der	J	A	W	New York	1887 - *	George Selikovitsch. Weekly ed. of "Der Täglicher Herold."
Volksblatt, Das	J	G	..	Leipsic	1853 - 60	Ludwig Philippson. Belletristic.
Volksblatt	J	A	W	New York	1889	David Apotheker.
Volksblatt	J	R	..	Warsaw.		
Volksfreund, Der	J	A	W	Pittsburg	1889 - *	Joseph S. Glick. Literary; news; Zionistic.
Volkswächter, Der	J	A	W	Philadelphia	189	John Paley.
Vorwärts	J	A	D	New York	1897 - *	Jewish Socialistic Press Federation. Socialistic.
Vorwärts	J	A	A	New York	1902 -.	
Voskhod	R	R	M ‡	St. Petersburg	1881 - *	Adolf Landau (1881-99); G. Syrkin (1899-*). Scientific, historical, socio-political, belletristic. Supplement: "Nedyelnaya Khronika Voskhoda" (weekly). ‡ Weekly from 1879 to 1881. Suspended by the government in April, 1904; resumed Oct., 1904.
Voz del Pueblo	Sp	T	W	Philippopolis	1899 -	Calev.
Vozrozhdeine	R	R	..		*	Zionist.
Vrai Progrès Israélit, Le	F	F	M	Paris	1864	Ezra Benveniste.
Vraie Parole, La	F	F	..	Paris	1893 - 94	Isidor Singer. Against anti-Semitism.
Vrije Woord, Het	D	Ho	W	Amsterdam	1895 - 96	News. 5 numbers.
Wa-Yelakket Yosef	H	Hu	F	Munkacs	1899	Josef Schwarz. Rabbinic, halakic.
Wa'ad, Ha-	H	Au	M	Vienna	1889	Jacob Kopelowitz. Historical, literary. 3 numbers.
Wa'ad Hakamim	H	..	F	Jaslowitz	1898	H. B. Zitron. Rabbinic (pilpul and halakah).
Wacht Israels, Die	G	Hu	W	Kaschau	1872 -	M. N. Rottenberg. News (school and communal); with feuilleton.
Wächter, Der	J	A	W	New York	1893	J. Jaffar. 8 numbers.
Wahrheit, Die	G	Au	W	Vienna	1899	M. Löwy. General. Supplement: "Oesterreichisch-Ungarische-Kantoren Zeitung."
Wahrheit, Die	J	Hu	M	Máramaros Sziget	1896	Hirsch Löb Gottlieb. 2 numbers.
Wahrheit, Die	J	A	W	New York	1889	Pioneers of Liberty. Anarchistic. 20 numbers.
Wahrheit, Die	G	A	W	St. Louis	1871	S. H. Sonneschein. Literary, political, religious (Reform).
Warschauer Jüdische Zeitung	J	Po	W	Warsaw	1867	Hillel Glentstern.
Webersche Zeitung, Die	‡	A	W	New York	1888	Morris Wechsler. ‡ Hungarian jargon.
Werker, Der	J	Ga	F	Lemberg	1891 -	News; with feuilleton.
Weekblad voor Israelieten	..	..	..			See "Nieuwsblaad voor Israelieten."
Weekblad voor Israelieten	D	Ho	W	Rotterdam	1875	M. L. van Ploeg.
Weekblad voor Israelietische Huisgezinnen	D	Ho	W	Rotterdam	1870 - *	Gebr. Haagens. Popular-scientific.
Weekly Gleaner, The	E	A		San Francisco	1862	Julius Eckman.
Weg, Der	J	Au	M	Vienna	1903	Zionist. 2 numbers.
[illegible]	J	A	W	New York	1892	Nahum Meir Shaikewitz. [illegible]
Welt, Die	G	Au	W	Vienna	1897 - *	Various editors. [illegible] Committee of the Zionist Movement.
Welt, Die	J	A	W	New York	1887	Ravevsky.
[illegible]	G, F	F	M	[illegible]	[illegible]	Simon Bloch. General; news.
[illegible]	J	Po	..	Warsaw	[illegible]	
[illegible]	J	Au	[illegible]	Vienna	[illegible]	[illegible]
[illegible]	G	Au	[illegible]	Vienna	[illegible]	[illegible]
[illegible]	G	Au	W	Vienna	[illegible]	[illegible]
[illegible]	G	[illegible]	[illegible]	Vienna	[illegible]	[illegible]
[illegible]	J	[illegible]	[illegible]	Vienna	[illegible]	[illegible]
[illegible]	G	Au	[illegible]	Vienna	[illegible]	[illegible]
[illegible]	G	Au	M	Vienna	[illegible]	[illegible]
[illegible]	G	Au	[illegible]	Vienna	[illegible]	[illegible]
[illegible]	H	R	W	St. Petersburg	[illegible]	[illegible]
[illegible]	G	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	G	[illegible]	W	[illegible]		[illegible]
[illegible]	E	[illegible]	W	[illegible]		[illegible]
[illegible]	[illegible]	[illegible]		[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Title. (Titles in capitals indicate special articles under the respective captions.)	Language.	Country.	Issue.	Place of Publication.	Date.	Editors, Characteristics, etc.
Yaiḳut Ma'arabi	H	A	A	New York	1901 –	Ohole Shem (association). Literary.
Yareaḥ, Ha-	H	G	M	Königsberg	1872 –	A. Süsskind. Religious (ultra-conservative), literary. Supplement: "Meged Yerahim," news and scientific.
Yareaḥ, Ha-	..	..	..		1845.	
Year Book of the Central Conference of American Rabbis.	E	A	A	Cincinnati	1890 – *.	
Yehudah wi-Yerushalayim	H	Pa	F	Jerusalem	1877 – 78...	Joel Moses ben Solomon. Religious.
Yehudah wi-Yerushalayim	H	Pa	M	Jerusalem	1901 – *....	Abraham Rotenberg and Joeb Moses ben Solomon. General.
Yehudi, Ha-	H	Hu‡	W	Presburg ‡	1875 – 80...	Jacob Fischer. Literary. ‡ Vienna, 1880.
Yehudi, Ha-	H	E	W	London	1898 –	I. Suwalsky. Political, Orthodox; Zionistic.
Yehudi ha-Niẓḥi, Ha-	H	Ga	M	Lemberg	1866.....	Joseph Kohen-Zedek. Historical. 4 numbers.
Yerushalayim	H	..	‡	‡	1844 – 45...	Jacob Bodek and A. M. Mohr. ‡ Irregular: No. 1, Jerusalem (Zolkiev), 1844; No. 2, Lemberg, 1845; No. 3, Prague, 1845.
Yerushalayim	H ‡	Pa‡	A ‡	Jerusalem ‡	1882 – *....	A. M. Lunez. Historical and archeological. ‡ 1., Hebrew and German, Vienna, 1882; ii., iii., iv., Hebrew and German, Jerusalem, 1887, '89, '92. Later quarterly.
Yerushalayim	H	Ga	B-M	Cracow	1900 – 1....	J. Kreppel. Literary, belletristic. 5 numbers.
Yerushalayim	H	Pa	..	Jerusalem	1878 – 79...	Anonymous. Ashkenazic; to combat "Ha-Ḥabazzelet."
Yesburun	..	..	..			See "Jeschurun."
Yevreiskaya Biblioteka	R	R	M	St. Petersburg	1871 – 80...	A. E. Landau. Historical, literary. 9 vols.
Yevreiskaya Familnaya Bibliioteka	R	R	..	St. Petersburg	1903 –	Rywkin.
Yevreiskayn Zizu	R	R	M	St. Petersburg	1904 – *....	N. Rywkin. Popular-scientific; Zionistic.
Yevreiski Yezhegodnik	R	R	A	St. Petersburg	1901.....	I. Lurie.
Yevreiskiya Zopiski	R	R	M	Riga	1881 –	A. Pumpyanski. Literary, historical.
Yevreiskoe Obozryenie	R	R	M	St. Petersburg	1884.....	M. Rabbinowicz and L. O. Kantor. Historical, literary.
Yiddish. See Jüdisch.						
Yisrael	H	Ga	..	Kolomea		Osias Fadenbecht.
Yisraeli, Ha-	J	G	W	Mayence	1873 – 79...	Jehiel Brill. Political and Jewish news.
Yisrulik	J	Ga	W	Lemberg	1875 – 76...	Isaac Linetzki and A. Goldfaden.
Yizra'el	H	..	W		1887 – 90...	Eliezer Rokeaḥ.
Yo'eẓ, Ha-	J	Rm	S-W ‡	Bucharest	1876 –	Josef Asiel. Political, literary, commercial, social; for Palestinian colonization. ‡ Weekly at first.
Yom, Ha-	H	R	D	St. Petersburg	1886 – 87...	Judah Löb Cantor. Political, commercial, with weekly literary and scientific supplement.
Yom, Ha-	H	Ga	D	Cracow	1904 – *.	
Yom-Tob Blätter	J	A	I ‡	New York	1897 – 99...	Ch. Minikes. ‡ Jewish and American holidays.
Yonah, Ha-, or Keneset Yisrael	H	G	M	Berlin	1851, 1860...	Senior Sachs. Literary, scientific. Supplement: "Kanfe Yonah" (1848 sic!).
Yontev-Blättlech	J	Po	..		1894 – 96...	J. L. Perez.
Yosef Da'at (El Progreso)	H, Sp‡	T	M	Adrianople	1888 – 89...	Abraham Danon. Historical (Jews of the Orient). ‡ And Turkish, Hebrew characters.
Young Israel	E	E	M	London	1897 – 1901.	L. J. Greenberg and Joseph Jacobs. Juvenile. Title "Israel" from 1899.
Young Israel	E‡	A	M	New York ‡	1871 –	Louis Schnabel; then M. C. Gunsberg. Juvenile until 1900, then also general literary; illustrated. Title changed to "Israel's Home Journal" in 1901. ‡ And Philadelphia; at first English and German.
Young Men's Hebrew Association Magazine	E	A	F	New Orleans	1903 – *.	
Żebi, Ha- (Ha-Żebi)	H	Pa	W	Jerusalem	1876 – 1900.	Eliezer Ben-Judah. Scientific, literary, social, political (colonization of Palestine, and introduction of modern civilization there). Supplement: "Ha-'Ikkar ha-Yehudi" (agricultural, 1899). Continued as "Hashḳafah."
Żebi le-Bet Yisrael	J	Pa	F	Jerusalem	1892 – 93...	H. Ben-Jacob. One year.
Żefirah, Ha- (Ha-Żefirah)	H	Po	W	Warsaw	1862 – 63...	Ḥayyim Slonimski. General, scientific; news. From 1886 Nahum Sokolow coeditor; ‡ daily. General political and Jewish news. ‡ But Berlin, 1874–75.
			‡	‡	1874 – *....	
Żefirah, Ha-	H	G	..	Leipsic	1824.....	Max Letteris. Literary, historical. 1 number.
Żefirah Tif'eret	H	Au	M	Vienna	1850 – 51...	Max Letteris. Supplement of "Wiener Blätter." 12 numbers.
Żeichen der Zeit	G	A	M	Chicago	1863 – 65...	Chronik. Religious and social; radical.
Zeit, Die	G	Hu	F	Budapest	1878 – 81...	Albert Stern. Theological and historical (in popular form). Title "Ha-Meḥakker" until 1880.

Zeit, Die	J	A	M	New York	1897 – 98	Menahem Dolitzky. General Jewish; Zionistic.
Zeitgeist, Der	G	A	F	Chicago ‡	1880 – 83	Isaac L. Moses. Critical, religious (radical). ‡ And Milwaukee.
Zeitschrift für die Gesch. der Juden in Deutschland	G	G	Q	Brunswick	1887 – 92	Ludwig Geiger. Historical. Organ of the Historische Commission für die Geschichte der Juden in Deutschland.
Zeitschrift für die Reifere Jugend	J	G	..	Fürth	1817	H. Schwabucher. Religious.
Zeitschrift für die Religiösen Interessen des Judenthums	G	G	..	Berlin	1844 – 46	Z. Frankel. Religious, scientific, literary. Continued in 1851 as "Monatsschrift für Geschichte und Wissenschaft des Judenthums."
Zeitschrift für die Wissenschaft des Judenthums	G	G	..	Berlin	1822 – 23	Leopold Zunz. Scientific. 3 numbers.
Zeitschrift für Hebräische Bibliographie	G	G	B-M	Frankfort o. M ‡	1896 ‡ – *	Heinrich Brody (and A. Freimann (since 1900). Bibliographical. ‡ Berlin 1896–98; not published in 1899.
Zeitschwingen, Die	G	Au	..	Vienna	1848	Isidor Busch and Max Letteris.
Zeitstimmen	G	Bo	W	Prague	1863.	
Zeitung	..	Ga	..	Lemberg	1848	A. M. Mohr.
Zeitung	J	F	W	Metz	1789 – 93.	
Zeitung für's Judenthum	G	Au	..	Vienna	1848	Isidor Busch and Max Letteris.
Zeman	T ‡	T	..	Constantinople	1872	Anonymous. ‡ Hebrew characters.
Zeman, Ha-	H	Ga	F	Cracow	1890 – 91	Reuben Brandes. Literary; news. 9 months.
Zeman, Ha-	H	R	‡	St. Petersburg	1903 –	Ben-Zion Katz. Zionist; with 4 supplements a year. ‡ Several times a week.
Zeman, Ha-	H	A	W	New York	1895 – 96	Ḥayyim Enowitz and Joseph Gabreelow. 6 months.
Zeror ha-Mor	H	Pa	M	Jerusalem	1892	S. E. Tiktin. Stories.
Zerubabel	G	G	M	Berlin	1886 – 89	Willy Bambus and others. Jewish nationalistic.
Zimrat ha-Areẓ	H	Rm	Q	Jassy	1872	Mattathias Rabener. Religious.
Zion	G	G	F	Berlin	1833 – 35	Cohn. Religious.
Zion	G	G	M	Berlin	1895 –	Heinrich Loewe (1895–97); then W. Bambus. Zionist.
Zion	Rm	Rm	W	Berlad		Zionistic.
Zion	J	A	W	New York	1898	Miaszud. Organ of the League of Zionist Societies of the United States.
Zion	..	..	..			See "Razsvyet."
Zion Messenger, The	E	A	M	Chicago	1904 – *	Organ of The Knights of Zion.
Zionist, Der	J	A	M	New York	1898	Isaac Meirky for the Ohebe Ẓiyyon. Zionistic. 4 numbers.
Zionist, Der	J	A	..		1897 –	M. Singer. Formerly "Toleranz."
Zionistische Monatshefte	G	Sw	M	Geneva	1903 –	D. Pasmanik and L. Felix Pinkus. Zionist (scientific).
Zionistische Rundschau	G	Au	W ‡	Vienna ‡	1898	Herman Berliner. Zionist (religious and political). ‡ And Zurich; semiweekly after Oct., 1898.
Zion's Monat-Blatt	J	A	M	New York	1899 –	William Broch. Formerly "Jüdische Monats-Blätter" (German).
Zir, Ha-	H	Ga	..	Lemberg	1860 – 62	Weber.
Zir Ne'eman	H	Au	F	Vienna	1882 –	David L. Lewin. General news, literary; with feuilleton.
Ẓiyyon	H	G	M	Frankfort o. M.	1841 – 42	Michael Creizenach and I. Marcus Jost. Scientific, historical, biographical, bibliographical, religious (Reform).
Ẓiyyon	H	Ga	I	Drohobycz	1885 – 88	A. H. Zupnik. Literary.
Ẓiyyon	H	Ga	M	Drohobycz	1886 – 97	A. H. Zupnik. Scientific.
Ẓiyyon be-Ḥadash	H	G	..	Leipsic	1845	Jacob Goldenthal. Scientific, religious (Reform). 1 number.
Ẓofeh, Ha-	..	..	..			Literary supplement of "Ha-Maggid."
Ẓofeh, Ha-	..	..	..			See "Jewish Observer, The."
Ẓofeh, Ha-	H	Ga	F	Lemberg	1878 –	Abush Elsner. News, literary; scientific.
Ẓofeh, Ha-	H	Po	D	Warsaw	1902 –	
Ẓofeh be-Ereẓ ha-Ḥadashah, Ha-	H	A	W	New York	1870 – 76	Mordecai ben David Jalomstein.
Ẓofeh le-Ereẓ [illegible], Ha-	H	A	..			Sobel.
Ẓofeh le-Bet Yisrael, Ha-	H	Ga	M	Cracow	1890 –	Gershon Bader. Literary.
Ẓofeh le-Bet Yisrael, Ha-	H	E	F	London	1887	M. D. Goldman and Ḥayyim Bash.
Zsidó [illegible]	Hu	Hu	..	Budapest	1875 – *	Josef Kiss.
Zsidó [illegible]	Hu	Hu	..	Budapest	1882 – *	"Vindar" (Daniel Weiss). Orthodox.
Zsidó Iskolai [illegible]	Hu	Hu	..	Budapest	1869 – 71	Nathan Fischer
Zsidó [illegible]	Hu	Hu	..	Budapest	1891 – *	I. Beker. Zionistic.
Zsidó [illegible]	Hu	Hu	..	Budapest	[illegible]	S. Weiss. For Jewish women.
Zukunft, Die	J	A	M	New York	1892 – *	Scientific, [illegible]. Old series 1892–97; new series 1902–*.
Zukunft, Die	J	E	W	London	1884 –	Rabbinowitz and Winchevsky? [illegible] Continuation of "Der Poilisher Jidel."
Zur Judenfrage in Deutschland	G	G	M	Berlin	1843 – 44	Wilhelm Freund. Political [illegible]
Zweeuwsch? [illegible]	D	He	W	Amsterdam	1875 – 76.	Salvedal? [illegible] against the [illegible] Organ [illegible] land" 16 numbers.

RECAPITULATION.

Country.	Number of Journals (Excluding Annuals) in Each Language.						Totals.	Country.	Number of Journals (Excluding Annuals) in Each Language.						Totals.
America	E 140 (35)	G	18	H 25 (1)	J 104 (35)	E-G 8 (1)	295 (82)	Hungary	Hu 23 (8)	G	27 (2)	H 8 (1)	J 3	H-G 1	62 (11)
Austria	I 1 (1)	G	32 (8)	H 16	J 5	Sp 8	62 (9)	India	E 2 (1)	A	4	M 2		I-M 2 (1)	10 (2)
Bohemia		G	12 (3)		J 1		15 (3)	Italy	I 8 (4)	A	1	H 7			16 (4)
Bulgaria	F 1	Bu	7 (1)			Sp 5 (3)	13 (4)	Palestine				H 22 (5)	J 4 (1)	Sp 1	27 (6)
Egypt and North Africa	F 4 (1)	A	7 (3)	F-A 1			11 (4)	Poland	P 2 (1)	G-P 1		H 3 (1)	J 7		13 (2)
England	E 30 (4)			H 7 (1)	J 15 (2)			Roumania	Rm 11 (1)	Sp 1	Rm-F 1	H 3	J 8	Sp H-Rm 1	25 (1)
France	F 25 (1)	G-F	3	H 2	J 3	Sp 2	35 (4)	Russia	R 15 (7)	G	1	H 22	J 9 (2)	H-R 1	49 (9)
Galicia	P 4-H 1	G	7 (2)	d 35 (10)	J 18	(4)	87 (17)	South Africa	E 2 (1)				J 2 (2)		4 (3)
Germany		G	115 (20)	H 29 (2)	J 9		153 (22)	South America					J 1	Sp 1	2 × (4)
Holland	D 29 (4)	G	1 F 1	H 3	J 1	Sp 1	36 (4)	Switzerland	P 1	G	4 (1)		J 1 (1)	R 2 (2)	
								Turkey	T 4	Sp 21 (2)		F 1	Sp-T 1 (1)	Sp-F 1 (1)	30 (5)
									(Sp-H-T 1	Sp-G-T 1			F 1 (1)	)	

Australia E 11 (2); Belgium F 1; Bosnia Sp 1; Canada E 1 (1); China E 1 (1); Corfu G 2 (1), H 1, H-I 1; Curaçao Sp 1; Denmark Danish 1; Gibraltar Sp 2 E 1; Jamaica E 2; Mexico Sp 1; Servia Sp 1.

Languages (totals; journals printed in more than one language are listed under one only): A 12 (5); B 7 (1); D 29 (4); Danish 1; E 199 (69); F 37 (6); G 218 (38); Gr 2 (1); H 186 (22); Hu 23 (8); I 10 (5); J 191 (37); M 4 (2); P 9 (1); R 19 (9); Rm 14 (1); Sp 53 (7); T 4; grand total 1053 (211).

NOTE.—The figures immediately following each abbreviation indicate the number of periodicals (including newspapers, but excluding almanacs, year-books, and other annuals) that have been established in the language and in the country in question. The figures in parentheses indicate the number of these periodicals still (1906) being published, as far as has been ascertained: the actual numbers are larger than those given.

G.—W. P.

PERIZZITES (פְּרִזִּי): Canaanitish tribe settled in the south of Palestine between Har and Negeb, although it is not mentioned in the genealogy in Gen. x. According to the Biblical references, Abraham, when he entered Palestine, found the Perizzites dwelling near the Canaanites (*ib.* xiii. 7), and God promised to destroy both these peoples (*ib.* xv. 20). Jacob reproved his sons because of the crime of Shechem, inasmuch as he feared the Perizzites and the Canaanites (*ib.* xxxiv. 30). Moses promised the Israelites to bring them unto the place of the Perizzites and the Amorites (Ex. xxx. 8); and at a later time the tribes of Simeon and Judah conquered the Canaanites and the Perizzites (Judges i. 4). The Perizzites were among the tribes that were not subjected to tribute by Solomon (I Kings ix. 20–22), while the complaint was brought to Ezra that the priests and the Levites would not separate themselves from the Perizzites and the other peoples of the land (Ezra ix. 1).

The view was formerly held that the Perizzites were a prehistoric tribe which became assimilated to the Canaanites when the latter invaded Palestine; but this is in contradiction to the fact that the Perizzites are not mentioned in the genealogy. More recent commentators are of the opinion that the names "Perizi" and "Perazi" are identical, and that the Bible has included under the name "Perizzites" all stocks dwelling in unwalled towns.

BIBLIOGRAPHY: Riehms, *Handwörterb.* 2d ed., p. 1211; Cheyne and Black, *Encyc. Bibl.* s.v.; Hastings, *Dict. Bible*, s.v.

D. S. O.

PERJURY: The violation of an oath or solemn promise; solemn assertion of a falsity. While perjury was regarded as one of the greatest sins (Zech. v. 4), and the perjurer was not considered worthy to enter the holy places (Ps. xv. 1–4), no human penalty was prescribed for it in the Bible, the punishment of the perjured being left to God. Most of the Jewish commentators take the commandment in Ex. xx. 7; Deut. v. 11 (comp. Onḳelos, לְמַגָּנָא, and LXX., ἐπὶ ματαίῳ) to refer to a vain, useless oath (see OATH). There is another prohibition against swearing falsely (Lev. xix. 11, 12), which prescribes no special punishment; from the context it may be taken to refer to perjury committed in a civil transaction or at a judicial proceeding. The witness who refuses to give testimony when adjured to do so, or he who makes foolish promises "to do evil or to do good," and does not fulfil them, is required to bring an offering to atone for his sin (Lev. v. 1, 4–13). These few scattered laws about perjury were discussed by the Rabbis in much detail, and the various kinds of perjury were formulated by them under four heads, according to the kind of punishment inflicted.

I. The violation of oaths which have no civil bearing, and which affect only the individual who pronounces them (שְׁבוּעַת בִּיטּוּי). One who swears that he did, or that he did not, or that he would, or would not, do a certain thing, the matter in itself being of no concern to any one else, and then violated his oath when he could have performed it, or if his assertion is found to be false, is guilty of perjury. If the perjury was committed wittingly

Individual Acts.

he is liable to the punishment of flagellation; if unwittingly, he is required to bring a guilt-offering, varying in kind with his wealth (עולה ויורד). If he is wealthy, the offering must consist of a female sheep or goat; if he can not afford that, he must bring an offering of two pigeons; and if he can not afford even those, he must bring a meal-offering (Shebu. iii. 1–7, based on Lev. v. 4–13; Maimonides, "Yad," Shebu'ot, i. 1–3, ii.–v. 11). If after taking the oath he discovers that he can not conveniently abide by it, he may have his oath dissolved by a learned man or by three ordinary men (*l.c.* vi.; see OATH; VOWS).

II. An oath taken in vain (שבועת שוא). Four kinds of oaths are included by the Rabbis under this head; in each case, if taken wittingly, the punishment is flagellation, but there is no punishment at all where the oath was taken unwittingly. These oaths are: (1) A false affirmation, in the form of an oath, in regard to a well-known fact, or facts, as when one swears that a man is a woman or that gold is silver. (2) An affirmation, in the form of an oath, to patent facts, as when one swears that the sky is the sky or that a stone is a stone. (3) Swearing to transgress a religious commandment. (4) An undertaking, under oath, to do things impossible of execution, as when one swears not to sleep for three consecutive days, or not to eat for seven consecutive days (Shebu. iii. 89, 11, based on Ex. xx. 7; Deut. v. 11; "Yad," *l.c.* i. 4–7, v. 12–22).

Vain Oaths.

III. A false assertion, or denial, under oath, in regard to a claim made for the return of a deposit or a loan (שבועת הפקדון). One who swears falsely in repudiation of a demand made upon him by another when his admission would have made him liable to payment is obliged to pay the whole claim plus one-fifth of its amount; besides this, he is required to bring a guilt-offering to atone for his sin. This punishment is administered only when the claim consists of money or movable property; but if the claim concerns real estate, or slaves, or documents, or if the claim is of such a nature that an admission on the part of the defendant would not make him liable to payment, as in the case of fines (see ADMISSIONS IN EVIDENCE), there is no punishment attached, although the perjured is regarded as guilty of the kind of perjury included in definition No. I. (Shebu. v.–vi., based on Lev. v. 21–26; see Shebu. 36b, 37b; Ker. 9a; "Yad," *l.c.* i. 8–11, vii.–viii.). Perjury in an oath taken in the courtroom (שבועת הדיינין) is included under this head and is treated accordingly ("Yad," *l.c.* xi. 20).

In Civil Actions.

IV. The refusal of witnesses to testify to a fact when adjured to do so (שבועת העדות). If witnesses to a case involving a monetary transaction, whose testimony would be sufficient to decide the case against the defendant, swear that they had not witnessed the transaction, or if they reply in the affirmative to the adjuration of the plaintiff after they have denied all knowledge of the transaction, they are required to bring a guilt-offering, varying in kind with their wealth, as explained in definition No. I. (Shebu. iv., based on Lev. v. 1; "Yad," *l.c.* i. 12, 13; ix., x.).

Refusal to Testify.

In all these cases, if the perjurer took his oath under duress, or if he was compelled to violate his oath, he is free from all punishment (Shebu. 26a; Ned. 27a; "Yad," *l.c.* iv. 1). The perjurer, even though he submits to the punishment imposed upon him, is still regarded as answerable before God, for perjury involves, besides the civil wrong, the desecration of God's name ("ḥillul ha-Shem"), for which divine punishment will be meted out (Shebu. 39a; "Yad," *l.c.* xii. 1, 2; *cf.* Teshubah, i. 2).

No oath can be administered by a court to one who has once perjured himself in any of the cases mentioned above, even though the litigant against whom he had been called is willing to believe him on his oath; nor is his testimony admitted in evidence (Shebu. vii. 4; "Yad," To'en, ii. 12; Shulḥan 'Aruk, Ḥoshen Mishpat, 34, 5; 92, 1, 2). If, however, he undergoes the punishment of scourging, or manifests such signs of contrition that the court is satisfied that he sincerely regrets his transgression, he is restored to his former position in the community ("Yad," 'Edut, xii. 9; *ib.* To'en, ii. 9, 10; see "Kesef Mishneh" and "Leḥem Mishneh" ad loc.; Ḥoshen Mishpat, 34, 33; 92, 14).

BIBLIOGRAPHY: *Shulḥan 'Aruk, Yoreh De'ah*, [illegible]; Mayer, *Die Rechte der Israeliten, Athener und Römer*, [illegible], Treves, 1876; Michaelis, *Mosaisches Recht*, [illegible], 1785; Saalschütz, *Das Mosaische Recht*, [illegible], Berlin, 1853.

E. C. J. H. G.

PERL, JOSEPH: Austrian Maskil and man of letters; born at Tarnopol, Galicia, 1774; died there Oct. 1, 1839. The son of a wealthy family, and growing to manhood at the time of the regenerative movement of the German Mendelssohn, he devoted himself from his youth to the emancipation and education of the Jews, gaining the approval of the Czar of Russia and the Emperor of Austria, who honored him with various decorations, while the latter permitted Perl's son Michael to open a pharmacy—the first one conducted by a Jew in Austria. Perl interceded in behalf of his coreligionists, who were persecuted and humiliated by the Christians and plunged in Ḥasidic mysticism. Convinced that only intellectual enlightenment could change these deplorable conditions, he was tirelessly active in religious and social reforms. He became the friend of Krochmal and Rapoport, and it was due to his influence that the latter was appointed "Kreisrabbiner" of Tarnopol. Perl was the first to found a modern Jewish school in Poland, and in 1819 he built near it at his own expense a Reform synagogue with a choir. He tried to counteract the influence of Ḥasidism by collecting around him a circle of educated men of letters.

Perl published under the pseudonym "Obadiah ben Pethahiah" a satire against Ḥasidism, entitled "Megalleh Temirin" (Vienna, 1819; often reprinted), which was for a long time ascribed to Rapoport. It was a clever parody on the language of the Zohar, the spirit of which deceived for a long time even the Ḥasidim themselves. He published also two other pamphlets in the same vein, entitled respectively "Dibre Zaddiḳim" and "Boḥen Zaddiḳ" (Prague, 1838), and wrote the chapter on the Ḥasidim in Jost's "Geschichte des Judenthums und Seiner Sekten," iii. 185 et seq., Leipsic, 1859. After

his death the school founded by him was transformed into the Deutsch-Israelitische Hauptschule.

Bibliography: *Allg. Zeit. des Jud.* 1839, pp. 606-607; *Kerem Hemed*, iv. 163-169, Prague, 1841; Busch, *Jahrbuch*, 1847; Jost, *Neuere Geschichte*, ii. 77-80, Berlin, 1847; Graeber, in *Ozar ha-Sifrut*, vol. i.; Slouschz, *La Renaissance de la Littérature Hébraïque*, pp. 38-39.

S. N. Sl.

PERLBACH, MAX: German historian; born at Danzig, Prussia, Nov. 4, 1848. He attended the Friedrichs Gymnasium at Breslau, and studied history at the universities of Breslau, Heidelberg, and Göttingen (Ph.D. 1871). He was employed in the university libraries at Königsberg, Prussia (1872–1876), Greifswald (1876-83), and Halle (1883–1903), and in the Royal Library, Berlin, officiating in the last as director. His scientific work deals chiefly with the history of the provinces of East Prussia and West Prussia during the Middle Ages.

Aside from numerous articles contributed to various German periodicals, Perlbach has written or edited the following works: "Die Aeltere Chronik von Oliva," Göttingen, 1871; "Preussische Regesten bis zum Ausgang des 13. Jahrhunderts," Königsberg, 1876; "Simon Grunau's Preussische Chronik," part A, Leipsic, 1876; "Quellenbeiträge zur Gesch. der Stadt Königsberg im Mittelalter," Göttingen, 1878; "Pommerellisches Urkundenbuch," Danzig, 1882; "Preussisch-Polnische Studien zur Geschichte des Mittelalters," Halle, 1886; "Die Statuten des Deutschen Ordens," *ib.* 1890; "Prussia Scholastica: die Ost- und Westpreussen auf den Mittelalterlichen Universitäten," Leipsic, 1896. He has edited also some Polish medieval historical sources for the "Monumenta Germaniæ Historica," 1888, 1893.

S.

PERLES: A family probably originating in Prague many members of which have been rabbis and scholars.

Aaron b. Moses Meïr Perles: Rabbinical author; died at Prague June 4, 1739; son of Moses Meïr Perles. He edited that part of Isaac ben Abba Mari's "Sefer ha-'Ittur" which deals with the porging of meat (see Porging), adding references from later literature, notes, and rules in Judæo-German. His edition was published at Offenbach in 1722 and at Prague in 1731. A manuscript without the Judæo-German part is in the Bodleian Library.

Bibliography: Fürst, *Bibl. Jud.* iii. 76; Steinschneider, *Cat. Bodl.* col. 725; Benjacob, *Ozar ha-Sefarim*, p. 204; Neubauer, *Cat. Bodl. Hebr. MSS.* No. 792; Hock-Kaufmann, *Die Familien Prags*, p. 281, Presburg, 1892.

D.

Baruch Asher Perles: Hungarian Talmudist; born in 1789; died Nov. 25, 1857. He was a descendant of the rabbinical family of Perles or Perls, which migrated from Bohemia to Hungary, and numbered among its ancestors on one side Rabbi Judah Löw ben Bezaleel and on the other R. Asher b. Jehiel. The favorite pupil of R. Götz Kohn Schwerin of Baja, Perles was won over to the simple interpretation of the Bible ("peshat"), becoming antagonistic to the pilpul, which he had learned at the yeshibah of R. Moses Sofer at Presburg. He was assistant rabbi ("dayyan") at Baja, and officiated as rabbi from Kohn Schwerin's death until Nascher assumed the office. Uniting Talmudic scholarship with deep piety and a blameless life, Perles was one of the first Hungarian rabbis to comprehend the modern spirit. He read German books and periodicals, and sent his youngest son, Joseph, whom he was educating for the rabbinate, to the gymnasium at Baja. When the rabbinical seminary at Breslau was founded, he was the first to enroll his son, a fact of which Frankel was especially proud. Among the pupils of Perles was Samuel Kohn, now (1904) chief rabbi of Budapest.

Bibliography: Hock-Kaufmann, *Die Familien Prags*, pp. 279 *et seq.*; Kaufmann, in *Monatsschrift*, xxxvii. 383-384, 388-389.

Felix Perles: German rabbi; born at Munich March 18, 1874; son of Joseph Perles. He received his early training at the Wilhelm-Gymnasium in his native city, and at the same time began his Jewish studies under his father. He then studied successively at the University of Munich (Orientalia and classical philology); the university as well as the rabbinical seminary of Breslau; again, after his father's death, at Munich (receiving his degree of Ph.D. in 1895); at the Jewish Theological Seminary, Vienna, where he became an adherent of the national-Jewish movement; and at the seminary at Paris, receiving his rabbinical diploma in 1898. He was then called as vice-rabbi to Königsberg, where he still (1904) resides.

Perles' works, dealing with Biblical science, and more especially with textual criticism, rabbinical philology, and the science of religion, include the following: "Analekten zur Textkritik des Alten Testaments," Munich, 1895; "Zur Althebräischen Strophik," Vienna, 1896; "Notes Critiques sur le Texte de l'Ecclésiastique," Paris, 1897; "Was Lehrt Uns Harnack?" Frankfort-on-the-Main, 1902 (Eng. version in "J. Q. R." xiv. 517–543); "Zur Erklärung der Psalmen Salomos," Berlin, 1902; "Bousset's Religion des Judentums im Neutestamentlichen Zeitalter Kritisch Untersucht," *ib.* 1903. He also edited "Gesammelte Aufsätze zur Sprach- und Sagenkunde von Max Grünbaum" (*ib.* 1901), and has contributed a number of essays and reviews to the "Orientalistische Literaturzeitung," "Die Welt," "Ost und West," and other periodicals.

Joseph Perles: German rabbi; born at Baja, Hungary, Nov. 26, 1835; died at Munich March 4, 1894. Having received his early instruction in the Talmud from his father, Baruch Asher Perles, he was educated successively at the gymnasium of his native city, the rabbinical seminary at Breslau, and the university of that city (Oriental philology and philosophy; Ph.D. 1859, presenting as his dissertation "Meletemata Peschitthoniana").

Perles was awarded his rabbinical diploma in 1862. He had already received a call, in the autumn of the previous year, as preacher to the community of Posen; and in that city he founded a religious school. In 1863 he married Rosalie, the eldest daughter of Simon Baruch Schefftel. In the same year he declined a call to Budapest; but in 1871 he accepted the rabbinate of Munich, being the first rabbi of modern training to fill that office. As the registration law which had restricted the expansion of the communities had not been abrogated until 1861, Perles found an undeveloped community; but under his management it soon began to flourish, and

in 1887 he dedicated the new synagogue. He declined not only a call to succeed Geiger as rabbi in Berlin, but also a chair at the newly founded seminary in Budapest.

Of Perles' works the following (given in order of publication) deserve special notice:

Ueber den Geist des Commentars des R. Moses b. Nachman zum Pentateuch und über Sein Verhältniss zum Pentateuch-Commentar Raschi's, in "Monatsschrift," 1858 (with supplementary notes, *ib.* 1860).

Die Jüdische Hochzeit in Nachbiblischer Zeit, Leipsic, 1860.

Die Leichenfeierlichkeiten im Nachbiblischen Judentum, Breslau, 1861 (both of the foregoing in English in "Hebrew Characteristics," New York, 1875).

R. Salomo b. Abraham b. Adereth: Sein Leben und Seine Schriften, Breslau, 1863.

Gesch. der Juden in Posen, Breslau, 1865.

David Cohen de Lara's Rabbinisches Lexicon Keter Kehunnah, Breslau, 1868.

Etymologische Studien zur Kunde der Rabbinischen Sprach- und Alterthumskunde, Breslau, 1871.

Zur Rabbinischen Sprach- und Sagenkunde, Breslau, 1873 (contains material on the Hebrew sources of the "Arabian Nights," in addition to many new definitions of words).

Thron und Circus des Königs Salomo, Breslau, 1873.

Die in einer Münchener Handschrift Aufgefundene Erste Lateinische Uebersetzung des Maimonidischen Führers, Breslau, 1875.

Das Buch Arugat Habosem des Abraham b. Asriel, Krotoschin, 1877.

Eine Neuerschlossene Quelle über Uriel Acosta, Krotoschin, 1877.

Kalonymos b. Kalonymos' Sendschreiben an Joseph Kaspi, Munich, 1879.

Beiträge zur Geschichte der Hebräischen und Aramäischen Studien, 1884.

Die Berner Handschrift des Kleinen Aruch, in "Grätz Jubelschrift," Breslau, 1887.

Beiträge zur Rabbinischen Sprach- und Altertumskunde, Breslau, 1893.

Further, he contributed to the "Revue des Etudes Juives" and other periodicals, and edited the "Bi'ure Onkelos" of S. B. Schefftel (1888). A selection of his sermons was edited by his wife in 1896.

Perles left two sons, Max and Felix. His congregation has honored his memory by establishing the Perles Stiftung, a philanthropic and educational institution.

BIBLIOGRAPHY: D. Kaufmann, in *Münchener Allgemeine Zeitung*, March 17, 1894, Supplement; B. Rippner, in *Israelitische Wochenschrift*, March 30, 1894; L. Blau, in *Magyar Zsidó Szemle*, xi. 146-151; W. Bacher, in *J. Q. R.* vii. 1-23; Israel Lévi, in *R. E. J.* xxix. 156-157.

Max Perles: German oculist; born at Posen April 8, 1867; died at Munich Oct. 20, 1894; son of Joseph Perles. He studied medicine at the University of Munich (M.D. 1889), and in 1890 went to Berlin, where he studied bacteriology for six months with Robert Koch, and was then appointed assistant at the largest eye infirmary in that city. In 1894 he was recalled to Munich by his father's fatal illness, and established himself there as an oculist, at the same time continuing his bacteriological studies and perfecting the electrical ophthalmoscope which he had invented. He was about to receive permission to lecture at the University of Munich when he died of blood-poisoning contracted during his experiments.

Perles published the following essays: "Ueber Solanin und Solanidin" (prize dissertation, Munich, 1889); "Embolia Partialis Retinæ" (in "Centralblatt für Augenheilkunde," 1891); "Ueber Pigmentstaar bei Diabetes Mellitus" (*ib.* 1892); "Ueber Allgemeininfection vom Auge aus" (*ib.*); "Ueber Heilung von Stauungspapille" [illegible] "Beobachtungen über Perniciöse Anämie" (in "Berliner Klinische Wochenschrift," 1893); "Ueber die Durch den Friedländer'schen Pneumoniebacillus Hervorgerufene Augenentzündung" (in "Verträge der Wiener Naturforscherversammlung," 1894); "Ueber einen Einfachen Elektrischen Augenspiegel" (*ib.*); "Experimentelles zur Lehre von den Infectionskrankheiten des Auges" (in Virchow's "Archiv," [illegible] part 2, p. 209).

BIBLIOGRAPHY: I. Munk, [illegible] *char*, l.c.

S.

Moses Meir Perles: Rabbinical author; born at Prague 1666; died there March [illegible]. In the beginning of the eighteenth century he lived at Vienna in the house of Samson Wertheimer, for whom he acted as private secretary and almoner, and by whom he was supported even after he had returned to Prague. He wrote "Megillat Sefer" (Prague, 1710), a commentary on the Book of Esther based especially on Rashi's commentary on the same book. In the introduction to this commentary he mentions the following works written by him: "Pene Hammah," homilies on the Talmudic haggadot; "Or 'Olam," sermons for the holy days; and "Kitrat Arba'," sermons for the four special Sabbaths (see PARASHIYYOT, THE FOUR). The inscription on his tombstone mentions another book of his, entitled "Me'ir Netibot," which may be identical with "Or 'Olam," the latter title not being mentioned there.

Perles was related to many prominent rabbinical families, about which he gives very valuable (though not always correct) information in the preface to his "Megillat Sefer." Similar information is found also on the fly-leaf of the manuscript of "Nahalat Abot," a commentary on Pirke Abot, now in the Bodleian Library. This work was written either by Perles' great grandfather Eleazar or by the latter's father-in-law, Isaac ben Jekuthiel ha-Kohen, who was a rival of Löw ben Bezaleel.

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D.

Rosalie Perles: German writer and philanthropist; born at Breslau Dec. 2, 18[illegible]; daughter of S. B. Schefftel; married Joseph Perles June [illegible]. While in Munich she engaged in philanthropic work as leader of the women's [illegible] there. Having lost both her husband and her elder son in 1894, she went in 1899 to live with her younger son at Königsberg, where she has taken up literary work. She is a regular contributor to "Jewish Comment" (articles on Germany), and has also written for THE JEWISH ENCYCLOPEDIA, "Allgemeine Zeitung des Judenthums," "Im Deutschen Reich," and "Ost und West." She is the author of "Ein Modernes Kreuzer des Judentums" (Königsberg, 190[illegible]) and has edited a volume of her husband's sermons with a preface.

S.

PERLHEFTER (EYBESCHUTZ), ISSACHAR BÄR B. JUDAH LÖB B. MOSES: Bohemian rabbi and author; died after Sept. [illegible] He was a native of Prague and a [illegible] of the [illegible] schützer Eybeschütz family, but [illegible]

a custom common in those days he adopted the family name of his wife, Bella, daughter of Jacob Perlhefter, also of Prague. Perlhefter and his wife, who were both highly cultured, lived in Vienna until the expulsion of the Jews from that city in 1670. He then went to Altorf, where he was befriended by Wagenseil, the well known anti-Jewish author, to whom he taught Hebrew. Bella Perlhefter later joined her husband in Altorf, whither she was called to instruct Wagenseil's daughter in dancing and music.

Perlhefter was called from Altorf to become rabbi of Mantua, Italy, where his father had occupied a similar position. He remained there for six years, but was forced to leave the city on account of a quarrel concerning the pseudo-Messiah Mordecai of Eisenstadt, one of the scattered followers of Shabbethai Ẓebi. It seems that Perlhefter at first believed in Mordecai and helped to bring him to Mantua; but later, when he discovered and attempted to expose the deceptions practised by the impostor, the latter had already gained so many friends and adherents that Perlhefter was compelled to abandon his position in Mantua. After living for some time in Ottensoos, the Perlhefters returned to Prague, where Issachar Bär ultimately succeeded to the position of dayyan and scribe, which his grandfather Moses had held in the same community.

Perlhefter was the author of: "Ohel Yissakar," on the laws of "shehiṭah," with a Judæo-German translation (Wilhemsdorf, 1670); "Ma'asch Ḥoshen u-Ḳeṭoret" (Prague, 1686; 2d ed. Frankfort-on-the-Oder, 1703), on Jewish archeology, extracted from Portaleone's "Shilṭe ha-Gibborim"; "Ba'er Heṭeb" (Prague, 1699), on Targum Sheni to the Book of Esther. An ethical work by him in Judæo-German, "Be'er Sheba'," dedicated to his wife, is preserved in manuscript.

Bibliography: Hock-Kaufmann, *Die Familien Prags*, p. 279, Presburg, 1862; idem, *Die Letzte Vertreibung der Juden aus Wien*, pp. 189, 201 *et seq.*; Steinschneider, *Cat. Bodl.* No. 5285.

S. P. Wi.

PERLMAN, ELIEZER. See Ben Judah, Eliezer.

PERNAMBUCO. See Brazil.

PERPIGNAN (Hebrew, פירפיניאן): Ancient capital of the county of Roussillon, now the chief town of the department of Pyrénées-Orientales, France. Jews probably lived in Perpignan in the latter half of the twelfth century; for in 1228 James I. forbade them to exercise public functions or to keep Christian servants. In the same year an ecclesiastical convocation prohibited them from paraphrasing the Bible in "Romans" (*i.e.*, Catalan), or from exacting a higher rate of interest than 20 per cent. The kings of Aragon were, however, on the whole favorably disposed toward them. In 1269 and 1270 King James, "in reward for the many and gracious services which his faithful Jews of Perpignan have rendered and continue to render to him," relieved them of the payment of all tolls imposed by the "leudes" or chief vassals on them and their riding-animals. In 1275 he declared all ground acquired by the Jews to be free and clear then and for the future, and exempted them from all claims for quit-rent, dues on sales of inheritance, and the like. In 1279, however, all Jews were forbidden to keep Christian nurses, chambermaids, or other servants; and Christians were prohibited from carrying water or from washing for the Jews and from taking their bread to the bakeries. In 1295 the Jews were forbidden to go into the street without cloaks, and in 1314 they were compelled to wear a badge in the shape of a quoit. King Peter IV. forbade them in 1358 to buy poultry, game, or any kind of food in the market-place "before the third part of the day had elapsed"; but in 1372 he authorized them to travel in France on business, and gave letters of "guiatge" or safe-conduct to foreign Jews wishing to enter the counties of Roussillon and Cerdagne. When King Martin ascended the throne of Aragon in 1396, the Jews offered him a present of 4,000 florins; they were assured by him of his protection; and he authorized the prosecution of those Christians who ill-treated them. King Ferdinand I., however, dealt very differently with the Jews, issuing a decree in 1415, with the view of converting them to Christianity, to the effect that three times a year the Jews should attend a sermon to be delivered by a priest or a master in theology.

Disabilities and Restrictions.

In 1419 Alphonse IV. permitted the Jews to cease wearing the badge; and in 1427 he intervened in their favor against the bailiff of Perpignan and against the inquisitors, whom he forbade to harass the Jews "except in case of hatred or in transgression of the moral law." The inquisitors, however, paid no heed to the royal commands; and a large number of Jews, alarmed by the threats of the Inquisition, either accepted baptism or left Perpignan. The French occupation under Louis XI. and Charles VIII. was fatal to the Jewish community of Perpignan, which had already been reduced to the last extremity by Alphonse IV. When the Jews were expelled from Spain, in July, 1492, a number of refugees from Catalonia and Aragon placed themselves under the protection of Charles VIII.; but on Sept. 15 of the same year they were obliged to seek another home. A royal edict of Sept. 21, 1493, compelled the thirty-nine Jews still living in Perpignan to leave the city within thirty days, and not to return "on pain of death and confiscation of their property." They then sought refuge at Naples, and thence some of them went shortly afterward to Constantinople.

Under French Kings.

Aside from Perpignan, the Jews had founded communities in the following places: Ille, Thuir, Céret, Pingeerda, Collioure, Millas, Elne, Toreilles, Clayra, Salses, Le Boulou, and Villefranche-de-Conflent, where the theologian Levi b. Abraham was born (*c.* 1250).

The old community or aljama of Perpignan had its own statutes. It was governed by a council consisting of a certain number of members, four secretaries, and a commissioner in charge of the public ways and of the minor police. All the Jews contributed to the taxes in proportion to the value of their property. In 1413 the aljama was obliged to

levy a special tax to pay a sum of money which the community owed in consequence of an agreement made with a citizen of Perpignan, Jean de Rivesaltes, councilor to the king.

In 1251 Queen Yolande, wife of James I. of Aragon, compelled all the Jews of Perpignan to live in a special quarter, "Le Call," situated on the Ping or the Lepers' Hill. Some Jews settled within the city limits in 1366, but the syndics of the "Université" complained to King Peter IV., who ordered them immediately to expel all Jews from streets inhabited by Christians.

The Ghetto and Synagogue.

In 1370 and 1392 the Jews were attacked in the Call and obliged to seek refuge in the royal castle. In 1493 the Call was set apart as the courtezans' quarter, but the Preaching Friars, whose monastery was in the vicinity, objected, and the houses of the Jews were put up at public auction instead and sold to various private individuals, priests and merchants, of Perpignan.

A "scola" or synagogue at Perpignan is mentioned as early as 1303. It is supposed that the monastery of the Franciscans (now the army bake-house) was built on its ruins in 1575. In 1415 Ferdinand I. of Aragon forbade the Jews to build new synagogues, or to enlarge or repair old ones; and in case any place possessed several, only one was to be open for worship.

The Jews possessed several cemeteries or "fossar." The site of the one which existed in 1279 can not now be ascertained. That of 1310 was situated on the right bank of the river Tet, opposite the present gate of Canet. In 1400 the cemetery was beside the Pont de la Pierre, near the Maison de St.-Lazare.

The following scholars of Perpignan are known: Joseph b. Hanan b. Nathan Ezobi, Abraham Bedersi, Phinehas b. Joseph ha-Levi (Don Vidal Prophet), Menahem b. Solomon Me'iri (Don Vidal Solomon), Simon b. Joseph, Meshullam b. Machir, Isaac b. Judah de Lattes, Don Crescas Vidal, Moses b. Samuel b. Asher, Moses Narboni, Benjamin Lapapa, Nissim b. Reuben, Azariah b. Joseph ibn Abba Mari (Bonfos Bonfil Astruc), and the following physicians and astronomers: Maître Solomon, Bonafos, Isaac Bonet, Moses Alfaquin, Maître Abram Vas, Baron Diyot, Jacob Bonjuhes, Baro Dayos Cohen, Abrah Isaac, Mager Macip, Mosse Leho, Mahirius Boneti, Bonet Maymo, Abram Veger, David Bongoron, Jacob Poel, David Bonet Bongoron, and Maestro Profiat Duran.

Scholars.

At the present time (1904) there are only a few Jewish families in the city.

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J. S. K.

PERREAU, PIETRO: Christian librarian and Oriental scholar; born at Piacenza Oct. 27, 1827; studied in the Alberoni College of his native town from 1844 to 1849. In 1860 he was placed at the head of the Oriental collection in the National Library of Parma, of which he was made chief librarian in 1876.

Prior to 1860 Perreau had written on various subjects, but from that year he devoted himself entirely to rabbinical literature. Of his works the following deserve special mention: polygraphic edition of the commentary of Immanuel ben Solomon of Rome on the Psalms (Parma, 1870–82); on Esther (1880); and on Lamentations (1881); "Ma'amar Gan Eden" of Rabbi Hayyim Israel, in the "Zuns Jubelschrift"; "Zeh ha-Yam Gadol u Rahab Yalkuta," or "Catalogo delle Abbreviature e Sigle Ebraiche Cabalistiche, Rabbiniche, Talmudiche, Cabalistiche, Geografiche," etc. (Parma, 1883); polygraphic edition, with a supplement entitled "Aharit Yamim."

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S. U. C.

PERSIA (פרס; Hebrew from Old Persian "Pārsa," Persian "Pārs"): One of the great kingdoms of the ancient world and a country connected in various ways with the history of the Jews since the time of the Babylonian captivity. As a designation the name "Persia" is employed in two ways; commonly, it denotes the vast Persian empire extending from the Caspian Sea on the north to the Persian Gulf on the south, and from the River Tigris on the west to the Indus on the southeast; more rarely, the name connotes the province of Pārsa or Persia proper, the region lying between Susiana, or Elam, and Carmania—in other words, the territory corresponding to the modern Fars. In the Hebrew Scriptures this second connotation is exceptional, being confined to the somewhat doubtful reference in Ezek. xxvii. 10, xxxviii. 5, whereas the former or broader application of the term is found in a score of Biblical passages and in the Apocryphal books of the Old Testament (II Chron. xxxvi. 20; Ezra i. 1–2, 14, 18; Dan. viii. 20, x. 13, 20, xi. 2; I Esd. iii. 9 *et al.*), not to mention a dozen references to the Medes and Persians as a united kingdom (see Media).

The Persian language, or the Iranian group of languages, belongs to the Aryan or Indo-European group of tongues. Three stages of linguistic development may be recognized: (1) Old Iranian, comprising the language of the Zoroastrian scriptures (see Avesta) and of the Old Persian cuneiform inscriptions of the Achæmenian kings; (2) Middle Iranian, the Pahlavi language and literature of the Sassanian dynasty; (3) New Iranian, comprising Modern Persian, dating from the tenth century of the Christian era, and other spoken Iranian dialects, as the Afghan, Baluchi, Kurdish, and Ossetic. An acquaintance with the Avestan and Old Persian languages and literatures is of value to the critical student of the Jewish scriptures and of Israelitish history because of Persian allusions which occur in the Bible from the time of the Exile to that of the Talmud (see Aramaic Dialects; Esther; Ezra; Talmud) and because Persian was to a great extent the language of every-day life among the Jews of Babylonia (see also Judæo-Persian), but more especially because of the Zoroastrian influences which it is generally claimed affected Judaism during the long period in which the Israelites were largely under the Persian rule (see Zoroastrianism). In Pahlavi or Middle Per-

Language and Literature.

sian literature there are likewise numerous allusions to the Jews (see Pahlavi Literature, Jews in). A knowledge of Modern Persian, moreover, contributes considerably to the understanding of Jewish literary history because of the documents written in Judæo-Persian.

History to the Rise of Media.

The historical development of Persia may roughly be divided into four periods: (1) earliest Iranian period prior to the rise of the kingdom of Media (before 700 B.C.); (2) the Median period; (3) the period of the great Persian empire, down to the Arab conquest (550 B.C. to 650 C.E.); (4) the period of Mohammedan Persia (650 to the present day).

The history of Iran before the rise of Median power is largely a matter of conjecture, but is of interest because of its bearing upon the question of the religious influence of Israel upon Iran, or of Iran upon Israel, in antiquity. The names of such rulers as Hoshang, Jemshid, Feridun, and others, whose reigns would date back as far as 4000 B.C., belong to the common Iranian period, as shown by the Avesta, the Pahlavi literature, and Firdausi's "Shah Namah" (Book of Kings), but the statements regarding their kingdoms are mostly legends, behind which one must search for the historical facts. Jemshid's reign, for example, is placed by fable at about 3000 B.C., and is said to have been the Golden Age of the world. According to the Avesta it was during this period that a terrible winter destroyed everything on the earth, and against it the god Ormuzd commanded Jemshid to build a "vara" (enclosure), in order to preserve the best of mankind (Avesta, "Vend." ii. 1–43). With reference to Iran and her neighbors it is known from the evidence of Assyrian inscriptions that Assyria made her claims to sovereignty over Media from the time of Shalmaneser II. (935 B.C.) to the days of Sennacherib (705 B.C.). Familiar to all historians, moreover, is the statement in the Bible (II Kings xvii. 6) that in the ninth year of Hosea (722 B.C.) the King of Assyria took Israel captive and "placed" some of the Jews whom he deported "in the cities of the Medes"—an event which may have a possible bearing in connection with certain likenesses between the Zoroastrian religion and Judaism (see Zoroastrianism). The Assyrian domination of Media was overthrown by the Median prince Deioces, who cast off the Assyrian yoke and established the Median sovereignty about 700 B.C. (comp. Herodotus, "Hist." i. 97 *et seq.*). For the history of the Median rule down to the rise of the Persian power, and for the allusions to the law of the Medes and Persians in the Scriptures, see the article Media.

With the overthrow of the Median sway by Cyrus (550 B.C.) and the union of the crowns of Media and Persia, the real history of the great Persian empire, of especial interest to the Jews, begins (see Cyrus). The conquest of Lydia took place in 546, and the major part of Asia Minor and Egypt fell subsequently under Persian rule. The taking of Babylon in 539 by Cyrus inaugurated a new era in Jewish history. As to the religious toleration of this great king there is little room for doubt, judging from his own inscriptions preserved in the Babylonian tongue and from his attitude, as recorded in the Bible, toward the Jews. There is no convincing reason for questioning as a historic fact the Biblical statement that Cyrus permitted the Jews to return from their captivity in Babylon to Jerusalem, and that he showed them certain signs of favor. These statements are found in II Chron. xxxvi. 22–23; Ezra i. 1–11, iii. 1–13, iv. 3, and elsewhere, and are in keeping with the enthusiasm of Isaiah, who saw in the Persian king the "shepherd" and "anointed" of the Lord, "the eagle from the east" bearing victory and ransom for the Jewish people (Isa. xli. 2; xliv. 28; xlv. 1–3, 13). Current ideas like these may account for the Apocryphal statement made later by Ṭabari (900 C.E.), that the mother of Cyrus was a Jewess—an assertion which he makes equally regarding the Zoroastrian king Bahman, who is identified with Artaxerxes I. (see Ṭabari, Zotenberg transl., i. 502, 507). The expansion of the kingdom of Cyrus westward had unquestionably its ultimate influence on the history of the Jews, just as its development eastward wrought important changes in the Oriental world. Judea was a Persian province till the end of the Achæmenian rule and remained in more or less close connection with Persia in subsequent times.

Cambyses.

On the death of Cyrus, his son Cambyses succeeded to the throne (530 B.C.), but died a violent death (522 B.C.) after an unsuccessful campaign in Egypt and Africa and a discreditable reign. A Magian priest, Bardiya, "the False Smerdis," usurped the crown and reigned for seven months, until Darius, a member of a side branch of the Persian royal family, discovered the imposture, slew the pretender, and swayed the Achæmenian scepter with conspicuous ability for nearly half a century.

Darius (522–486 B.C.) continued the liberal policy of Cyrus toward the Jews and favored the rebuilding of the Temple at Jerusalem (Ezra v. 13–17, vi. 1–15), a policy which is in keeping with what is known from other sources of the views of this ruler (see Darius I.). His successor was his son Xerxes (486–465), prominent in the Bible as Ahasuerus and of importance in Jewish history because of his acceptance of Esther to succeed his divorced queen Vashti. See Ahasuerus; Esther; Haman; Mordecai. Xerxes was in turn followed by his son Artaxerxes I. (Longimanus; 465–424), in whose reign occurred the important events for Jewish political history that are recorded by Ezra and Nehemiah (see Artaxerxes I.). His successors on the throne were Darius II. (424–404), Artaxerxes II. (404–358), Artaxerxes III. (358–337; the Jews came several times into conflict with him on disputed points), Arses (337–335), and Darius III. (Codomannus, 335–330), the last of the Achæmenian line.

Alexander; the Parthian Rule.

The invasion and subjugation of Persia by Alexander the Great (330–323 B.C.) put an end to the Achæmenian kingdom (see Alexander). The rule of the Seleucids succeeded the Macedonian dominion and lasted for more than seventy years, when the Parthian sway of the Arsacids, who are regarded as being of Scythian extraction, gained the supremacy. In matters of religion the Parthians seem to have acted tolerantly toward other

ILLUSTRATED PERSIAN MANUSCRIPT IN HEBREW CHARACTERS
(In the possession of E. N. Adler, London.)

faiths, which was advantageous to the Jews, judging from the statements of Josephus ("Ant." xviii. 9, §§ 1 *et seq.*; "B. J." Preface, §§ 1 and 2; comp. Rawlinson, "Sixth Monarchy," pp. 225, 238). The rulers of the Parthian line governed Iran for nearly five centuries (250 B.C.–226 C.E.). Most prominent among them were the several monarchs who bore the name of Arsaces, after the founder of the line, and also the different sovereigns who adopted the names of Artabanus, Phraates, Mithridates, Gotarzes, and Volageses. The last of the Parthian kings, Artaban V., was defeated and slain in battle by Ardashir I. (Papakan; 226 C.E.), of the house of Sasan, and a new dynasty thus came to the throne and swayed the fortunes of Iran for over four hundred years (226–651).

Sassanid Dynasty.

The Sassanids were of pure Persian blood with no alien admixture, as were, originally, the Parthians, and they were ardent supporters of the ancient Zoroastrian faith. More than this, they were enthusiastic upholders of the old Iranian national feeling, and they succeeded, in part at least, in reviving the fading ideal of a great Persian empire. The characteristic names of this period—a period marked by conflicts with the Eastern Empire of Byzantium, as the Parthian had been with Rome and the Achæmenian with Greece—are Ardashir, Shahpuhr (Sapor), Yezdegerd, Bahram, and Chosroes. Important for Jewish history is the fact that Yezdegerd I. (399–420 C.E.) had a Jewish wife for queen, who became the mother of Bahram V. (420–438).

The opening of the reign of Bahram V., who is generally known as "Bahram Gor," from his fondness for hunting the wild ass ("gor"), was signalized by a victory over the White Huns (Haital or Hephthalites), but was later darkened by the defeat he sustained in war with the Byzantine empire, which compelled Persia to accept terms of peace with her traditional foe (421 C.E.). For references to Jewish history in Zoroastrian literature of Sassanid times and for allusions to Yezdegerd's Jewish wife see Pahlavi Literature. In their religious attitude toward other beliefs, however, the Sassanids were often very intolerant, as is shown by their persecution, at different times, of the Jews, Christians, and the followers of the sects of Mani and Mazdak. The Jews suffered especially under Ormazd IV. (578–590), although relief was had under the unfortunately short reign of Bahram Tshubin. They joined forces with his renowned successor Chosroes Parwiz (591–628), whose reign is best known to the West because of the wars waged at this time by Persia against the Christian emperor Heraclius. The Sassanid power was now manifestly on the decline, and its end came in sight with the appearance of the Mohammedan régime.

The Arab Conquest of Persia.

The Arab conquest of Persia and the defeat and death of Yezdegerd III. (651 C.E.) mark the close of the Sassanid rule and the fall of the national power of Iran. It signalized also the overthrow of Zoroastrianism as the national faith of Persia. Thenceforth Persia's creed became Mohammedan, and her history became marked more and more by periods of invasion, conquest, and foreign rule or misrule. A series of dynasties, of shorter or longer duration, as the Ommiads, Abbassids (750), Ghaznavids (961–1186), Seljuks, and Tatars, some of them distinguished by rulers of rare ability—the Mongol conqueror Timur Lang (or Tamerlane; 1336–1405), for example—fill the pages of Persia's history for nearly a thousand years. With the rise of Shah Abbas the Great (1585–1628) the last influential Persian rule is reached.

Jews in Persia.

It has been sufficiently shown that there have been Jews in Persia since the earliest times, and that the history of the Jews has been associated with Persia in various ways. The Biblical allusions to Rages (Avestan, "Ragha"; Old Persian, "Raga"), Ecbatana (Old Persian, "Hagmatana"; Modern Persian, "Hamadan"), and Susa might be added to others that prove the fact. The presence of Israelites in Iran may have been due originally to deportation from other countries or to colonization, to relations arising from conquest or from political connections; but trade and commerce also must have contributed since the earliest times; and Jewish communities have maintained themselves in the leading Persian cities down to the present time, especially in such business centers as Hamadan, Ispahan, Kermanshah, Shiraz, Teheran, and Meshed (where they have been much persecuted).

Some idea as to the number and condition of the Jews in Persia may be gathered from the articles on these several cities and from the following quotation from Curzon's "Persia" (ii. 510–511):

> "Usually compelled to live apart in a ghetto, or separate quarter of the towns, they have from time immemorial suffered from disabilities of occupation, dress, and habits which have marked them out as social pariahs from their fellow creatures. The majority of Jews in Persia are engaged in trade, in jewellery, in wine and opium manufacture, as musicians, dancers, scavengers, pedlars, and in other professions to which is attached no great respect. They rarely attain to a leading mercantile position. In Isfahan, where there are said to be 3,700, and where they occupy a relatively better status than elsewhere in Persia, they are not permitted to wear the *kolah* or Persian head-dress, to have shops in the bazaar, to build the walls of their houses as high as a Moslem neighbour's, or to ride in the streets. In Teheran and Kashan they are also to be found in large numbers and enjoying a fair position. In Shiraz they are very badly off. At Bushire they are prosperous and free from persecution. As soon, however, as any outburst of bigotry takes place in Persia and elsewhere the Jews are apt to be the first victims."

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J. A. V. W. J.

PERSONAL PROPERTY. See Property.

PERTUIS (פירטוש or פרטוש): Cantonal chief town of the department of Vaucluse, France. Jews were settled there as early as the thirteenth century. According to a document dated 1283, they, like their

coreligionists of the towns of Aix, Saint-Maximin, Lambesc, Istres, Cadenet, Trets, and Lanson, were authorized by the Archbishop of Aix to possess a synagogue and cemetery, on payment of two pounds of pepper annually. In 1436 the Jews of Pertuis and some other places in Provence were persecuted on the pretext that a Jew of Aix, Astruc de Leon, had blasphemed the Virgin, for which he was condemned to be flayed alive. His fellow Jews, in their efforts to save his life, offered the sum of 20,000 florins to King René. By a clever stroke of diplomacy, the king took the offensive, and demanded of the Jews, as a penalty for their alleged attempt at corruption, besides the original sum of 20,000 florins, 4,000 or 5,000 florins more for his favorites. Nevertheless the unhappy Jew, against whom the charge of blasphemy had been made, and who had been sentenced to death, suffered the penalty.

In 1446 a Jew of Pertuis, Bonjuhes Passapeyre, was a member of the commission assembled at Arles to determine the assessment of the contributions which the Hebrew communities of Provence were obliged to pay annually to the king and to the "conservators" (see Arles). In 1451 or 1452 a Jew of Pertuis, named Bendig, settled at Arles; and in 1583 two others, Davin and Davîd ben Baruch, went to Avignon. The signatures of the latter two appear at the end of two documents relating to an accusation brought before the cardinal against the community of Carpentras, which had threatened a woman named Bonastorga with excommunication.

Bibliography: Joseph ha-Kohen, *'Emek ha-Baka*, transl. Julien Sée, pp. 245–246; *Le Sémaphore de Marseille*, Nov. 6 and 7, 1887; *Monatsschrift*, 1878, p. 195; Nostradamus, *Histoire de Provence*, p. 599; Depping, *Les Juifs dans le Moyen Age*, p. 197; Pitton, *Annales de l'Eglise d'Aix* (Charter of 1283); *R. E. J.* x. 83, 85; xlviii. 66, 76.

G. S. K.

PERU. See South and Central America.

PERUGIA (פירושא, פירוייה): Town in Umbria, Italy. It had a Jewish congregation as early as the fourteenth century. Several Jewish scholars lived there; *e.g.*, Daniel b. Samuel Rofe b. Daniel (dayyan about 1400); the poet and physician Moses b. Isaac Rieti (1436); the physician and cabalist Laudadius (Ishmael) de Blanis (1553); the liturgical poet Meshullam Sofer; and the poet Joseph Ganso, who emigrated to Palestine (17th cent.). Some Hebrew manuscripts were written there.

It is probable that when the Jews were expelled from the Papal States many of them removed from Perugia to Rome, where the Da Perugia family was widely disseminated and exists to this day. Several persons of the name Perugia were active in upper Italy (Mantua, Venice) as rabbis.

Bibliography: Mortara, *Indice*, passim; Grätz, *Gesch.* 3d ed., ix. 42.

G. I. E.

PERUSHIM. See Pharisees.

PESAḤ HAGGADAH. See Haggadah.

PESAḤ PETER: German baptized Jew of the end of the fourteenth and beginning of the fifteenth century. He charged that the Jews in their concluding prayer 'Alenu made a blasphemous allusion to Jesus in the words: "for they bow before vanity and emptiness (ריק), " and ריק and ישו each equals 316 in numerical value.

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D.

PESAḤ SHENI: The second Pesah sacrifice. It was called also "Pesah Katon" (Aramaic: "Pesha Zeïra") or "the lesser Pesah" (R. H. i. 6), and was offered on the 14th of Iyyar by those who had been unable, because of absence from the Holy City or of levitical uncleanness, to sacrifice on the 14th of Nisan (comp. Num. ix. 1–14). All the regulations for the first Pesah sacrifice applied to the second one, except that the participants were not divided into three groups—probably because there were never so many as to render such division necessary—and that no ḥagigah sacrifice was connected with it. The lesser Pesah sacrifice was eaten in the same manner as the first one, although the "Hallel" was omitted, and it was permitted to eat leavened food.

W. B. J. Z. L.

PESAḤIM ("Passover Festival"): Name of a treatise of the Mishnah and the Tosefta in Babli and Yerushalmi, treating chiefly of the regulations in Ex. xii., xiii. 3–7, xxiii. 15, xxxiv. 18; Lev. xxiii. 5 *et seq.*; Num. ix. 2–15, xxviii. 16–25; Deut. xvi. 1–8. In all the editions of the Mishnah it is the third treatise of the order Mo'ed. It is divided into ten chapters containing eighty-seven paragraphs in all.

Ch. i.: At what time and in what places leavened food must be sought in order to be removed (§§ 1–3); limit of time for eating leavened food on the eve of the Passover, and the hour in which the leavened food must be burned; in connection with this reference is made to the peculiar signal raised on the Temple mount at Jerusalem in order to notify successively to the people the hour until which they might eat leavened food, and that at which they were required to destroy it (§§ 4–5); likewise certain regulations regarding the burning of defiled sacrificial meat or unclean "terumah" (§§ 6–7).

Ch. ii.: The hour from which any other use of leavened food than eating it is forbidden; the leavened food of a pagan, or leavened food given in pawn by a Jew to a pagan, which may be used immediately at the close of the Passover (§§ 1–2); the punishment of a layman who eats leavened terumah on the Passover (§ 4); material to be used in baking the mazzot (§ 5); herbs which come under the category "maror" and the circumstances under which they may be eaten (§ 6); means of preventing anything from becoming leavened during the Passover (§§ 7–8).

Ch. iii.: Food regarded as leavened, and which renders the person failing to destroy it guilty of transgressing the regulations of Ex. xii. 19 and xiii. 7 (§§ 1–5); time for destroying leavened food if the eve of the Passover falls on a Sabbath (§ 6), cases in which a traveler, having set out on his journey and remembering that he has not destroyed leavened food at home, must return to do so; and cases in which a pilgrim returning home from Jerusalem and discovering that he is carrying sacrificial meat

Leavened Food.

with him must go back in order to burn it at Jerusalem (§§ 7–8).

Ch. iv.: In the performance of or abstention from work during the forenoon of the eve of the Passover every one should follow local custom in order to avoid difficulties (§ 1); enumeration, in connection therewith, of some other customs, *e.g.*, the lighting of candles during the night of the Day of Atonement and the performance of work on the Ninth of Ab, in reference to which local custom prevails (§§ 2–5); work which may be performed on the eve of the Passover (§§ 6–7); six acts of the inhabitants of Jericho, and six of King Hezekiah, one of which was his concealment of a book on remedies (§§ 8–9; comp. the commentaries *ad loc.*).

Ch. v.: Time for killing the "tamid" sacrifice on the eve of Passover, and time for killing the paschal lamb (§ 1); circumstances which render the paschal lamb unfit for use (§§ 2–4); ceremonies accompanying the slaughtering of the paschal lamb; the rows of priests, the accompanying music, and the three groups of the people who recite the "Hallel" (§§ 5–7); mode of slaughtering when the eve falls on a Sabbath, and further preparation of the paschal lamb (§§ 8–10).

Ch. vi.: The paschal lamb and the Sabbath (§§ 1–2); cases in which another animal is to be sacrificed together with the paschal lamb; animals used for this sacrifice (§§ 3–4); cases in which the slaughtering of the paschal lamb on the Sabbath desecrates that day (§§ 5–6).

Ch. vii.: Roasting of the paschal lamb (§§ 1–3); five sacrifices which one in a state of uncleanness may offer but not eat (§ 4); course to be pursued when the paschal lamb, the people, or the priests have become unclean (§§ 5–9); time at which the bones and other remnants must be burned (§10); parts of the paschal lamb to be eaten, and the mode of eating it in company (§§ 11–13).

Ch. viii.: Persons who may eat of the paschal lamb and who may therefore be counted among the company for which the paschal lamb is prepared (§§ 1–7); eating of the paschal lamb by a person in mourning and by a proselyte who has circumcised himself on the eve of the Passover (§ 8).

The Paschal Lamb.

Ch. ix.: Persons who must celebrate the Passover in the second month (comp. Num. ix. 10 *et seq.*) (§§ 1–2); difference between the first and the second Passover (§ 3); difference between the Passover which was celebrated in Egypt during the Exodus and all subsequent Passovers (§ 5); exchange ("temurah") of the paschal lamb (§ 6); offering of a female animal, and mixing of the Passover sacrifice with other sacrifices (§§ 7–8); cases in which paschal lambs have been lost or exchanged (§§ 9–11).

Ch. x.: The meal eaten on the evening of the Passover; the four cups of wine, and the benedictions pronounced over them; the questions of the son and the father's answers and instructions; other benedictions and the "Hallel."

The Tosefta to this treatise, which likewise is divided into ten chapters, contains much that serves to explain and supplement the Mishnah. For instance, Tosef. i. 1 explains why the leavened food must be sought by candle-light, as ordained in Mishnah i. 1; Tosef. viii. 7–8 supplements and completes Mishnah ix. 3; and Tosef. viii. 11–22, Mishnah ix. 5. Noteworthy is the account of King Agrippa's procedure in taking a census of the people assembled at Jerusalem for the Passover (Tosef. iv. 3).

The Tosefta.

The two Gemaras discuss and explain the several mishnayot; and both, especially the Babylonian, contain a large number of sentences, proverbs, stories, and legends, as well as various interesting haggadic interpretations and notes. Some passages from the Babylonian Gemara may be quoted here: "One should never use an indecent expression" (3a). "The teacher should select brief and accurate expressions in his lessons" (3b). "On the evening closing the Sabbath God inspired the first man to take two stones and rub them together, and the man thereby discovered fire" (54a). "Through anger the sage loses his wisdom and the prophet his gift of prophecy" (66b). "God conferred a benefit upon Israel by scattering it among the different peoples; for if the Jews had remained under the dominion of one people, they would long ago have been destroyed by its hatred and persecution. Now instead the Jews save themselves from persecution by seeking refuge with their brethren living under the dominion of another people" (87b). "What, however, is the ever-continuing cause of the Exile and of the dispersion of the Jews among the peoples? The desire of the Jews to approach the peoples, to assimilate themselves and be related to them" (118b). Several sentences follow describing the bitter hatred existing between the scholars and the country people or "'am ha-arez" (49a, b). Especially noteworthy is the discussion of the question of the pronoun "I" in the Psalms, as also the notes on the division of many chapters, *e.g.*, whether the "Halleluiah" belongs to the end of the preceding psalm or to the beginning of the following one (117a). Incidentally it is seen that the division of the Psalms as it existed at that time differed in various points from the present division (comp. Tos. *ad loc. s.v.* "She-'Omedim."

The Gemaras.

W. B. J. Z. L.

PESAḲ (lit. "decision," "severance," "interruption"): Aramaic word used metaphorically of a discussion cut short, and employed in rabbinical literature chiefly to denote a decision or decree made without reference to any discussion, and delivered either orally or in writing (B. B. 130b). The heading of a section in the Jerusalem Talmud and in the Pesikta is also called "pesak" or "piska." Generally, however, the word is used as meaning an absolute, unqualified opinion or statement (Ket. 76b). It is frequently combined with the word "din" or "halakah" (judgment, law) to denote a judicial decree; but it also expresses the same idea when used by itself. The phrase "shales paskenen" in colloquial speech refers to the decision of a rabbi, especially in ritual matters.

From the frequent use made of this word in rabbinical literature, the codifier, who states bare laws

without giving reasons for them, is called "posek." By an extension of the term, all authors of responsa and of books dealing with Jewish law are referred to as "Poseḳim," a distinction always being made between the earlier ("Rishonim") and the later ("Aḥaronim") writers. The decisions scattered throughout the Tosafot have been collected by an unknown writer (perhaps Asher b. Jehiel or his son Jacob) under the title "Pisḳe Tosafot," and are now published together with almost all the editions of the Talmud that contain the Tosafot. The same was done with regard to Asheri's abstract of Talmudic laws, by his son Jacob, author of the "Ṭurim," under the title "Pisḳe ha-Rosh." There are in the halakic literature many books known by the name of "Pisḳe Halakot," or simply "Pesaḳim," because they contain collections of laws and decisions (see Benjacob, "Oẓar ha-Sefarim," Nos. 973–1035, Wilna, 1880; Heilprin, "Seder ha-Dorot," ed. Maskileison, iii. 84, Warsaw, 1882).

E. C. J. H. G.

PESANTE (PIZANTE), MOSES B. ḤAYYIM B. SHEM-ṬOB: Turkish commentator of the second half of the sixteenth century. He was the author of "Yesha' Elohim," a commentary on the "Hosha'not" and on some Biblical texts and sayings (Constantinople, 1567; 2d ed. Salonica, 1569). A part of this work was incorporated in the "Batte Abot" of Joseph b. David of Salonica (Salonica, 1825). Pesante wrote also "Ner Miẓwah," a commentary on Solomon ibn Gabirol's "Azharot" (Constantinople, 1567; 2d ed. Salonica, 1569); and "Ḥuḳḳot ha-Pesaḥ," a commentary on the Haggadah (Salonica, 1569).

BIBLIOGRAPHY: Steinschneider, *Cat. Bodl.* No. 6542; Zedner, *Cat. Hebr. Books Brit. Mus.* p. 568.

E. C. P. WI.

PESARO (פיזארו): Town in the Marches, Italy, formerly belonging to the duchy of Urbino. It has numbered some Jews among its inhabitants since the fifteenth century. One of the first Hebrew printers, Abraham b. Ḥayyim dei Tintori, was born there. But the Jewish community became important only when Duke Guido Ubaldo of Urbino opened the town to the Maranos who were persecuted by the Inquisition in the papal domains (1555). They settled in Pesaro in great numbers, and planned a commercial war on a large scale against the domains of the popes. After Paul IV. had caused the Maranos to be burned in Ancona (1556) and new fugitives arrived in Pesaro, it was resolved to boycott the port of Ancona, and to direct the entire commerce of the Jews to Pesaro (see ANCONA). It soon became evident that the trade of Ancona had decreased, and that the town had become visibly poorer. The Jews of that town were near-sighted enough to prefer their own advantage to that of the race. They sent messengers to the Jews in Turkey asking the latter not to injure them; and they depicted in the most terrible manner the dangers which threatened them on the part of the pope.

Rivalry with Ancona.

A struggle ensued between the two communities, each of which endeavored to influence the merchants of Turkey in its favor. Donna Gracia Mendesia, Don Joseph Nasi, and on their representations, Rabbi Joseph ibn Leb of Constantinople, warmly advocated the cause of the Pesarians; but an opposition was formed under the leadership of Rabbi Joshua Soncin. Furthermore, as the harbor of Pesaro did not offer sufficient security for vessels, the merchants refused to entertain the boycott of Paul IV. Thus the magnificently conceived plan of vengeance failed of execution. Duke Guido Ubaldo, who had received the Maranos merely on account of the profit he expected to gain through them, exiled them from his dominions. Seven hundred Maranos were obliged to flee in all haste on shipboard, and they required large amounts of

Old Synagogue at Pesaro.
(From a drawing by Albert Hemmann.)

money. The community of Pesaro then sent envoys, under the leadership of Solomon Maghah b. Raphael Elijah Finzi da Recanati, to solicit the necessary funds, and the means were soon procured. But only with great difficulty did the majority of the Maranos elude the naval police of the pope; some, indeed, were taken prisoners and treated as slaves.

The community was obliged on another occasion to intercede in favor of the Maranos. The cruel persecutor of heretics Pius V. in 1569 banished the Jews from the territory of the Papal States. Ships and means were again held in readiness in Pesaro for the benefit of the emigrants; the majority of them went eastward, to Palestine, whereat that time Don Joseph Nasi intended to found colonies. However, 102 persons were seized by pirates during the voyage, and the Jews of the community of Pesaro implored Don Joseph to render assistance to the unfortunate.

Pesaro did not regain its former prosperity so far as the Jews were concerned. When the duchy of Urbino came under the rule of the popes (1632) Jews were prohibited from dwelling in a great number of towns, and moved to Pesaro, but even here they were subject to all the terrors and prohibitions common under the papal rule. They were especially restricted in regard to their earnings; consequently the community remained poor. According to a report of the papal legate in 1789 it numbered 500 persons, including fifty who were dependent upon alms. Of an income of 1843 scudi, 272 scudi went to native poor and 280 to foreign; 250 were spent for the school, and 288 for religious purposes. The

Under Papal Rule.

receipts of the community included taxes which foreign Jewish merchants were obliged to pay on their goods. From the beginning of the French Revolution the community had to share the vicissitudes of the Italian Jews generally, until in 1861 it was emancipated on the formation of the new kingdom of Italy. The Jews, who could not in large numbers earn a livelihood in Pesaro, emigrated, and the community rapidly decreased until in 1901 it counted only ninety-three members.

Rabbis.

The rabbis of Pesaro include: **Jehiel b. Azriel Trabotti** (1519) and his grandson of the same name (1571); **Meshullam b. Isaac da Ariccia**; **Benjamin b. Mattathiah**; **Moses Jehiel b. Solomon da Casio**; **Isaac b. Joseph Forti**; **Jehiel Mondolfo** (1569); **Moses Hezekiah b. Isaac ha-Levi** and **Mahalaleel Jedidiah b. Baruch Ascoli** (1574), who signed the ban placed upon Azariah dei Rossi's "Me'or 'Enayim"; **Menahem b. Jacob da Perugia**; **Moses Nissim**; **Elijah Recanati** and **Isaac Raphael Ventura** (1569); **Raphael Hai Mondolfo** (1620); **Shabbethai Beer da Fossombrone** (1650); **Isaac b. Moses Ventura** (1630); **Isaac Hananiah Ventura** (1650); **Isaiah Romini** (see "J. Q. R." xiv. 171); **Jacob Israel Bemporat** (1725); **Isaac b. Jedidiah da Urbino** (1726); **Jacob b. Moses da Fano** (1750); **Jedidiah Zechariah da Urbino** (1750); **Daniel b. Moses David Terni** (1789). Amatus Lusitanus and Gedaliah ibn Yaḥya also lived temporarily in Pesaro about 1555.

The Talmud was burned in Pesaro in 1553.

Bibliography: The activity of the community of Pesaro in favor of the Maranos was discovered by David Kaufmann, who published the records in *R. E. J.* xx. 47 *et seq.*, xxxi. 231 *et seq.*, and in *J. Q. R.* iv. 509, ix. 254; comp. *R. E. J.* xvi. 249, xxxiii. 83; Mortara, *Indice.*

G. I. E.

—Typography: The celebrated printer Gershon b. Moses of the Soncino family removed his press to the Papal Marches in 1505, and two years later began to publish in Pesaro a number of important Hebrew books, all of which were printed with the elegance and accuracy that characterized the productions of this family. Among the works printed by the Soncinos at Pesaro (of which a list may be found under Soncino) the following may be mentioned here: three editions of Beḥai (Baḥya) on the Pentateuch, 1507, 1514, 1517; "Petaḥ Debarai," with notes by Elijah Levita, 1507; Former Prophets, with Kimḥi and Abravanel, 1511; Bible, 1511, 1517; RaMBaN and RaLBaG on the Pentateuch, 1514; complete Bible and "'Aruk," 1517; Midrash Rabbah, 1519; and Later Prophets, with Abravanel, 1520. A considerable number of Talmudic treatises, twenty-one in all, were printed; of these E. N. Adler of London and others possess copies of 'Erubin, Sukkah, Yebamot Baba Batra, Shebu'ot, 'Abodah Zarah, and Hullin (title-page).

At the same time works by Greek, Latin, and Italian authors were published at Pesaro by Girolamo (Hieronymus) Soncino. For a long time Girolamo and Gershon were taken to be two different persons, until in 1866 Luigi Tossini asserted for the first time that they were identical, explaining the Latin name on the hypothesis that Gershon Soncino had been converted to Christianity. This, however, is not correct; for, as Soave has shown, he merely Latinized his name. He went from Pesaro to Rimini and Ortona, and finally to Constantinople, where he lived as a Jew until his death.

Bibliography: G. B. de Rossi, *Annales Hebræo-Typographici*; Steinschneider, *Cat. Bodl.* cols. 3052, 3102; Soave, *Dei Soncino*, Venice, 1878; Manzoni, *Annali Tipografici dei Soncino*, Bologna, 1887 *et seq.*

J. I. E.

PESARO, AARON: Author of the work "Toledot Aharon," in which beside every Biblical verse is noted the place where the verse is explained in the Talmud and Midrash. It is not known where or when the author lived; but it is probable that he lived in Germany after 1400. His work was first printed by Froben at Basel in 1580, together with the concordance "Meïr Natib." It was then printed separately at Freiburg-im-Breisgau in 1583, at Venice in 1591 and 1592, and often later together with the Bible text.

Bibliography: Steinschneider, *Cat. Bodl.* cols. 725, 1142.

G. I. E.

PESEL ("graven image"; so rendered, with a few exceptions, in A. V. and R. V.): Usually carved in wood, or hewn in stone, and called "massekah"; the ephod belonged to it as covering, as in the case of Gideon ("pesel of Gideon") and Micah (Judges xviii. 18 [xvii. 4, 5, Hebr.]). The worship of it was expressly forbidden (Ex. xx. 4; Deut. vii. 5). It is stated that Josiah, on destroying the other idols, had the "pesilim" also ground into powder and strewed on the graves of those who had worshiped them (II Chron. xxxiv. 4). "Pesilim" occurs in Judges iii. 19, 26, but is rendered in the Authorized and Revised Versions by "quarries" (margin, "graven images"). The story is there told how Ehud came from the "pesilim" at Gilgal, assassinated Eglon, King of Moab, and then escaped beyond the "pesilim" to Seirath.

According to the more recent commentaries there are three possible explanations concerning the nature of these "pesilim": (1) they may be identical with the stones which Joshua set up on crossing the Jordan; (2) they may have served to mark the boundary between Moab and Israel; (3) "Pesilim" may have been the name of a ford of the Jordan in the vicinity of Gilgal.

Bibliography: Budde, *Das Buch der Richter*, in *K. H. C.* ad loc.

J. S. O.

PESHAṬ: Term denoting simple Scriptural exegesis, and derived from the verb "pashaṭ." "Pashaṭ" in late Biblical Hebrew, as well as in the Mishnah, means "to spread," "to stretch out," and is figuratively used, therefore, in the sense of giving a full and detailed explanation, since through such elucidations the contents of a given Scriptural passage are extended and amplified. In the Mishnah and in the Tosefta "pashaṭ" is used but once in its figurative meaning (Mishnah Suk. iii. 11; Tosef., Pes. x. 9); and that this is the correct interpretation of "li-peshoṭ" and "poshet" in both these passages, and not, as Maimonides' commentary on the Mishnah declares, "to recite once," is shown by the parallel passages in Pes. 119b and Suk. 39a, where the passage in the Tosefta reads: "R. Eliezer mosif

bah debarim" (he added words), implying that R. Eliezer added his explanations and interpretations to the text (Abaye's explanation of this passage can not be reconciled with the wording of the Tosefta, which has "posheṭ" and not "mosif").

"Pashaṭ" originally had, therefore, the same meaning as "darash." A distinction between "peshaṭ" as the literal sense of Scripture and "derash" as the interpretation and derivation from Scripture could not have been made in antiquity for the simple reason that the Tannaim believed that their Midrash was the true interpretation and that their "derash" was the actual sense of Scripture, and therefore "peshaṭ" (see MIDRASH HALAKAH). Only later, in the period of the Amoraim, when on account of the development of hermeneutic principles the interpretations of the Midrash often seemed forced and artificial, did scholars come to the conclusion that the natural and simple sense of Scripture was different from that given in the Midrash; and a distinction was, accordingly, made between the simple literal sense, called "peshaṭ," and the interpretation, called "derash."

It is frequently the case, therefore, that, after a passage of Scripture has been interpreted, the question arises as to its literal meaning "peshaṭeh di-ḳera" (Ḥul. 6a; 'Er. 23b). A rule, which was not, however, universally known (comp. Shab. 63a), was laid down that the literal sense must not be completely changed by the interpretation of the derash (Yeb. 24a; comp. Tos. Yom-Ṭob with Yeb. ii. 8), although it is noteworthy that this restriction of the meaning of "peshaṭ" as contrasted with "derash" is accurately observed only in the Babylonian Talmud. In the Palestinian Talmud "peshaṭ" has kept its original meaning, and is synonymous with "derash," so that in the Palestinian Talmud (Shab. xvi. 15c and B. M. ii. 8d) the verb "pashaṭ" occurs in the same sense as "darash." In like manner, in the midrashim (*e.g.*, Gen. R. xvii. 3; Ex. R. xlvii. 8), "peshaṭ" denotes the explanation of Scripture in general, and not merely its literal meaning. In cabalistic literature "peshaṭ," as the simple literal meaning, is distinguished from "remez" (mere inference), from "derush" (interpretation), and from "sod" (the esoteric force contained in the Scriptures). All four methods of hermeneutics are comprised under the name "pardes," formed by the initials of "peshaṭ," "remez," "derush," and "sod." In relation to the study of the Talmud, "peshaṭ" means a simple rational interpretation of that work in contrast to the subtle methods of PILPUL. The expression "pashuṭ gemara" is used also for the study of the Talmud with the commentary of Solomon Yiẓḥaḳi (Rashi) only, without the Tosafot or any later commentaries. The word "pesheṭel," which is derived from "peshaṭ," denotes the exact opposite of the latter, so that it is used like "hilluḳ," to signify the subtle treatment of a Talmudic rabbinic theme.

BIBLIOGRAPHY: Abraham Geiger, *Zur Talmudischen Schriftdeutung*, in his *Wiss. Zeit. Jüd. Theol.* v. 243.

W. B. J. Z. L.

PESHIṬTA or **PESHIṬTO**: The oldest Syriac translation of both the Old and New Testaments. The term "Peshiṭta" means "the simple one" in distinction from Origen's Hexapla. This term was first used by Moses bar Kepha (died 903), then by Gregory bar Hebræus (Preface to his "Auzar Raze," and in his "Historia Dynastiarum," ed. Pococke, p. 100). But a Syriac version of the Bible was known to the Church Fathers much earlier; and even Melito of Sardis, who lived in the second century, speaks of a Syriac version of the Old Testament. The Peshiṭta is more frequently mentioned by the Church Fathers of the fourth century, as Augustine, Chrysostom, and others, and more particularly by Ephraem Syrus.

As to the epoch in which the translation of the Bible into Syriac was made, there are different traditions, more or less legendary, as well as different opinions of later scholars. Recent investigations have shown that the Syriac version, even of the Old Testament, has been made neither by one translator nor at one time, but that it was the product of several centuries. The time at which the Peshiṭta was begun, however, is the most important point. The tradition which connects the version with Abgar, King of Edessa, is the most probable one. Wichelhaus ("De Novi Testamenti Versione Syriaca Antiqua," pp. 97 *et seq.*) was

Traditional Ascription to Abgarus.

the first to identify Abgarus with Izates, King of Adiabene, and he was followed in his argument by modern scholars. Wichelhaus' argument is based on the account of Abgarus given by Moses of Chorene, who states that Abgarus' father was called Monobaz, and his mother Helena. The tradition that Abgarus sent men to Palestine who translated the Bible into Syriac (Bar Hebræus, commentary to Ps. x.) agrees with the statement of Josephus ("Ant." xx. 3, § 4) that Izates sent his five sons to Jerusalem to study the language and learning of the Jews. Thus the Pentateuch that Izates read (Josephus, *l.c.* xx. 2, § 4; Gen. R. xlvi. 8) may have been the Syriac version otherwise known as the Peshiṭta (comp. Grätz, "Gesch." 3d ed., iii. 403). It may consequently be accepted that the Pentateuch was translated into Syriac in the first century in the time of Izates.

The work of translation continued till the fourth century, in the time of Ephraem Syrus, when the whole Bible was rendered into Syriac. The Peshiṭta was translated directly from the Hebrew, in accordance with Jewish tradition current in Palestine. But as this translation is a collection of popular versions it was inevitable that several parts of the Old Testament should be influenced by the Septuagint. In the Pentateuch the Book of Genesis is more strongly influenced by the Septuagint than the four other books, yet this does not prove that the whole Pentateuch was not translated by one man. While Ezekiel and Proverbs closely agree with the Septuagint Aramaic version (Targum), the twelve Minor Prophets on the other hand follow the Septuagint. The translation of Chronicles is partly corrupt, and it appears to be of a much later epoch, as it differs greatly from that of the other books. It is apparent that the translation of the Pentateuch, which, most of all the books of the Old Testament, bears the Hebrew

Influence of the Septuagint.

stamp, was known to the later translators of the other books.

As to the most important question, "To which religion did the Peshiṭta translators belong?" Richard Simon ("Histoire Critique du Vieux Testament," p. 305, Paris, 1678) is the only Christian scholar to affirm that the translators belonged to the Jewish faith. The others, as Michaelis, Kirsch, Hirzel, and Nöldeke, ascribe the translation to born Christians; Dathe and others, to Judæo-Christians. It seems also that Samuel b. Ḥofni considered the Peshiṭta to have been made by Christians, for in his commentary on Gen. xlvii 31 he says, "The Christian translators, reading 'ha-maṭṭeh' instead of 'ha-miṭṭah,' rendered this word by 'the rod.'" This rendering is found only in the Peshiṭta. The partizans of Christian translatorship base their theory on the assertion that the Peshiṭta is never quoted in the Talmud, and that the superscriptions of the Psalms and translations of certain verses in Isaiah clearly show a Christian spirit. Nöldeke, besides, contends that the language of the Peshiṭta of the Old Testament resembles that of the Peshiṭta of the New Testament, and he further dogmatically says that while this version has been accepted by all the sects of the Syrian Church, it has never been used in the synagogue ("Die Alttestamentliche Literatur," p. 263). Joseph Perles ("Meletemata Peschittoniana," Breslau, 1859), however, proves that the Syriac version of the Old Testament was the work of Jews; and it will be shown below that the Peshiṭta was used by the Jews in their synagogues. Moreover, the argument that it is not quoted in the Talmud is not conclusive; for the citations of the Targum which are met with in the Talmud (for instance, Shab. 10b; R. H. 33b; Meg. 10b; and elsewhere) may refer to the Peshiṭta as well, the two versions in the quoted passages being absolutely identical. As to the Christian superscriptions and interpretations which are found in the Old Testament, they were certainly added and changed later by Christian revisers.

Translated by Jews.

It is known that Jacob of Edessa spent several years in correcting and revising the Syriac version; and it seems also from the citations made by Ephraem Syrus that in his time the text was in many places different from that which now exists. The emendations were particularly made in agreement with the Septuagint. On the other hand, the proofs which show the Peshiṭta to have been a Jewish work are numerous. The Judæo-Aramaisms with which this version abounds could not have been understood by non-Jews. Besides, it seems to have been originally written in Hebrew characters; for the remark of Al-Fakriti (Hottinger, "Bibl. Orient." pp. 87 *et seq.*), that the Bible was read in the churches in Hebrew till Ephraem prohibited it, means that this version was written in Hebrew characters. It is true that these arguments may be refuted by the assumption that the work was made by Judæo-Christians, or, as Nöldeke says, by Christians assisted by Jews. But there are other incontestable proofs that the Peshiṭta was the work of Jews; namely, its halakic and haggadic interpretations and the indications that it was used in the synagogues for the weekly lessons. There are many instances where the verses are interpreted according to the Talmud and Midrashim; some of them may be given here. "Ye shall not eat any flesh that is torn by beasts in the field" (Ex. xxii. 30) is rendered in the Peshiṭta, "Ye shall not eat any flesh that is torn off from a living beast" (comp. Targumim and Ḥul. 102b). "And he set them before the Lord" (Lev. xvi. 7); Peshiṭta, "And he set them while they are still alive before the Lord" (Ḥul. 11a). "And thou shalt not give any of thy seed to make them pass to Molech" (Lev. xviii. 21, Hebr.); Peshiṭta, "And thou shalt not marry any of thy sons to a strange wife" (Meg. 25a). "Every Sabbath he shall set it in order" (Lev. xxiv. 8); Peshiṭta, "Every Friday he shall set it in order" (Men. 97a).

Midrashic Interpretations.

Even the Psalms, which most of all have undergone emendation, offer many evidences that the translation was made by Jews. Like the Hebrew Psalter, the Syriac version is divided into five books; and in several places (*e.g.*, Ps. lxviii. 15, 18; lxxxix. 24) the word "pasuḳa" (= "disjunction") is inserted, to indicate a pause in agreement with the rabbinical law. Even among the superscriptions of the chapters, many of which show a Christian hand, there are several that have been made in the rabbinical spirit; for instance, that to ch. xliv., "This chapter was sung by the people with Moses near Mount Horeb," is after Deut. R. iii. The superscription to ch. liii., referring it to Ahithophel, by whom Absalom is advised to slay his father, is in agreement with Midr. Teh. *ad loc.* As to the word סלה, which is rendered in the Septuagint *διάψαλμα*, there is great confusion in the Peshiṭta. This word is sometimes omitted entirely, sometimes it is rendered as in the Septuagint, and in seven instances it is translated "for ever" as in the Targum (comp. 'Er. 54a).

Jewish Superscriptions.

That the Peshiṭta of the Pentateuch was in use in the synagogues is seen from the fact that it is divided into the weekly lessons for the Palestinian or triennial cycle. Even those parts which are read in the synagogue on various holy days are indicated; for instance, before Lev. xvi. 1, the indication is given that the following part is to be read on the Day of Atonement (comp. Meg. 30b). Other superscriptions show the rabbinical spirit of the translator, as Ex. xxi.: "'esra pitgamin" (= "'aseret ha-dibrot" = "decalogue"; Ber. 11b); Lev. xvii. 1: "namusa de-ḳurbane" (= "parashat ha-ḳorbanot" = "the chapter of sacrifices"; Meg. 30b). Later in the second century, when Biblical exegesis reached a higher plane in the flourishing schools of Tiberias and Sepphoris, the Peshiṭta, which is a somewhat literal translation, began to fall into disuse. It was finally superseded in Palestine in the second century by the translation of Aquila, which was made on the basis of Akiba's teaching, and in the third century in Babylonia by the Targum of Onḳelos, which was based on the Peshiṭta itself.

Used in the Synagogues.

It has been already stated that the Peshiṭta, from

its earliest appearance, was accepted in the Church. This rendered necessary the institution of the office of interpreter ("meturgeman") as in the synagogues; for, besides the fact that the Peshiṭta was written in Hebrew characters, the language itself and the mode of interpretation were not familiar to Christians. It is evident, however, that the Peshiṭta did not assume canonical authority till many centuries later, as Bar Hebræus gave the preference to the Septuagint (see above). It is worth while mentioning that Naḥmanides quotes, in the introduction to his commentary on the Pentateuch, the Syriac translation of the Wisdom of Solomon ("Ḥukmeta Rabbeta di-Shelomoh"), and in his commentary (on Deut. xxi. 14), the Book of Judith ("Megillat Shushan").

Editions.

The Peshiṭta was first printed in the Paris Polyglot of Le Jay (1645), in which edition the Apocrypha was omitted. In 1657 it was reprinted in Walton's Polyglot with the addition of the apocryphal books. From Walton's Polyglot, Kirsch, in 1787, published a separate edition of the Pentateuch. The Psalter alone was edited several times; it first appeared in 1610. Later the British and Foreign Bible Society issued the Syriac Old Testament in a separate volume (London, 1823). The text was revised by Lee from several Syriac manuscripts; and in 1826 the Syriac version of the New Testament was published by the same society. Recently Eisenstein made an attempt toward publishing the Peshiṭta in Hebrew characters; but only the first two chapters of Genesis, the first chapter vocalized, appeared, in "Ner ha-Ma'arabi," 1895, i., No. 1. The Peshiṭta (particularly parts of the Old Testament) was also the subject of several dissertations, *e.g.*, H. Weiss, "Die Peschitta zum Deuterojesaja," Halle, 1893; L. Warszawski, "Die Peschitta zu Jesaja" (ch. i.–xxxix.), Berlin, 1897; P. F. Frankl, "Jeremiah," in "Monatsschrift," xxi. 444, 497, 545.

Bibliography: R. Duval, in *R. E. J.* xiv. 49; Nöldeke, *Die Alttestamentliche Literatur*, French transl. by H. Derenbourg and J. Soury under the title of *Histoire Littéraire de l'Ancien Testament*, pp. 379 *et seq.*, Paris, 1873; Perles, *Meletemata Peschittoniana*, Breslau, 1859, a résumé of which is given in *Ben Chananja*, ii. 371 *et seq.*; Prager, *De Veteris Testamenti Versione Peschitto*, Göttingen, 1875; J. Reifmann, in *Bet Talmud*, i. 383 *et seq.*; N. Wiseman, *Horæ Syriacæ*, pp. 79 *et seq.*, Rome, 1828.

E. G. H. M. Sel.

PESIḲTA (DE-RAB KAHANA; RABBATI; ZUṬARTI). See Midrash Haggadah.

PESSELES, JOSEPH (ELIAS): One of the foremost representative Jews of Wilna during the middle and latter part of the eighteenth century. His father, well known as Rabbi Elias Pesseles, was the grandson of Moses ben Naphtali Ribkas (author of "Be'er ha-Golah"), and also a relative and stanch and lifelong patron of the gaon of Wilna. A noteworthy feature in all that is known of the career of Joseph Pesseles, and one of interest to the student, is his correspondence, dated 1773, with David Friedländer about Solomon Dubno during the stay of the last-named at Pesseles' house in Wilna. The subject in question is Dubno's engagement to supervise the issue of some of Mendelssohn's manuscripts and his failure to perform his duties satisfactorily, according to Friedländer, who was deeply provoked thereby. Pesseles defends Dubno with a zeal worthy his deep-rooted love for peace and his eager endeavor to reconcile conflicting elements.

The most prominent feature in the correspondence, however, is Pesseles's remarkable familiarity and apparent intimacy with the foreshadowers of the Berlin Haskalah as represented by Mendelssohn and his followers. The affectionate intimacy here displayed between a descendant of a long line of rabbinical ancestry on the one hand and the disciples of Mendelssohn's progressiveness on the other is profoundly suggestive of the influence exerted by the Berlin Haskalah even on semi-Russian Jews at this early period.

Bibliography: Fuenn, *Keneset Yisrael*, pp. 138–140 [illegible], *Kirjah Ne'emanah*, p. 77.

H. R. M. Gaw.

PESSIMISM. See Optimism and Pessimism.

PESTER JÜDISCHE ZEITUNG: Hungarian political journal in German, issued five times weekly and printed in Hebrew type. It was founded in 1869 by I. Reiss, who had acquired his journalistic training while holding the position of secretary to Chief Rabbi W. A. Meysel of Pest. The paper was especially popular during the Franco-Prussian war (1870–71); and it is noteworthy that it issued at this time a Hebrew map of the seat of war. It took no part in religious discussions, and in consideration of its supporters was friendly to the Orthodox, although the editor's own tendency was liberal. In 1878, a year before his death, Reiss engaged the well-known writer M. Ehrentheil as co-editor. The latter subsequently associated himself with the printer Burian, publisher of the paper, and continued it under the title "Allgemeine Jüdische Zeitung."

H. R. L. V.

PESTILENCE (דבר): The dreaded infectious disease frequent in ancient Israel and proving fatal in the majority of cases was probably the bubonic plague, which in antiquity was especially prevalent in Egypt, and also occurred in other countries of the East (Pliny, "Historia Naturalis," l.c. 4). Moses threatened the people with this pestilence (Lev. xxvi. 25; Deut. xxviii. 21), while YHWH warned the spies that it would be the punishment for the evil report which they had brought of the Holy Land (Num. xiv. 12). The Psalmist besought protection from the plague (Ps. xci. 3, 6), and Solomon prayed for deliverance from it when Israel should come to the Temple (I Kings viii. 37). But Jeremiah (xiv. 12, xxi. 6, xxiv. 10) and Ezekiel (v. 12, vi. 15) threatened the people with this scourge if they continued to despise the word of God. Pestilence was also one of the four judgments which God inflicted upon Jerusalem in order to turn it into a wilderness (Ezek. xiv. 21). In II Sam. xxiv. 15–25 and I Chron. xxi. 11–14 there is an account of a plague which caused a mortality of 70,000 in Israel within three days (years?). Amos (iv. 10) says that the plague in the wilderness was not effective in reforming the people, the allusion probably being to one of the two "maggefot" which killed many persons within a short time, according to Num. xvi. 9 and xxv. 8. This pestilence is different from that which

attacks animals and from which the cattle of the Egyptians died (Ex. ix. 6–8).

According to Ta'an. iii. 1, a city ravaged by the pestilence must institute fast-days and prayers. In answer to the question when may an infectious disease be called a pestilence, the Mishnah declares that if three persons die during three consecutive days in any city of 500 inhabitants, the pestilence is raging there. Further details are given in the baraita Ta'an. 21a, which decides that if nine persons die within three consecutive days in a city of 1,500 inhabitants, the pestilence is present; but that if nine persons die in one day and none in the following days, or if only nine persons die within four consecutive days, there is no pestilence. Ta'an. 21b states that in the first half of the third century C.E. the pestilence ravaged Syria, but did not come near the habitation of Abba Arika.

Bibliography: Riehm, *Handwörterb.* s.v.; Herzog-Hauck, *Real-Encyc.* xi. 72–74.
E. G. H. S. O.

PETAḤYAH. See Pethahiah.

PETER: Tosafist of the twelfth century; pupil of Samuel ben Me'ir and Jacob Tam. His name occurs in Tos. Giṭ. 8a and 'Ab. Zarah 74b, and in several other places. Peter fell a victim to the persecutions of the second Crusade. While accompanying the body of a parnas, he was assailed by the crusaders and slain. "This," says Ephraim of Bonn, "occurred at קרנטן," which place Gross identifies with Carinthia, in Austria. A confusing account of Peter's martyrdom is given by Joseph ha-Kohen, who asserts that it happened at Ramerupt (מירם) and that Jacob (Jacob Tam?) was killed together with Peter.

Bibliography: *Ephraim of Bonn*, ed. Stern and Neubauer, p. 63; Joseph ha-Kohen, *'Emek ha-Baka*, ed. Cracow, p. 45; Idem, *Dibre ha-Yamim*, ed. Amsterdam, p. 19; Grätz, *Gesch.* vi. 153; Gross, *Gallia Judaica*, pp. 434, 636.
E. C. I. Br.

PETER OF ALESSANDRIA (PETRUS DE ALEXANDRIA): Italian monk of the fourteenth century, born at Alessandria, Italy. He translated about 1342, at the request of Pope Clement VI., the treatise of Levi ben Gershon on his astronomical instrument which subsequently had some influence on the discovery of America. He also translated Gersonides' unfinished prognostic on the conjunction of Saturn and Jupiter.

Bibliography: Steinschneider, *Hebr. Bibl.* vii. 83, ix. 162; *Idem*, in *Zeit. für Hebr. Bibl.* i. 88; Renan-Neubauer, *Les Ecrivains Juifs Français*, pp. 277, 290, 344.
T. J.

PETER THE GREAT. See Russia.

PETHAHIAH B. JACOB HA-LABAN (called also **Pethahiah of Regensburg**): Traveler; born at Prague; flourished between 1175 and 1190. He journeyed from Ratisbon (Regensburg) to the East, traveling through Poland, southern Russia, Armenia, Persia, Babylon, and Palestine. His notes of the journey, part of which he had mislaid in Bohemia, were collected by his compatriot Judah b. Samuel he Ḥasid, and were first published, under the abbreviated title "Sibbub," at Prague in 1595; then by Wagenseil, with a Latin version, in "Exercitationes Sex" (pp. 160–203, Strassburg, 1687); by Carmoly, in Hebrew and French under the title "Sibbub ha-'Olam," at Paris in 1831; and finally by A. Benish, in Hebrew and English, as "The Travels of Rabbi Petaḥyah," at London in 1856. The latest edition of Pethahiah's work appeared at Lemberg in 1859.

Bibliography: Zedner, *Cat. Hebr. Books Brit. Mus.* p. 634; Benjacob, *Oẓar ha-Sefarim*, 407; Grätz, *Gesch.* vi. 238, and note 10; Güdemann, *Gesch.* i. 112; Winter and Wünsche, *Die Jüdische Litteratur*, iii. 432; Zunz, *G. S.* i. 165.
W. B. S. O.

PETHOR (פתור): Native city of Balaam. In Num. xxii. 5 it is called the city "by the river," and in Deut. xxiii. 4 the city "in Aram Naharaim" (A. V. "Mesopotamia"). It was situated north-northeast of Palestine, and was most probably identical with the Hittite Pitru, which was captured by Shalmaneser II. (860–825 B.C.): "I crossed the Euphrates, and took the city Ana-ashurutir-aṣbat on the other side of the Euphrates on the Sagur, which the Hittites call Pitru" (Schrader, "K. B." i. 133, lines 37–40; 173, lines 85–86).

Bibliography: Schrader, *K. A. T.* 2d ed., pp. 155 *et seq.*; Dillmann, *Commentary on Numbers* (xxii. 5).
E. G. H. S. O.

PETIT GUILLAUME HAGUINET. See Reuchlin.

PETRA: Capital of Edom in northern Arabia, lying in a rocky valley surrounded by mountains, of which the highest is Mount Hor. The name is apparently a Greek translation of the original Hebrew designation of the place, "Sela" (= "rock"; II Kings xiv. 7; Isa. xvi. 1). Petra was captured by Amaziah, who changed its name to "Joktheel," although Isaiah (*l.c.*) still termed the city "Sela." In the third or second century B.C. it was conquered by the Nabatæans, whose chief city it became; and after the Roman conquest Trajan made it the capital of the province of Arabia Petræa, the town thus lending its name to the district. Petra declined after the fourth or fifth century C.E., and was finally destroyed during the Mohammedan conquest.

Early in the nineteenth century the site of Petra was explored by Seetzen and Burckhardt, who made known its interesting ruins, chiefly Greek in architecture and consisting of temples, tombs, and an amphitheater.

Bibliography: Laborde and Linant, *Voyage dans l'Arabie Pétrée*, Paris, 1830; Visconti, *Diario di un Viaggio in Arabia Petrea*, Rome, 1872.
E. G. H. L. H. G.

PETRONIUS, ARBITER: Latin satirist; generally assumed to be a contemporary of Nero. In a fragment he ridicules the Jews, declaring that, even though they worship the pig and revere heaven, this is of no significance unless they are circumcised, for only then, according to his opinion, can they celebrate the fast of the Sabbath. These three absurd assertions, that the Jews worship the pig and heaven and that they fast on the Sabbath, were disseminated throughout the Roman world.

Petronius' satire of the "Widow of Ephesus" is found in Jewish literature, although the source from which the latter derived it was not his novel.

Bibliography: The text of the poem in Petronius, *Satyricon*, ed. Büchler, No. 37, Berlin, 1862; Reinach, *Textes d'Auteurs Grecs et Latins Relatifs au Judaïsme*, i. 266; Schürer, *Gesch.* 3d ed., i. 299. Regarding the Widow of Ephesus, see *Ha-Goren*, iv. 27; *J. Q. R.* v. 168.
G. S. Kr.

PETRONIUS, PUBLIUS: Governor of Syria (39–42); died probably in the reign of Claudius. During his term of office Petronius had frequent opportunities to come in contact with the Jews of Judea and to confer benefits upon them. This was especially the case when the insane Emperor Caligula caused himself to be worshiped as a god throughout the Roman empire, so that the peril which had threatened the Jews of Alexandria became still greater in Palestine. Irritated by the news that the Jews had torn down the imperial altar built by the Greeks in Jabneh, Caligula commanded his statue to be placed in Jerusalem in the Temple itself; and, since it was to be expected that the Jews would resist stubbornly, he ordered Petronius to enter Judea with the half of his army, *i.e.*, with two legions.

The governor was shrewd enough not to irritate the Jews to the utmost, and he therefore practised a policy of delay. Although he had the statue made in Sidon, he did not advance toward Jerusalem, but remained in Ptolemais during the winter of 39, parleying with the leaders of the Jews, who naturally were unwilling to yield. Multitudes of Jews—old men, women, and children—threw themselves at his feet, declaring that they would die rather than submit to the desecration of their sanctuary; and he encountered the same spectacle when he sojourned at Tiberias during the autumn of the year 40. There the entreaties of the people were supported by Aristobulus, brother of King Agrippa, and their kinsman Helkias, so that Petronius, moved by the deep piety of the Jewish people, led his troops back to Antioch, and wrote the emperor, entreating him to countermand his order. Meanwhile matters had taken a faverable turn in Rome, owing to the intervention of Agrippa, and the emperor ordered a letter to be written to Petronius forbidding any alteration in the Temple at Jerusalem.

The emperor was not sincere in this matter, however, and possibly he surmised that Petronius was merely making an excuse when he said that the statue at Sidon was not ready. He therefore gave orders for another effigy to be made in Rome, and which he intended to convey personally to Jerusalem. When the letter of Petronius with the entreaty to countermand the order reached the emperor, the latter became so enraged at the disobedience of his governor that he caused a letter to be written demanding that Petronius take his own life in punishment. Fortunately for the Jews and for the entire world, Caligula was murdered soon afterward; and the news of his death reached Petronius twenty-seven days before the imperial letter ordering the governor's suicide (Philo, "Legatio ad Caium," §§ 30–34; Josephus, "Ant." xviii. 8, §§ 2–9; *idem*, "B. J." ii. 10, §§ 1–5).

On another occasion Petronius showed his friendship toward the Jews. When some young men at Dora had placed a statue of the emperor in the synagogue, he, on the request of Agrippa, ordered that those who had done this should be punished, and that such an outrage should not be repeated ("Ant." xix. 6, § 3).

Bibliography: Grätz, *Gesch.* 4th ed., iii. 342; Schürer, *Gesch.* 3d ed., i. 503–507, 554; *Prosopographia Imperii Romani*, iii. 26, No. 198.

G. S. Kr.

PETRUS LEONIS. See [illegible].

PEWS. See [illegible].

PEYREHORADE (Hebrew, פיירייא איראדא or [illegible] פיצור נהיב; Latin, "Petra Forata"): [illegible] town of the department of Landes, France. A number of Jews who had been [illegible] from Spain and Portugal settled in this [illegible] toward the close of the fifteenth century, and formed a [illegible] community which they called "[illegible]." Placed at first under the [illegible] of Bayonne, they later refused to submit to its authority, and were, therefore, threatened with excommunication. In [illegible] a Jew of Peyrehorade, Juan [illegible], called also [illegible] Ordenez and Juan or Abraham de Paredes, who had returned from Spain, was seized by the Inquisition and condemned to the stake. A decree of the council of state, dated 1684, banished from the kingdom ninety-three Jewish families living at Peyrehorade, Bordeaux, Dax, Bayonne, and Bidache; and in [illegible] the King of France, on the petition of certain of the Jews themselves, compelled seventy-eight of their poorer coreligionists to leave the cities of Bayonne, Bidache, and Peyrehorade within the space of one month.

The cemetery of Peyrehorade was one of the first in the department of Landes. It was situated in 1628 "on the road lying between the river which flows from Vignons, the vineyard of [illegible], and the Vergeras, and the foot of the hill of [illegible]." At the beginning of the eighteenth century it was replaced by a piece of land situated in the quarter of Lembarussant; and in the early part of the nineteenth century by another plot on the road to [illegible]yade. Only two or three Jewish families now (1904) remain in Peyrehorade.

Bibliography: Gross, *Gallia Judaica*, p. [illegible]; [illegible], *Hist. des Juifs de Bayonne*, pp. [illegible]; [illegible], *Hist. des Juifs de Bordeaux*, pp. 114, [illegible]; [illegible], *Ohel Ya'akob*, No. 63.

G. S. K.

PFALZBURG: German city in the [illegible] district of Metz; formerly in the department of Meurthe-et-Moselle and in the consistorial district of Nancy. A Jewish community has existed there since the middle of the eighteenth century; in 1770 it comprised twelve families. A [illegible] built into the present temple bears date of 1772, the year of the construction of the old synagogue, on the site of which a new synagogue was dedicated Sept. 11, 1857. Besides the synagogue there is a house containing an oratory and a [illegible] as well as the apartments of the [illegible]. The community formerly had four benevolent societies, but only one has survived, the [illegible], which was founded in 1803 and is devoted to the care of the poor. Until 1901 Pfalzburg had a Jewish school; but on account of the decrease of the Jewish population it was closed, and the rabbi now gives religious instruction both to children and to the Jewish students at the city normal school. The cemetery was opened Jan. [illegible], 17[illegible], and is used by the two communities of Pfalzburg and [illegible].

The rabbinate of the city was founded in 1807, and includes the communities of Pfalzburg, [illegible], [illegible], [illegible], [illegible], [illegible], [illegible], and [illegible]. The [illegible] of

rabbis is as follows: Baruch Guggenheim (1807–14; later chief rabbi at Nancy); Seligman Godchaux (1814–27; later rabbi at Hagenau and chief rabbi at Strasburg and Colmar); Meyer Heymann (1827–37); Lazare Isidor (1837–47; later chief rabbi of Paris and of France; during his residence at Pfalzburg he, together with Adolphe Crémieux, secured the abolition of the oath "More Judaico"); Bär Lippman (1847–64; later chief rabbi of Metz and of Lille); Isaac Bigart (1864–75; later chief rabbi of Metz); Isaac Weil (1875–85; later chief rabbi of Metz and of Strasburg); Felix Blum (1886–99; now rabbi at Mühlhausen); and Elie Joseph Wiener (called to Antwerp in 1904; who was installed Nov. 1, 1899).

D. J. Wi.

PFEFFERKORN, JOHANN (JOSEPH): German convert to Christianity; born 1469; died after 1521. According to Grätz, he was a butcher by trade and illiterate, although his writings seem to disprove this, and he was thrown into prison by the Count von Guttenstein for committing a burglary. On his release he embraced Christianity and was baptized, together with his family, in Cologne (1505). He placed himself under the protection of the Dominican friars who found in him a pliable tool which they used to the utmost. The prior of the order at Cologne was Jacob van Hoogstraaten, who wished to secure for his order the same influence in Germany which it had acquired in Spain through the Inquisition. He therefore devised a scheme for the persecution of the Jews, in which he had as advisers Victor of Carben (1442–1515) and Pfefferkorn. Pfefferkorn published under the auspices of the Dominicans the following pamphlets in which he tried to demonstrate that Jewish literature was hostile to Christianity: "Der Judenspiegel" ("Speculum Adhortationis Judaicæ ad Christum"), Nuremberg, 1507; "Die Judenbeicht" ("Libellus de Judaica Confessione sive Sabbate Afflictionis cum Figuris"), Cologne, 1508; "Das Osterbuch" ("Narratio de Ratione Paschæ Celebrandi Inter Judæos Recepta"), Cologne and Augsburg, 1509; "Der Judenfeind" ("Hostis Judæorum"), *ib.* 1509; "In Lib und Ehren dem Kaiser Maximilian" ("In Laudem et Honorem Illustrissimi Imperatoris Maximiliani"), Cologne, 1510. The Latin translations seem to have been made by the Dominicans, who intended that the whole Catholic world should know of their attacks against the Jews; but the German originals were undoubtedly by Pfefferkorn.

His anti-Jewish Writings.

With a letter from Kunigunde, sister of the German emperor Maximilian, Pfefferkorn went to her imperial brother and succeeded in influencing the emperor, who already had expelled the Jews from his own domains of Styria, Carinthia, and Carniola, to promulgate an edict to the effect that all Jewish writings against Christianity should be destroyed. This edict (dated Aug. 19, 1509) was followed by a second (dated Nov. 10, 1509), ordering the destruction of all Hebrew books except the Old Testament. Pfefferkorn went to Frankfort-on-the-Main in 1509, and on April 10, 1510, the Jews were forced to surrender all the books in their possession.

Obtains Edicts Against Hebrew Books.

Pfefferkorn and Reuchlin.
(From Pfefferkorn's "Streydtpeuchlin," 1516.)

Through the help of Uriel von Gemmingen, Archbishop of Cologne, the Jews induced the emperor to appoint a commission to investigate the accusation of Pfefferkorn. The archbishop himself was made a member of the commission, the others being representatives of the universities of Cologne, Erfurt, Heidelberg, and Mayence; they had the assistance of such scholars as Victor of Carben, Hoogstraaten, and Reuchlin. Reuchlin reported in favor of the Jews, and on May 23, 1510, the emperor suspended his edict of Nov. 10, 1509, the books being returned to the Jews on June 6. The spirit and the underhand work of the Dominicans are shown by the fact that Reuchlin's "Opinio" was known to them before it reached the emperor. The Dominicans, excited by their failure, attacked Reuchlin; Pfefferkorn wrote his "Handspiegel" (Mayence, 1511), and Reuchlin answered with his "Augenspiegel." Pfefferkorn wrote further "Der Brandspiegel" (Cologne, 1513) and "Die Sturmglocke" (*ib.* 1514). The fight between Pfefferkorn and Reuchlin now became a fight between the Dominicans, representing the clerical, and Humanists, representing the liberal, party of the Church. The Dominicans having accused Reuchlin of heretical opinions, which he was said to have expressed in his "Augenspiegel," the pope, upon the advice of Archbishop Gemmingen,

appointed the Bishop of Speyer as special commissioner. The bishop decided (in 1514) in favor of the accused, and the case came before the Lateran Council, which in 1516 supported the decision reached at Speyer. In 1520 Pope Leo X. declared Reuchlin guilty, and condemned the "Augenspiegel." In order to secure this verdict, the Dominicans had been very active in trying to influence the judges and the pope. Pfefferkorn preached in public against the Jews and Reuchlin, and wrote in the same spirit "Streitbüchlein Wider Reuchlin und Seine Jünger" (also translated into Latin under the title "Defensio Contra Famosas et Criminales Obscurorum Virorum Epistolas" (Cologne, 1516), a reply to the "Epistolæ Obscurorum Virorum" (Hagenau, 1516; Basel, 1517), which had attacked the Dominicans very sharply. In 1521 appeared in Cologne Pfefferkorn's last pamphlet, "Eine Mitleidige Clag Gegen den Ungläubigen Reuchlin," a triumphal panegyric written after the decision by the pope. The Dominicans had won their fight against Reuchlin; but the emperor's edict against the Jews was not revived.

After this nothing more is heard of Pfefferkorn. The Dominicans had seemingly no further need of him.

See also CARBEN, VICTOR OF; COLOGNE; FRANKFORT-ON-THE-MAIN; GRAES, ORTUIN DE; HOOGSTRAATEN, JACOB VAN; HUMANISTS; HUTTEN, ULRICH VON; REUCHLIN, JOHN.

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D. F. T. H.

PFERSEE: Small locality near Augsburg, where Jews were living at an early date. About 1559 they were under the protection of Archduke Ferdinand of Austria, despite the request for their expulsion made by the municipal council of Augsburg, which body had driven the Jews from that city in 1440, and feared that they would return thither if allowed to settle in Pfersee. In 1617 an imperial mandate was sent to the lords of Neuburg, Krumbach, Thannhausen, Binswangen, and Pfersee not to curtail the Jews, wherever settled, in their privileges, nor to restrict in any way their right of residence. In 1789 there were in all 400 Jewish families at Pfersee, Hürben, Buttenwiesen, Fischach, and Ichenhausen, the principal community being at Pfersee, which was the seat of the district rabbi for the Swabian communities.

The "scholars of Pfersee," חכמי פערישא, are well known. In the middle of the sixteenth century Rabbi Libermann, contemporary and friend of Rabbi JOSEL OF ROSHEIM, officiated at Pfersee. More famous was R. Enoch Sundel, who left Poland in 1648 or 1649, at the time of the persecution by CHMIELNICKI, and went to Prague, whence he was called as rabbi to Öttingen and later to Pfersee. He was the author of many rabbinical works. He was succeeded in 1680 by his son Judah Löb, who continued his father's "Reshit Bikkurim" and wrote other works. Judah Löb was followed in the beginning of the eighteenth century by R. Judah Löb b. Issachar Bär Oppenheim of Worms, a nephew of Chief Rabbi David OPPENHEIM of Prague, and the author of "Minhat Yehudah." His successor was R. Isaac Seckel Ettenhausen, who wrote the collection of responsa entitled "Or Ne'elam," and was succeeded by R. Benjamin Wolf Spira of Prague, who died in 1792.

About the middle of the nineteenth century many Jews settled at Augsburg, including a number from Pfersee. This much decreased or entirely dissolved the community, and there are now (1904) no Jews in the town. The University of Munich has in its possession a valuable parchment manuscript of the Talmud, originally from Pfersee, on which Rabbinovicz based his "Dikduke Soferim."

BIBLIOGRAPHY: *Israelit*, 1867; [illegible] *Augsburg*; Geiger, *Zeit. für Gesch. der Juden in Deutschland*, 1889; *Monatsschrift*, [illegible] *burg und die Schudtschen Gemeinden*.
D. M. L. B.

PFORZHEIM: City in the grand duchy of Baden. With this town is connected the earliest reference to Jews in the former margraviate of Baden-Baden—an account of the persecution which took place there on Tammuz 20, 5027 (July 13, 1267), when R. Samuel ben Yakar ha-Levi, R. Isaac ben Eliezer, and R. Abraham ben Gershom committed suicide to escape the fury of the mob and the cruel tortures which they feared. Their corpses were, in fact, broken on the wheel; and the 20th of Tammuz is regarded as "Ta'anit Pforzheim." The statement in "R. E. J." iv. 9 *et seq.* that there was a persecution at Pforzheim as early as 1244 is erroneous, and is based on a misunderstanding of the sources referring to the affair of 1267. The outbreak was caused by the slanderous statement of an old woman that the Jews had bought from her a Christian child and killed it.

The Jews seem to have fled from Pforzheim in consequence of this persecution; for the first reference to them after that event is the mention in 1414 of Leo of Pforzheim, whom the Elector Ruprecht von der Pfalz took for protection to Heidelberg for six years. In 1524 the Jews Seligmann and Hanna were admitted by the city, and were permitted to practise surgery in addition to carrying on business in the margraviate. As the Jews of Pforzheim possessed considerable real estate at that time, a tax of 2½ gulden in 100 was levied Nov. 29, 1529, and in 1619 the rate for protection and convoy was doubled. The community of Pforzheim had no rabbi of its own, but, like all the other congregations of the margraviate, was under the jurisdiction of the chief rabbi of the country, who was appointed by the margrave.

Pforzheim is the native city of Johann Reuchlin. It has now (1904) a very important community, numbering more than 1,200 Jews in a total population of 29,988.

BIBLIOGRAPHY: Aronius, *Regesten*, pp. [illegible]; Geiger, *Johann Reuchlin's Briefwechsel*; Grätz, *Gesch.* [illegible]; Landshuth, *'Ammude ha-'Abodah*, p. [illegible]; Neubauer, *Cat. Bodl. Hebr. MSS.* p. 330; *R. E. J.* iv. 9; Salfeld, *Martyrologium*, pp. 98, 128, 254, 285; Sachs, *Gesch. der Markgrafschaft Baden*, ii. 15; Steinschneider, *Hebr. Bibl.* [illegible]; Zehnter, *Gesch. der Juden in der Markgrafschaft Baden-Baden*, in *Zeit. für Gesch. des Oberrheins*, new series, [illegible]; Zunz, *Literaturgesch.* p. 441; idem, *S. P.* [illegible]; idem, *Ritus*, p. 128.
D. M. L. B.

PHABI: High-priestly family which flourished about the period of the fall of the Second Temple.

The name, with which may be compared Φαμέας (variant Φαμεάς), that of a Carthaginian general (Diodorus xx. 3, Ἀμίλκας), was borne by the high priests Jesus ben Phabi, Ishmael ben Phabi I., and Ishmael ben Phabi II. All three of these are mentioned in Josephus, while the name of Ishmael occurs also in the Mishnah (Parah iii. 5) and frequently in the Talmud. The orthography of the name, which is apparently Egyptian in origin, has in Josephus the forms Φαβεῖ, Φαβεῖς, Φαβῆ (comp. also Zonaras, "Annales," v. 16), while in his "Hypomnesticon" (see "Byzantinische Zeitschrift," xi. 129) is found the form Φαβεῖ ὁ τοῦ. In the rabbinical sources the name is spelled either פאבי, פיאבי, or פואבי, which present the same uncertainties as the Greek form.

S. Kr.

PHANAGORIA. See Taman.

PHARAOH (פרעה; LXX. Φαραώ): The term applied in the Old Testament to the kings of Egypt. The word is derived from the Egyptian "pr-'o" (= "great house"), which originally denoted the royal palace with the buildings and grounds attached to it, although the metonymy which transferred its meaning from the palace to the king developed only gradually, as in "Sublime Porte." "Pr-'o" seems to occur first in the fourth dynasty, and until the twelfth it connotes only the building, although by the sixteenth it is occasionally applied to the king. In documents of the eighteenth dynasty it is the regular appellation of the monarch, so that by the twenty-fifth "Pr-'o Nk'w" is found as the precise equivalent of the Biblical "Pharaoh-Necho," "pr-'o" being used in the simple sense of "king," *i.e.*, "Pharaoh."

In the Old Testament eleven kings of Egypt are mentioned.

1. The Pharaoh of Abraham (Gen. xii. 14-20): According to the account given of this king, he took Sarai as a member of his harem, being led by Abram to suppose she was his sister instead of his wife. For this unwitting act Pharaoh suffered affliction from Yhwh, until he discovered his error, which he immediately rectified. In view of the fact that Abram's date is far anterior to the eighteenth dynasty, before which "pr-'o" was very seldom used in the sense of "king," the narrative in Genesis is not altogether free from difficulty, and the data afforded by it are so meager that it is impossible to attempt any identification with the sources thus far accessible.

2. The Pharaoh of Joseph (Gen. xxxix.–l.): The story of Joseph, or at least the redaction of it, can scarcely be of early date, both on account of the title of "Pharaoh" and of the use of יאר (Gen. xli. 1, etc.) as the name of the Nile, since the Egyptian original of the term was not used until the Middle Kingdom. The proper names occurring in the story (Gen. xli. 45), moreover—Potipherah ("P-ti-p-R'," gift of Ra), Asenath ("[N]es-Neith," she who is Neith's), and Zaphnath-paaneah ("Zt-p-ntr-f-ankh," Saith the god: "He liveth")—represent forms which are common after the twenty-fifth dynasty and which do not occur before it. No certain record of a seven years' famine, like that recorded in the history of Joseph, exists, although a very late Egyptian inscription at the Cataracts states that there was such a famine in the reign of one of the earliest kings, possibly about 3000 B.C. The present knowledge of the economic administration of ancient Egypt is insufficient to determine the accuracy of the account that a fifth of the grain was stored up to provide against famine. It is likewise uncertain whether land and live stock could be sold to the king for this reserve supply, so that the Pharaoh could finally own one-fifth of the entire country (Gen. xli. 33-36, xlvii. 14-26). Here again, therefore, it is difficult if not impossible to identify the ruler of Egypt intended by the narrative of Joseph, although he was, perhaps, one of the Hyksos, or "foreign," dynasty. The old view that this Pharaoh was Apôphis II. seems quite improbable, but the general historicity of the account is confirmed by the fact that according to two El-Amarna tablets a Semite occupied a position in Egypt quite similar to that held by Joseph (comp. Jew. Encyc. vii. 252a), while Merneptaḥ states that Goshen had been given as a pasture land to "foreign" herdsmen from southern Canaan (comp. Jew. Encyc. viii. 676a).

3. The Pharaoh of the Exodus (Ex. i.–ii.): As in the case of the Pharaoh of Joseph, the use of "Ye'or" to denote the Nile apparently speaks for a comparatively late date of the Hebrew redaction of the story of the Exodus. The ruler intended by the narrative is usually regarded as Rameses II. of the nineteenth dynasty, who was preeminent as a builder and was active at Pithom, while he may well have been the founder of Raamses in Goshen (Ex. i. 11). According to another theory, he was Amenhotep III. or IV. of the eighteenth dynasty, but this hypothesis, which is based on El-Amarna letters which record the movements of the "Ḥabiri" (Hebrews?) in Palestine, seems on the whole less probable than the generally accepted view.

4. The Pharaoh of the Oppession (Ex. v.–xiv.): This ruler is almost universally regarded as Merneptaḥ II., one of whose inscriptions, dating from the fifth year of his short reign, contains the only Egyptian allusion to the Hebrews known thus far. This passage reads as follows: "Israel [Y-s-ir(a)-'a-ra] is annihilated without any growth; Palestine has become like a widow for Egypt." While this is frequently taken as a proof that the Israelites were already settled in Palestine in Merneptaḥ's reign, such an assumption is by no means necessary. During both this and the following reigns, moreover, there is a significant lack of any record of Egyptian expeditions to the quarries of Sinai, near which the Israelites are said to have wandered for forty years; and, on the other hand, there is no Hebrew account of any Egyptian invasion of Palestine before the one made by Shishak in the twenty-fifth dynasty, unless the "hornet" of Ex. xxiii. 28, Deut. vii. 20, and Josh. xxiv. 12 refers to Rameses III. of the twentieth dynasty, who ravaged Philistia.

5. Bithiah, the wife of Mered. Mentioned in I Chron. iv. 18 as "the daughter of Pharaoh"; but it is impossible to determine to what king of Egypt the passage refers, and in this case "Pharaoh" may even be a mere proper name, perhaps a loan-word assumed by a Hebrew.

6. The Edomite Hadad fled in his childhood from his home to the court of Egypt during the reign of David, and gained such favor with the Pharaoh that, on reaching maturity, he was allowed to marry Tahpenes (LXX. Θεκεμινα), the sister of the queen. By her he had a son named Genubath, and he remained in Egypt until Solomon's accession to the throne (I Kings xi. 14-22). The name "Tahpenes" has not yet been found in Egyptian, however, and it is, therefore, uncertain what Pharaoh is intended by the Biblical passage, while the difficulty is increased by the fact that the country was then ruled by two kings, one at Thebes and the other at Tanis (Zoan), the latter being overlord of all Egypt.

7. The father-in-law of Solomon. Probably a ruler of Tanis in the twenty-first dynasty. He captured Gezer in Canaan and presented it to his daughter, who was one of the wives of Solomon (I Kings iii. 1, ix. 16).

8. Shishak. The Shoshenk I. of the Egyptian texts, and the founder of the Bubastite dynasty. See SHISHAK.

9. "Pharaoh king of Egypt." This ruler is described by Rab-shakeh in his insulting speech to Hezekiah, in both II Kings xviii. 21 and Isa. xxxvi. 6, as a "bruised [or "broken"] reed, whereon if a man lean, it will go into his hand, and pierce it." He may perhaps be identical with TIRHAKAH, who declared war on Sennacherib with disastrous results for the Assyrians, and is regularly called "Pharaoh Tahraḳa" in Egyptian texts, although he is more accurately termed "king of Cush" in II Kings xiv. 9.

10. Pharaoh-Hophra. See HOPHRA.

11. Pharaoh-Necho. See NECHO.

E. G. H. L. H. G.

PHARISEES (Φαρισαῖοι; Aramaic, "Perishaya"; Hebr. "Perushim"): Party representing the religious views, practises, and hopes of the kernel of the Jewish people in the time of the Second Temple and in opposition to the priestly Sadducees. They were accordingly scrupulous observers of the Law as interpreted by the Soferim, or Scribes, in accordance with tradition. No true estimate of the character of the Pharisees can be obtained from the New Testament writings, which take a polemical attitude toward them (see NEW TESTAMENT), nor from Josephus, who, writing for Roman readers and in view of the Messianic expectations of the Pharisees, represents the latter as a philosophical sect. "Perisha" (the singular of "Perishaya") denotes "one who separates himself," or keeps away from persons or things impure, in order to attain the degree of holiness and righteousness required in those who would commune with God (comp., for "Perishut" and "Perisha," Tan., Wayeẓe, ed. Buber, p. 21; Abot iii. 13; Soṭah ix. 15; Midr. Teh. xv. 1; Num. R. x. 23; Targ. Gen. xlix. 26).

The Pharisees formed a league or brotherhood of their own ("ḥaburah"), admitting only those who, in the presence of three members, pledged themselves to the strict observance of Levitical purity, to the avoidance of closer association with the 'AM HA-AREẒ (the ignorant and careless boor), to the scrupulous payment of tithes and other imposts due to the priest, the Levite, and the poor, and to a conscientious regard for vows and for other people's property (Dem. ii. 3; Tosef., Dem. ii. 2). They called their members "ḥaberim" (brothers), while they passed under the name of "Perishaya," or "Perushim." Finding themselves ultimately identified with the Ḥasidim, they regarded the title of "Ḥasid" as belonging to former generations ("ḥasidim ha-rishonim"; see ESSENES), retaining, however, the name "Perishut" (the Latin "separation," in contradistinction to "Ḥasidut," or "Essenism") as their watchword from the time of the Maccabean contest (see II Macc. xiv. 37; comp. verse 38). Yet while the more rigorous ones withdrew from political life after the death of Judas Maccabeus, refused to recognize the Hasmonean high priests and kings as legitimate rulers of the Temple and of the state, and as Essenes formed a brotherhood of their own, the majority took a less antagonistic attitude toward the Maccabean dynasty, who, like Phinehas their "father," had obtained their title by zeal for God (I Macc. ii. 54), and they finally succeeded in infusing their own views and principles into the political and religious life of the people.

It was, however, only after a long and persistent struggle with the Sadducees that they won their lasting triumph in the interpretation and execution of the Law. The Sadducees, jealously guarding the privileges and prerogatives established since the days of Solomon, when Zadok, their ancestor, officiated as priest, insisted upon the literal observance of the Law; the Pharisees, on the other hand, claimed prophetic or Mosaic authority for their interpretation (Ber. 48b; Shab. 14b; Yoma 80a; Yeb. 16a; Nazir 56b; Ḥul. 137b, et al.), at the same time asserting the principle of religious democracy and progress.

Principle of Democracy.

With reference to Ex. xix. 6 they maintained that "God gave all the people the heritage, the kingdom, the priesthood, and the holiness" (II Macc. ii. 17, Greek). As a matter of fact, the idea of the priestly sanctity of the whole people of Israel in many directions found its expression in the Mosaic law; as, for instance, when the precepts concerning unclean meat, intended originally for the priests only (Ezek. xliv. 31; comp. verse 14 and Judges xiii. 4), were extended to the whole people (Lev. xi.; Deut. xiv. 3-21); or when the prohibition of cutting the flesh in mourning for the dead was extended to all the people as "a holy nation" (Deut. xiv. 1-2; Lev. xix. 28; comp. Lev. xxi. 5); or when the Law itself was transferred from the sphere of the priesthood to every man in Israel (Ex. xiii. 22-24; Deut. vi. 7, xi. 19; comp. xxxi. 9; Jer. ii. 8, xviii. 18).

The very institution of the synagogue for common worship and instruction was a Pharisaic declaration of the principle that the Torah is "the inheritance of the congregation of Jacob" (Deut. xxxiii. 3, Hebr.). In establishing schools and synagogues everywhere and enjoining each father to see that his son was instructed in the Law (Yer. Ket. viii. 32c; Ḳid. 29a; Sifre, Deut. 46) the Pharisees made the Torah a power for the education of the Jewish people all over the world, a power whose influence, in fact, was felt even outside of the Jewish race (see II.

Meïr in Sifra, Aḥare Mot, 13; Matt. xxiii. 15; comp. Gen. R. xxviii.; Jellinek, "B. H." vi., p. xlvi.). The same sanctity that the priests in the Temple claimed for their meals, at which they gathered with the recitation of benedictions (I Sam. ix. 13) and after ablutions (see ABLUTION), the Pharisees established for their meals, which were partaken of in holy assemblies after purifications and amidst benedictions (Geiger, "Urschrift," pp. 121–124). Especially were the Sabbath and holy days made the means of sanctification (see ḲIDDUSH), and, as at the sacrifices, wine was used in honor of the day. A true Pharisee observed the same degree of purity in his daily meals as did the priest in the Temple (Tosef., Dem. ii. 2; so did Abraham, according to B. M. 87a), wherefore it was necessary that he should avoid contact with the 'am ha-arez (Ḥag. ii. 7).

From Temple practise were adopted the mode of slaughtering (Sifre, Deut. 75; Ḥul. 28a) and the rules concerning "ta'arubot" (the mingling of different kinds of food; comp. Ḥag. ii. 12; Zeb. viii.; Ḥul. viii. 1) and the "shi'urim" (the quantities constituting a prohibition of the Law; Yoma 80a). Though derived from Deut. vi. 7 (comp. Josephus, "Ant." iv. 8, § 3), the daily recital of the "Shema'," as well as the other parts of the divine service, is a Pharisaic institution, the Pharisees having established their ḥaburah, or league, in each city to conduct the service (Ber. iv. 7; comp. "Ant." xviii. 2, § 3; Geiger, "Urschrift," p. 379). The tefillin, or PHYLACTERIES, as a symbolical consecration of head and arm, appear to be a counterpart of the high priest's diadem and breastplate; so with the MEZUZAH as a symbolical consecration of the home, though both were derived from Scripture (Deut. vi. 8–9, xi. 18–19; Sanh. x. [xi.] 3), the original talismanic character having been forgotten (comp. Ex. xii. 13; Isa. lvii. 8).

In the Temple itself the Pharisees obtained a hold at an early date, when they introduced the regular daily prayers besides the sacrifice (Tamid v. 1) and the institution of the "Ma'amadot" (the representatives of the people during the sacrifices). Moreover, they declared that the priests were but deputies of the people. On the great Day of Atonement the high priest was told by the elders that he was but a messenger of the Sanhedrin and must officiate, therefore, in conformity with their (the Pharisees') rulings (Yoma i. 5; comp. Josephus, "Ant." xviii. 1, § 4). While the Sadducean priesthood regarded the Temple as its domain and took it to be the privilege of the high priest to offer the daily burnt offering from his own treasury, the Pharisees demanded that it be furnished from the Temple treasury, which contained the contributions of the people (Sifra, Zaw, 17; Emor, 18). Similarly, the Pharisees insisted that the meal-offering which accompanied the meat-offering should be brought to the altar, while the Sadducees claimed it for themselves (Meg. Ta'an. viii.). Trivial as these differences appear, they are survivals of great issues. Thus the high priests, who, as may be learned from the words of Simon the Just (Lev. R. xxi., close; comp. Ber. 7a; Yoma v. 1, 19b), claimed to see an apparition of the Shekinah when entering the Holy of Holies, kindled the incense in their censers outside and thus were enveloped in the cloud when entering, in order that God might appear in the cloud upon the mercy-seat (Lev. xvi. 2). The Pharisees, discountenancing such claims, insisted that the incense must be kindled by the high priest within the Holy of Holies (Sifra, Aḥare Mot, 3; Tosef., Yoma i. 8; Yoma 19b; Yer. Yoma i. 39a).

In the Temple Service.

On the other hand, the Pharisees introduced rites in the Temple which originated in popular custom and were without foundation in the Law. Such was the water-procession of the people, on the night of Sukkot, from the Pool of Siloam, ending with the libation of water in the morning and the final beating of the willow-trees upon the altar at the close of the feast. The rite was a symbolic prayer for the year's rain (comp. Zach. xiv. 16–18; Isa. xiii. 3, xxx. 29; Tosef., Suk. iii. 18); and while the Ḥasidim took a prominent part in the outbursts of popular rejoicing to which it gave rise, the Sadducean priesthood was all the more averse to it (Suk. iv. 9–v. 4; 43b, 48b; Tosef., Suk. iii.). In all these practises the Pharisees obtained the ascendency over the Sadducees, claiming to be in possession of the tradition of the fathers ("Ant." xiii. 10, § 6; 16, § 2; xviii. 1, §§ 3–4; Yoma 19b).

Yet the Pharisees represented also the principle of progress; they were less rigid in the execution of justice ("Ant." xiii. 10, § 6), and the day when the stern Sadducean code was abolished was made a festival (Meg. Ta'an. iv.). While the Sadducees in adhering to the letter of the law required "an eye for an eye and a tooth for a tooth," the Pharisees, with the exception of Eliezer b. Hyrcanus, the Shammaite, interpreted this maxim to mean due compensation with money (Mek., Mishpaṭim, 8; B. Ḳ. 84b; comp. Matt. v. 38). The principle of retaliation, however, was applied consistently by the Sadducees in regard to false witnesses in cases involving capital punishment; but the Pharisees were less fair. The former referred the law "Thou shalt do unto him as he had intended unto his brother" (Deut. xix. 19, Hebr.) only to a case in which the one falsely accused had been actually executed; whereas the Pharisees desired the death penalty inflicted upon the false witness for the intention to secure the death of the accused by means of false testimony (Sifre, Deut. 190; Mark i. 6; Tosef., Sanh. vi. 6; against the absurd theory, in Mak. 5b, that in case the accused has been executed the false witness is exempt from the death penalty, see Geiger, *l.c.* p. 140). But in general the Pharisees surrounded the penal laws, especially the death penalty, with so many qualifications that they were rarely executed (see Sanh. iv. 1, vi. 1; Mak. i. 10; see CAPITAL PUNISHMENT; HATRA'AH).

A Party of Progress.

The laws concerning virginity and the levirate (Deut. xxii. 17, xxv. 9) also were interpreted by the Pharisees in accordance with the dictates of decency and common sense, while the Sadducees adhered strictly to the letter (Sifre, Deut. 237, 291; Yeb. 106b; instead of "Eliezer b. Jacob" [as siding with the Sadducees] probably "Eliezer ben Hyrcanus" should be read). The difference concerning the right of inheritance by the daughter as against the son's daugh-

ter, which the Sadducees granted and the Pharisees denied (Yad. iv. 7; Meg. Ta'an. v.; Tosef., Yad. ii. 20; Yer. B. B. vii. 16a), seems to rest on differing practises among the various classes of people; the same is true with regard to the difference as to the master's responsibility for damage done by a slave or a beast (Yad. iv. 7; B. Ḳ. viii. 4; but see Geiger, *l.c.* pp. 143–144).

Sabbaths and Festivals.

Of decisive influence, however, were the great changes wrought by the Pharisees in the Sabbath and holy days, inasmuch as they succeeded in lending to these days a note of cheerfulness and domestic joy, while the Sadducees viewed them more or less as Temple festivals, and as imposing a tone of austerity upon the common people and the home. To begin with the Day of Atonement, the Pharisees wrested the power of atoning for the sins of the people from the high priest (see Lev. xvi. 30) and transferred it to the day itself, so that atonement was effected even without sacrifice and priest, provided there was genuine repentance (Yoma viii. 9; Sifra, Aḥare Mot, 8). So, too, the New Moon of the seventh month was transformed by them from a day of trumpet-blowing into a New-Year's Day devoted to the grand ideas of divine government and judgment (see New-Year). On the eve of Passover the lessons of the Exodus story, recited over the wine and the maẓẓah, are given greater prominence than the paschal lamb (Pes. x.; see Haggadah [Shel Pesaḥ]). The Biblical command enjoining a pilgrimage to the Temple in the festival season is fulfilled by going to greet the teacher and listen to his instruction on a festal day, as in former days people went to see the prophet (Suk. 27b, after II Kings iv. 23; Beẓah 15; Shab. 152a; Sifra to Lev. xxiii. 44).

But the most significant change was that which the Feast of Weeks underwent in its transformation from a Feast of Firstlings into a Feast of the Giving of the Law (Mek., Yitro, Baḥodesh, 3; Ex. R. xxxi.; see Jubilees, Book of). The Boethusians, as the heirs of the Sadducees, still retained a trace of the agricultural character of the feast in adhering to the letter of the law which places the offering of the 'omer (sheaf of the wave-offering) on the morrow after the Sabbath and the Shabu'ot feast on the morrow after the seventh Sabbath following (Lev. xxiii. 15–16); whereas the Pharisees, in order to connect the Shabu'ot feast with Passover and lend it an independent historical character, boldly interpreted the words "the morrow after Sabbath" as signifying "the day following the first Passover day," so that Shabu'ot always falls upon the close of the first week of Siwan (Meg. Ta'an. i.; Men. 65a, b; Shab. 88a).

Especially significant are the Pharisaic innovations in connection with the Sabbath. One of them is the special duty imposed upon the mistress of the home to have the light kindled before Sabbath (Shab. ii. 7), whereas the Samaritans and Karaites, who were in many ways followers of Sadducean teachings, saw in the prohibition against kindling fire on Sabbath (Ex. xxxv. 3) a prohibition also against light in the home on Sabbath eve. The Samaritans and Karaites likewise observed literally the prohibition against leaving one place on Sabbath (Ex. xvi. 29), while the Pharisees limited the whole width of the Israelitish camp—that is, 2,000 cubits—a radius of one mile—in the term "place," and made allowance besides for carrying things (which is otherwise forbidden; see Jer. xvii. 21–24), and for extending the Sabbath limit by means of an artificial union of separated settlement (see 'Erub. 2 and vi.). Their object was to render the Sabbath "a delight" (Isa. lviii. 13), a day of social and spiritual joy and elevation rather than a day of gloom. The old Hasidim, who probably lived together in large settlements, could easily treat these as one large household (Geiger, "Jüd. Z." ii. 24–27). Yet while they excluded the women from their festal gatherings, the Pharisees, their successors, transformed the Sabbath and festivals into seasons of domestic joy, bringing into becoming recognition the importance and dignity of woman as the builder and guardian of the home (comp. Niddah 38a, b; and Book of Jubilees, l. 8, with Ezra's injunction; B. Ḳ. 82a).

In regard to the laws of Levitical purity which, in common with primitive custom, excluded women periodically, and for weeks and months after childbirth, from the household (Lev. xii. 2–7, xv. 19–24), to which laws the ancient Hasidim adhered with extreme rigor (Shab. 64b; Horowitz, "Urkunden," iv.–v.; "Pithe Niddah," pp. 54–56; Geiger, *l.c.* ii. 27–28), the Pharisees took the common-sense course of encouraging the wife, despite the letter of the Law, to take her usual place in the home and appear in her wonted dignity before her husband and children (Ket. 61a; Shab. 64b). So, too, it was with the Pharisaic leader Simeon b. Shetaḥ, who, in the reign of Queen Salome Alexandra, introduced the marriage document (Ketubah) in order to protect the wife against the caprice of the husband; and while the Shammaites would not allow the wife to be divorced unless she gave cause for suspicion of adultery (Sifre, 269; Git. ix. 10, 90b; comp. Matt. v. 32), the Hillelites, and especially Akiba, by being more lenient in matters of divorce, laid in view the welfare and peace of the home which should be based upon affection (see Friedmann, "Seder Eliyahu Zuṭa," xv. 3). Many measures were taken by the Pharisees to prevent arbitrary acts on the part of the husband (Git. iv. 2–8, v. 1). Finally, in order to accentuate the legal character of the divorce they insisted, against Sadducean custom, on inserting in the document the words "according to the law of Moses and of Israel" (Yad. iv. 8; but comp. Meg. Ta'an. vii.).

It was on account of such considerations for the welfare of the home that they stood in high favor with the Jewish women (Ant. xvii. 2, § 4). They discountenanced also the Sadducean customs of special purifications for the officiating priest (Parah iii. 7; Tosef., ii. 1), and laid more stress upon the purification of the Temple vessels and upon the holiness of the Scripture scrolls, which, according to them, transmitted their holiness to the hands which touched them so as to make them "defile" (i.e., make "taboo") the things touched by them (Yad. iv. 6; Tosef., ii. 20; Tosef., Hag. iii. 35; see Geiger, "Urschrift," pp. 134–136).

Most of these controversies resulted from the

time previous to the destruction of the Temple, are but faint echoes of the greater issues between the Pharisaic and Sadducean parties, the latter representing the interests of the Temple, while the former were concerned that the spiritual life of the people should be centered in the Torah and the Synagogue. While the Sadducean priesthood prided itself upon its aristocracy of blood (Sanh. iv. 2; Mid. v. 4; Ket. 25a; Josephus, "Contra Ap." i., § 7), the Pharisees created an aristocracy of learning instead, declaring a bastard who is a student of the Law to be higher in rank than an ignorant high priest (Hor. 13a), and glorying in the fact that their most prominent leaders were descendants of proselytes (Yoma 71b; Sanh. 96b). For the decision of their Scribes, or "Soferim" (Josephus, σοφισταί; N. T., γραμματεῖς), consisting originally of Aaronites, Levites, and common Israelites, they claimed the same authority as for the Biblical law, even in case of error (Sifre, Deut. 153–154); they endowed them with the power to abrogate the Law at times (see Abrogation of Laws), and they went so far as to say that he who transgressed their words deserved death (Ber. 4a). By dint of this authority, claimed to be divine (R. H. 25a), they put the entire calendric system upon a new basis, independent of the priesthood. They took many burdens from the people by claiming for the sage, or scribe, the power of dissolving vows (Hag. i. 8; Tosef., i.).

Aristocracy of the Learned.

On the whole, however, they added new restrictions to the Biblical law in order to keep the people at a safe distance from forbidden ground; as they termed it, "they made a fence around the Law" (Ab. i. 1; Ab. R. N. i.–xi.), interpreting the words "Ye shall watch my watch" (Lev. xviii. 30, Hebr.) to mean "Ye shall place a guard around my guard" (Yeb. 21a). Thus they forbade the people to drink wine or eat with the heathen, in order to prevent associations which might lead either to intermarriage or to idolatry (Shab. 17b). To the forbidden marriages of the Mosaic law relating to incest (Lev. xviii.–xx.) they added a number of others (Yeb. ii. 4). After they had determined the kinds of work prohibited on the Sabbath they forbade the use of many things on the Sabbath on the ground that their use might lead to some prohibited labor (see Sabbath). It was here that the foundation was laid of that system of rabbinic law which piled statute upon statute until often the real purpose of the Law was lost sight of (see Nomism). But such restrictions are not confined to ritual laws. Also in regard to moral laws there are such additional prohibitions, as, for instance, the prohibition against what is called "the dust of slanderous speech" (Yer. Peah i. 16a) or "the dust of usury" (B. M. 61b), or against unfair dealings, such as gambling, or keeping animals that feed on property of the neighbors (Tosef., B. K. vii. 8; Tosef., Sanh. v. 2, 5; Sanh. 25b, 26b).

The aim and object of the Law, according to Pharisaic principles, are the training of man to a full realization of his responsibility to God and to the consecration of life by the performance of its manifold duties: the one is called "'ol malkut shamayim" (the yoke of God's Kingship) and the other "'ol hamizwot" (the yoke of His commandments). Every morning and evening the Jew takes both upon himself when reciting the "Shema'" (Ber. ii. 2). "The Torah preaches: Take upon yourselves the yoke of God's Kingdom; let the fear of God be your judge and arbiter, and deal with one another according to the dictates of love" (Sifre, Deut. 323). So says Josephus: "For the Jewish lawgiver all virtues are parts of religion" ("Contra Ap." ii., §§ 17, 19; comp. Philo, "De Opificio Mundi," §§ 52, 55). Cain and the generation of the Flood sinned in that they denied that there are a Judgment and a Judge and a future of retribution (Targ. Yer. to Gen. iv. 8; Gen. R. xxvi.). The acceptance of God's Kingship implies acceptance of His commandments also, both such as are dictated by reason and the human conscience and such as are special decrees of God as Ruler (Sifra, Aḥare Mot, 13). It means a perfect heart that fears the very thought of sin (Sifra, Ḳedoshim, 2); the avoidance of sin from love of God (*ib.* 11); the fulfilment of His commandments without expectation of reward ('Ab. Zarah 19a); the avoidance of any impure thought or any act that may lead to sin (*ib.* 20b, with reference to Deut. xxiii. 10). The acceptance of God's Kingship implies also recognition of His just dealing with man, and a thankful attitude, even in misfortune (Sifre, Deut. 32, 53; Sifra, Shemini, 1; Mek., Yitro, 10; Ber. ix. 5, 60b). God's Kingship, first proclaimed by Abraham (Sifre, Deut. 313) and accepted by Israel (Mek., Yitro, Baḥodesh, 2–3), shall be universally recognized in the future.

Doctrines of the Pharisees.

This is the Messianic hope of the Pharisees, voiced in all parts of the synagogal liturgy; but it meant also the cessation of the kingdom of the worldly powers identified with idolatry and injustice (Mek., 'Amalek). In fact, for the ancient Ḥasidim, God's Kingship excluded that of any other ("Ant." xviii. 1, § 6). The Pharisees, who yielded to the temporary powers and enjoined the people to pray for the government (Abot iii. 2), waited nevertheless for the Kingdom of God, consoling themselves in the meantime with the spiritual freedom granted by the study of the Law (Abot vi. 2). "He who takes upon himself the yoke of the Torah, the yoke of the worldly kingdom and of worldly care, will be removed from him" (Abot iii. 5). Josephus ("B. J." ii. 8, § 14; "Ant." xiii. 5, § 9; xviii. 1, § 3) carefully avoids mentioning the most essential doctrine of the Pharisees, the Messianic hope, which the Sadducees did not share with them; while for the Essenes time and conditions were predicted in their apocalyptic writings. Instead, Josephus merely says that "they ascribe everything to fate without depriving man of his freedom of action." This idea is expressed by Akiba: "Everything is foreseen [that is, predestined]; but at the same time freedom is given" (Abot iii. 15). Akiba, however, declares, "The world is judged by grace [not by blind fate nor by the Pauline law], and everything is determined by man's actions [not by blind acceptance of certain creeds]." Similar to Josephus' remark is the rabbinical saying, "All is decreed by God except fear of God" (Ber. 33b). "Man may act either virtuously or viciously, and his rewards or punishments

The Future Life.

in the future shall be accordingly" ("Ant." xviii. 1, § 3). This corresponds with the "two ways of the Jewish teaching" (Ab. R. N. xxv.; see Didache). But it was not the immortality of the soul which the Pharisees believed in, as Josephus puts it, but the resurrection of the body as expressed in the liturgy (see Resurrection), and this formed part of their Messianic hope (see Eschatology).

In contradistinction to the Sadducees, who were satisfied with the political life committed to their own power as the ruling dynasty, the Pharisees represented the views and hopes of the people. The same was the case with regard to the belief in angels and demons. As Ecclesiastes and Ecclesiasticus indicate, the upper classes adhered for a long time to the Biblical view concerning the soul and the hereafter, caring little for the Angelology and Demonology of the Pharisees. These used them, with the help of the Ma'aseh Bereshit and Ma'aseh Merkabah, not only to amplify the Biblical account, but to remove from the Bible anthropomorphisms and similarly obnoxious verbiage concerning the Deity by referring them to angelic and intermediary powers (for instance, Gen. i. 26), and thereby to gradually sublimate and spiritualize the conception of God.

The Pharisees are furthermore described by Josephus as extremely virtuous and sober, and as despising luxuries; and Ab. R. N. v. affirms that they led a life of privation. The ethics of the Pharisees is based upon the principle "Be holy, as the Lord your God is holy" (Lev. xix. 2, Hebr.); that is, strive to imitate God (Sifra and Tan., Ḳedoshim, 1; Mek., Shirah, 3; Sifre, Deut. 49; comp. Matt. v. 48: "Be ye therefore perfect, even as your Father which is in heaven is perfect"). So "Love thy neighbor as thyself" is declared by them to be the principal law (Shab. 30a; Ab. R. N., text B, xxvi. [ed. Schechter, p. 53]; Sifra, Ḳedoshim, 4) and, in order to demonstrate its universality, to be based on the verse declaring man to be made in the image of God (Gen. v. 1). "As He makes the sun shine alike upon the good and the evil," so does He extend His fatherly love to all (Shir ha-Shirim Zuṭa, i.; Sifre, Num. 134, Deut. 31, 40). Heathenism is hated on account of the moral depravity to which it leads (Sifre, Num. 157), but the idolater who becomes an observer of the Law ranks with the high priest (Sifra, Aḥare Mot, 13). It is a slanderous misrepresentation of the Pharisees to state that they "divorced morality and religion," when everywhere virtue, probity, and benevolence are declared by them to be the essence of the Law (Mak. 23b-24a; Tosef., Peah, iv. 19; *et al.*; see Ethics).

Ethics.

Nothing could have been more loathsome to the genuine Pharisee than Hypocrisy. "Whatever good a man does he should do it for the glory of God" (Ab. ii. 13; Ber. 17a). Nicodemus is blamed for having given of his wealth to the poor in an ostentatious manner (Ket. 66b). An evil action may be justified where the motive is a good one (Ber. 63a). Still, the very air of sanctity surrounding the life of the Pharisees often led to abuses. Alexander Jannæus warned his wife not against the Pharisees, his declared enemies, but against "the chameleon- or hyena- ("ẓebu'im") like hypocrites who act like Zimri and claim the reward of Phinehas" (Soṭah 22b).

The Charge of Hypocrisy.

An ancient baraita enumerates seven classes of Pharisees, of which five are either eccentric fools or hypocrites: (1) "the shoulder Pharisee," who wears, as it were, his good actions ostentatiously upon his shoulder; (2) "the wait-a-little Pharisee," who ever says, "Wait a little until I have performed the good act awaiting me"; (3) "the bruised Pharisee," who in order to avoid looking at a woman runs against the wall so as to bruise himself and bleed; (4) "the pestle Pharisee," who walks with head down like the pestle in the mortar; (5) "the ever-reckoning Pharisee," who says, "Let me know what good I may do to counteract my neglect"; (6) "the God-fearing Pharisee," after the manner of Job; (7) "the God-loving Pharisee," after the manner of Abraham (Yer. Ber. ix. 14b; Soṭah 22b; Ab. R. N., text A, xxxvii.; text B, xlv. [ed. Schechter, pp. 55, 62]; the explanations in both Talmuds vary greatly; see Chwolson, "Das Letzte Passahmahl," p. 116). R. Joshua b. Hananiah, at the beginning of the second century, calls eccentric Pharisees "destroyers of the world" (Soṭah iii. 4); and the term "Pharisaic plagues" is frequently used by the leaders of the time (Yer. Soṭah 19a).

It is such types of Pharisees that Jesus had in view when hurling his scathing words of condemnation against the Pharisees, whom he denounced as "hypocrites," calling them "offspring of vipers" ("hyenas"; see Ẓebu'im); "whited sepulchers which outwardly appear beautiful, but inwardly are full of dead men's bones"; "blind guides," "which strain out the gnat and swallow the camel" (Matt. vi. 2-5, 16; xii. 34; xv. 14; xxiii. 24, 27, Greek). He himself tells his disciples to do as the Scribes and "Pharisees who sit on Moses' seat" (the Amoraim) bid them do"; but he blames them for not acting in the right spirit, for wearing large phylacteries and ẓiẓit and for pretentiousness in many other things (*ib.* xxiii. 2-7). Exactly so are hypocrites denounced in the Midrash (Pes. R. xxii. [ed. Friedmann, p. 111]), wearing tefillin and ẓiẓit they harbor evil intentions in their breasts. Otherwise the Pharisees appear as friends of Jesus (Luke vii. 37, xiii. 31) and of the early Christians (Acts v. 38, xxiii. 9; "Ant." xx. 9, § 1).

Only in regard to intercourse with the unclean and "unwashed" multitude, with the 'am ha-areẓ, the publican, and the sinner, did Jesus differ widely from the Pharisees (Mark ii. 16; Luke v. 30, vii. 39; xi. 38, xv. 2, xix. 7). In regard to the main doctrines he fully agreed with them, as the old version (Mark xii. 28-34) still has it. Owing, however, to the hostile attitude taken toward the Pharisaic schools by Pauline Christianity, especially in the time of the emperor Hadrian, "Pharisees" was inserted in the Gospels wherever the high priests and Sadducees or Herodians were originally mentioned as the persecutors of Jesus (see New Testament), and a false impression, which still prevails in Christian circles and among all Christian writers, was created concerning the Pharisees.

It is difficult to state at what time the Pharisees, as a party, arose. Josephus first mentions them in

connection with Jonathan, the successor of Judas Maccabeus ("Ant." xiii. 5, § 9). Under John Hyrcanus (135–105) they appear as a powerful party opposing the Sadducean proclivities of the king, who had formerly been a disciple of theirs, though the story as told by Josephus is unhistorical ("Ant." xiii. 10, § 5; comp. JUBILEES, BOOK OF, and TESTAMENT OF THE TWELVE PATRIARCHS).

History of the Pharisees.

The Hasmonean dynasty, with its worldly ambitions and aspirations, met with little support from the Pharisees, whose aim was the maintenance of a religious spirit in accordance with their interpretation of the Law (see PSALMS OF SOLOMON). Under Alexander Jannæus (104–78) the conflict between the people, siding with the Pharisees, and the king became bitter and ended in cruel carnage ("Ant." xiii. 13, § 5; xiv. 1, § 2). Under his widow, Salome Alexandra (78–69), the Pharisees, led by Simeon ben Shetah, came to power; they obtained seats in the Sanhedrin, and that time was afterward regarded as the golden age, full of the blessing of heaven (Sifra, Behukkotai, i.; Ta'an. 23a). But the bloody vengeance they took upon the Sadducees led to a terrible reaction, and under Aristobulus (69–63) the Sadducees regained their power ("Ant." xiii. 16, § 2–xiv. 1, § 2).

Amidst the bitter struggle which ensued, the Pharisees appeared before Pompey asking him to interfere and restore the old priesthood while abolishing the royalty of the Hasmoneans altogether ("Ant." xiv. 3, § 2). The defilement of the Temple by Pompey was regarded by the Pharisees as a divine punishment of Sadducean misrule (Psalms of Solomon, i., ii., viii. 12–19). After the national independence had been lost, the Pharisees gained in influence while the star of the Sadducees waned. Herod found his chief opponents among the latter, and so he put the leaders of the Sanhedrin to death while endeavoring by a milder treatment to win the favor of the leaders of the Pharisees, who, though they refused to take the oath of allegiance, were otherwise friendly to him ("Ant." xiv. 9, § 4; xv. 1, § 1; 10, § 4; 11, §§ 5–6). Only when he provoked their indignation by his heathen proclivities did the Pharisees become his enemies and fall victims (4 B.C.) to his bloodthirstiness ("Ant." xvii. 2, § 4; 6, §§ 2–4). But the family of Boethus, whom Herod had raised to the high-priesthood, revived the spirit of the Sadducees, and thenceforth the Pharisees again had them as antagonists; still, they no longer possessed their former power, as the people always sided with the Pharisees ("Ant." xviii. 1, § 4). In King Agrippa (41–44) the Pharisees had a supporter and friend, and with the destruction of the Temple the Sadducees disappeared altogether, leaving the regulation of all Jewish affairs in the hands of the Pharisees.

Henceforth Jewish life was regulated by the teachings of the Pharisees; the whole history of Judaism was reconstructed from the Pharisaic point of view, and a new aspect was given to the Sanhedrin of the past. A new chain of tradition supplanted the older, priestly tradition (Abot i. 1). Pharisaism shaped the character of Judaism and the life and thought of the Jew for all the future. True, it gave the Jewish religion a legalistic tendency and made "separatism" its chief characteristic; yet only thus were the pure monotheistic faith, the ethical ideal, and the intellectual and spiritual character of the Jew preserved in the midst of the downfall of the old world and the deluge of barbarism which swept over the medieval world.

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K.

PHARPAR: River flowing from Hermon south of Damascus, where it turns to the southeast and flows into the Lakes of the Marj. Thomson identifies the stream with Al-A'waj; G. A. Smith and Socin (in Baedeker) with Al-Sabirani, which unites with the A'waj before it reaches the lakes. Being advised by the prophet Elisha to bathe in the Jordan, Naaman demurred, exclaiming: "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel?" (II Kings v. 12).

BIBLIOGRAPHY: Schwarz, *Palestine*, p. 54; Thomson, *The Land and the Book*, iii. 359, 398, 429; Smith, *Historical Geography of the Holy Land*, p. 642; Baedeker, *Palästina*, 3d ed., pp. 268, 312.

E. G. H. S. O.

PHASAEL: Elder brother of Herod the Great. Both Phasael and Herod began their careers under their father, ANTIPATER, who appointed the former to be governor of Jerusalem, and Herod governor of Galilee (Josephus, "Ant." xiv. 9, § 2; "B. J." i. 10, § 4). While Antony was in Bithynia about 41 B.C., accusations were brought before him against the two brothers, who were objects of hatred to the Jewish party, but the shrewd Herod succeeded in obtaining the dismissal of the charges ("Ant." xiv. 12, § 2; "B. J." i. 12, § 4). It was impossible, however, for the elders of the Jews to rest content with the administrations of Herod and Phasael; and charges were again brought against them before Antony at Antioch. Once more the accusations proved to be fruitless, for Antony was indebted to Antipater, while even the weak Hyrcanus II. pleaded for them; so that Antony appointed them tetrarchs ("Ant." xiv. 13, § 1; "B. J." i. 12, § 5). Meanwhile the Hasmonean ANTIGONUS endeavored to seize the Jewish throne; and in Jerusalem there were frequent conflicts between his retainers and those of the two brothers, which were especially perilous on the Jewish Feast of Pentecost. Phasael defended the walls, and Herod the palace, thus routing their antagonists, whereupon Antigonus invoked the aid of the Parthians. In spite of Herod's warning, Phasael allowed himself to be inveigled with Hyrcanus to the camp of the Parthian leader Barzapharnes, where both were imprisoned ("Ant." xiv. 13, §§ 5–6; "B. J." i. 13, §§ 4–5). They were then handed over to Antigonus, who caused Hyrcanus to be mutilated, a disgrace which Phasael escaped by dashing out his own brains, having the joy of knowing before he died that his brother Herod had escaped from Jerusalem and was safe ("Ant." xiv. 13, §§ 6–9; "B. J." i. 13, §§ 6–8).

Josephus speaks of Phasael as a brave and noble man. His son, who likewise bore the name Phasael,

and seems to have been posthumous, married Herod's daughter Salampsio, by whom he had five children ("Ant." xviii. 5, § 4; according to "B. J." i. 28, § 6, the elder Phasael was the husband of this Salampsio). The son of Herod by Pallas was called Phasael by Herod, who likewise honored his brother's memory by naming a city northeast of Jericho "Phasaelis," and a tower of his palace at Jerusalem "Phasaelus."

G. S. Kr.

PHASAELIS, PHASAELUS: City in Palestine founded by Herod the Great in honor of his brother Phasael (Phasaelus). It was situated in the Jordan valley north of Jericho, in a barren region, which was, however, made fit for cultivation (Josephus, "Ant." xvi. 5, § 2; "B. J." i. 21, § 9). In his will Herod left the city to his sister Salome ("Ant." xvii. 8, § 1; "B. J." ii. 6, § 3), and she made it over to the empress Livia ("Ant." xviii. 2, § 2; "B. J." ii. 9, § 1). Like the whole region about Jericho, this city was celebrated for its excellent palms and dates (Pliny, "Hist. Nat." xiii. 4, § 44). The city was still mentioned by Ptolemy, by Stephanus Byzantinus, and by the geographer of Ravenna; in the Middle Ages it was the village Phasellum. Its name has been preserved in the present Khirbat Fasa'il ('Ain al-Fasa'il); and the brook which flows thence to the Jordan is called Wadi Fasa'il.

Bibliography: Ritter, *Erdkunde*, xv. 458; Robinson, *Palästina*, ii. 555; Boettger, *Lexicon zu Flavius Josephus*, s.v. (p. 206); Schürer, *Gesch.* ii. 3, 158; Buhl, *Geographie des Alten Palästina*, pp. 115, 181.

G. S. Kr.

PHENICIA: A district of somewhat indefinite limits stretching for about 200 miles along the east coast of the Mediterranean and extending inland from five to fifteen miles. The eastern boundary was the Lebanon range, while Ptolemy ("Geography," v. 15, §§ 4–5) defines the northern border as the Eleutherus (Nahr al-Kabir) and the southern as the Chorseus (Karaje), although these limits can be regarded as only approximate. In the Old Testament there is no specific reference to Phenicia, the inhabitants of the region being usually termed Sidonians (*e.g.*, Gen. x. 15; Judges iii. 3, x. 6, xviii. 7; I Kings v. 20, xvi. 31). The name under which the country is generally known is probably Greek in origin, for it seems to be a derivative from φοινός, "blood-red," "purple," in allusion to the rich dye of the murex which its inhabitants exported. The land is called Φοινίκη as early as the "Odyssey" (iv. 83, xiv. 291), although its people are termed almost indiscriminately Phenicians and Sidonians in the Homeric poems (*e.g.*, "Odyssey," xiii. 272, xiv. 288, xv. 415, as contrasted with "Iliad," vi. 690; "Odyssey," iv. 616, xv. 118). The chief cities of the district were Acco, Achzib, Ahlab, Kanah, Tyre, Zarephath, Sidon, Berytus, Gebal, Arka, Zemara, Arvad, and Sin. It never formed a coherent kingdom, but a general hegemony was exercised over the entire region by one or another of the leading cities, especially Gebal (the Byblus of the Greeks) in the north, and Tyre and Sidon in the south. The age of these towns is unknown, although some of them must have been of considerable antiquity, for the El-Amarna tablets of the fifteenth century represent Tyre as a powerful metropolis.

Ethnological Affinities.

The Phenicians were undoubtedly of Canaanite stock (comp. Gen. x. 15), and according to a tradition preserved by Herodotus (i. 1, vii. 89), came from the Red Sea (here denoting the Persian Gulf) to the coast of Syria. They probably belonged to an early Semitic invasion of Palestine before the Israelitish conquest. Although lists of early kings are given by [illegible] ("Adversus Græcos," xxxvii.) and by Porphyry (cited in Eusebius, "Præp. Evang." x. 9, § 12), the ultimate source for both authors being Sanchoniathon, these records are scarcely trustworthy, and may be in great part apocryphal. It is not until the latter part of the sixteenth century B.C. that Phenician history really begins. At that period Thothmes I. invaded Syria. His victories were only transient; his son Thothmes III. (c. 1503-1449) had a more lasting success. Capturing Zemara and Arvad, which alone offered any serious resistance, he made the former city the chief Egyptian fortress of Syria, and kept a rigid control over the entire country. A rebellion against Amenophis II. (c. 1449-1423) was quickly suppressed, and Thothmes IV. also maintained his power there, but the weak reign of Amenophis IV., toward the end of the fifteenth century, resulted in the conquest of the most of Phenicia by the Hittites. About 1350 Sethos I. endeavored to regain the country, but he was unable to secure more than the southern half of it, while his son Rameses II. was forced to conclude a treaty with the Hittites by which they retained the territory north of a boundary which seems to have been the Nahr al-Kalb, north of Beirut.

The gradual disintegration of both the Egyptian and Hittite suzerainties gave the Phenician cities an opportunity to develop. The first to assume hegemony was Tyre, which, under

Independence of Phenicia.

Hiram, in the first half of the tenth century, was a seat of wealth and power. The historical sources relating to this city are chiefly the Old Testament and Josephus, the latter giving ("Contra Ap." i. 18, 21; "Ant." viii. 5, § 3; 13, § 2) the following list of rulers down to the founding of Carthage: Abi-Ba'al, Hiram I. (c. [illegible]), Ba'al-'azar I. (c. 934-918), 'Abd-'Ashtoret (c. 918-909), Metu-'Ashtoret (c. 909-897), Astharymus (c. 897-888), Phelles (c. 888), Ithobal (c. 887-876), Ba'al-'azar II. (c. 876-870), Mettes (c. 870-841), and Pygmalion (c. 841-814). This list is based on Menander of Ephesus, who drew his information from the chronicles of Tyre. During the reign of Ahab, Ethbaal was king of Sidon and married his daughter to the King of Israel (I Kings xvi. 31). Here again the Biblical record is supplemented by a fragment of Menander preserved by Josephus ("Contra Ap." i. 21), which gives the successors of Ethbaal as Ba'al II. (10 years), the judges [illegible] (2 months), [illegible] (10 months), Abbarus (3 months), and Mytton and Ger-Ashtoret (6 years), followed by the kings Balatorus (1 year), Mer-Ba'al (4 years), and Hiram III. (20 years).

The invasion by the Syrians under Assurnasir-

pal in 876 marked the beginning of a new period of subjugation for Phenicia. He received tribute from a number of cities including Tyre, Sidon, Gebal, and Arvad, but his son, Shalmaneser II., met with stout resistance in northern Phenicia, which joined the Syrian coalition that opposed the Assyrian king at Karkar in 854. The southern section of the country, on the other hand, submitted quietly, and paid tribute to both Shalmaneser and his grandson Hadad-Nirari III. It was not until the reign of Tiglath-pileser III. (734–728) that the Assyrian conquest of Phenicia was really complete. Thus far only three Phenician cities are mentioned as important, Arvad, Gebal, and Tyre; for the Eleutherus region now formed a part of the kingdom of Hamath. Even the great cities apparently submitted with little resistance, for in 738 Matan-Ba'al of Arvad, Shitti-Ba'al of Byblus, and Hiram II. of Tyre were paying tribute to Tiglath-pileser. The last named city, which still controlled the greater part of the coast, became restless after a few years, although without avail; but during the reign of Sennacherib (705–681), Elulæus (Luli) of Tyre joined an anti-Assyrian coalition formed by southern Syria and headed by Hezekiah, the result being the defeat of the Phenician king, who fled to Cyprus, while a new ruler, Itu-Ba'al (Ithubal), was enthroned in Sidon by his conqueror. Sidon itself rebelled against Esarhaddon (680–668), but after a stubborn resistance it was reduced by the Assyrians, and its king, 'Abdi-Milkut, who had sought refuge in Cilicia, was taken and executed, the city itself was destroyed, and its inhabitants were deported. Meanwhile, though the power of Tyre was broken, the city itself resisted capture, and neither Sennacherib, Esarhaddon, nor Assurbanipal was able to reduce it until the last-named monarch finally captured Egypt. Then Ba'al of Tyre surrendered, but was treated with all honor and ranked as the chief of the Syrian and Cyprian vassals of Assurbanipal.

Under Assyrian Suzerainty.

With the downfall of Assyria the kingdoms of Tyre, Sidon, and Cyprus (comp. Jer. xxv. 22) revived, although the Egyptians tried, with some success for a time, to regain their lost sovereignty over them, and Pharaoh-Hophra warred successfully against Tyre and Sidon. He retired, however, before Nebuchadnezzar, and after the Babylonian ruler had taken Jerusalem in 586, Phenicia likewise submitted, excepting Tyre, which under its king, Itu-Ba'al II., withstood a seige of fifteen years (comp. Ezek. xxix. 18). By 555 a Babylonian prince, Mer-Ba'al, is found ruling over Tyre, but with his successor, Hiram II. (551–532), the suzerainty of Phenicia passed from the Babylonians to the Persians. A period of comparative prosperity then began, although the political supremacy of Tyre was never regained, her place as a world-power in commerce being taken by her own colony, Carthage. Under Persian control Sidon became the ruling city of Phenicia, but the general condition of the country seems to have altered but little, although Arvad reached its acme, while Gebal evidently became of minor importance. Phenicia took part in the expeditions against Greece (480–449), when 300 of her triremes were in the fleet of Xerxes, and against Sparta (396–387), when eighty Phenician ships were engaged in the battle of Cnidus.

Under Persian Control.

On the decline of the Persian power the Phenicians, headed by Tennes II., King of Sidon, joined Nectanebo II. of Egypt against Artaxerxes III. The Sidonian ruler turned traitor (or coward), however, and surrendered his city to the Persian king, who rewarded him with death, while the other princes hastily made what terms they could. Alexander the Great, in his turn, met little resistance in Phenicia, except at Tyre, which withstood a siege of seven months, until July, 332, when 30,000 of its inhabitants were sold as slaves.

The subsequent history of the country is of little interest. It formed a portion of the dominion of Antigonus, on whose death at the battle of Ipsus (301) it came, at least in part, under the control of Demetrius and later (296) of Seleucus. After the death of the latter in 281, Phenicia was absorbed by Ptolemy II., although Arvad remained faithful to the Seleucidæ despite the efforts of its subject cities, especially Marathus, to free themselves from its hegemony, Marathus after a long struggle being destroyed by Arvad as late as the reign of Tigranes. Sidon continued to be the leading city of the country during the Ptolemaic dynasty, and in the third century B.C. it had its own kings, three of whom bore the names of Eshmunazar I., Tabnit (= Tennes ?), and Eshmunazar II. Shortly after the death of the last-named, apparently, a republican form of government was adopted in the city. The same political change had already been wrought in Tyre (247), but Acco, Berytus, Tripolis, and other towns became independent. In 197 all Phenicia was once more reunited as part of the dominions of the Seleucidæ, but the death of Antiochus IV., Epiphanes (164) brought anarchy there as well as in the rest of his kingdom. For the next century the history of the country is but a record of petty internecine wars and maraudings, until in 64 Pompey made all Syria a Roman province, and the individuality of Phenicia permanently disappeared.

The national genius of the Phenicians lay in commerce. They were a seafaring people even in the time of Thothmes III., and went as traders to Greece as early as the Homeric period. In later times the description of Tyrian commerce by Ezekiel (ch. xxvii.) shows its spread throughout the ancient world. Yet they planted few colonies, and the settlements which they founded were, with rare exceptions, mere factories for traffic, which continued to be dependent on the mother country. For this very reason the Phenicians exercised little real political influence on the lands in which they built their towns, which indeed reached importance only in Cyprus, southern Spain, and northern Africa, the most famous of all being Carthage. All these colonies seem to have been Tyrian, nor is there any trace of foreign factories established by any other Phenician cities. The overland trade of the country was far less important than the maritime, and Phenicia seems in this respect to have been little more than a clearing-house for products from the Mediterranean and Syria.

Phenician Commerce.

Of the system of government in Phenicia few details are known. The country seems, however, to have been divided into a number of local monarchies with a hereditary succession, although the line of kings was broken for a time, at least in Tyre, by judges, which recalls in a measure the "suffetes" of the Phenician colony of Carthage and the "shofeṭim" of Israel. The king was assisted, furthermore, by a senate, which in Sidon appears to have contained a hundred members. The general type of government was evidently thoroughly aristocratic.

Government and Religion.

The religion of the Phenicians, like their government, can be sketched but vaguely, although it was plainly a characteristic Semitic cult. In its basis it was polytheistic and naturalistic, and it contained distinct traces of fetishism, later developed into idolatry. There are likewise clear vestiges of phallic worship in the ASHERAH, which finds its close analogues in Israel despite the efforts made to suppress it there. Each locality had its god ("el," "ba'al") or goddess ("'ashtart" ["'ashtoret"], rarely "ba'alat"), and individual deities presided over various spheres of activity. Although the gods are frequently mentioned in the inscriptions, their characteristics are seldom given, and this very colorlessness may have contributed to the gradual approach to a syncretistic quasi-monotheism which was occasionally shown in the later period of the religion if the statements of Philo may be believed. Beside the vague but powerful deities who had no real names, such as Ba'al-Ṣidon ("Lord of Sidon"), Ba'alat-Gebal ("Lady of Gebal"), Ba'al-Berit ("Lord of the Covenant"), Ba'al-Shamem ("Lord of Heaven"), 'Ashtart-Shamem ("Lady of Heaven"), Melḳart ("King of the City"; usual name of Ba'al-Ṣor, "Lord of Tyre"), and Adoni-Shemesh ("Lord of the Sun"), some fifty gods are found with names. The most important of these are as follows: Eshmun (אשמן), identified by the Greeks with Æsculapius; GAD (גד), apparently a god of good fortune; Sakkun (סכן), of uncertain functions; Ṣid (צד), probably a deity of hunting or fishing; and the goddesses 'Anat (ענת), a deity of war, and Tanit (תנת), who is almost always mentioned together with Ba'al and may have been an earth-goddess. The Phenicians were not free from foreign influences in their religion, for the Ba'alat of Gebal was directly modeled, both in concept and representation, on the Hathor or Isis of Egypt; Reshep (רשף), probably a storm-god, was borrowed from Syria; while Hadad (הדד) represents the Babylonian Ramman; and the Assyrian Nergal was incorporated directly into the Phenician pantheon.

The cult of the deities was conducted especially on high places, and, in close conformity with the nature-worship which was so important in Phenician religion, waters and trees had peculiar divine attributes. Temples were erected, although they were less important than in most Semitic cults, and even in them the old usage survived of setting up the divine images, votive pillars, and similar objects in the courtyard rather than in the shrine itself. Sacrifices of various animals and fruits were offered, and, in time of special need, human victims as well, while the trend toward the fertility-cult is strikingly shown in the custom of sacred prostitution so prevalent in Semitic religions. The same general kinship with Assyro-Babylonian and Hebrew religion was shown in the Phenician eschatology, which believed vaguely in a future life, although it must be passed in the joyless shadows of Sheol.

In art the Phenicians were essentially eclectic, borrowing especially from the Assyrians and Egyptians, although in Cyprus and southern Spain archaic Greek influence may be traced, and in architecture some Persian traces were evident. It was in the minor arts, however, particularly working in metal, glass, terra cotta, and textile objects, that the Phenician genius found its greatest degree of individuality, especially between 1000 and 300 B.C. The chief architectural remains are found at Arvad, Berytus, Sidon, and Eryx in Sicily, as well as in the remnant of the harbor constructions at Thapsus and the sarcophagi of Amathus, while the bronze votive shields from Mount Ida in Crete, the patera from Dali, Palestrina, and Corium, and the glass work—which was the finest of antiquity—are the most striking relics of the minor arts of this people (see GLASS). In jewelry and gems, as in decoration generally, the Phenicians were rather elaborators of borrowed types than inventors of new forms.

Art and Literature.

The Phenician language was purely Semitic, forming, with the Canaanite glosses of the El-Amarna letters, Hebrew, and Moabite, the Canaanite group of this linguistic family. It was written with an alphabet of twenty-two letters, which formed the basis of the Greek and other European scripts and very possibly of the Indian system as well. Its own origin is not yet definitely determined, although the Babylonian and Egyptian alphabets, and even the Hittite, may have influenced it. The inscriptions are very numerous, although comparatively few have been found in Phenicia itself, the greater number coming from Cyprus, Greece, Egypt, the islands of Melitus, Gaulos, Sicily, Cossura, Sardinia, and Corsica, and also from Africa, Italy, France, and Spain. The longest are those of Larnaka (29 lines), Sidon (22 lines), and Marseilles (21 lines). Few have any historical interest, however, and they date for the most part at the earliest only from the time of the Persian conquest, the oldest being assigned to the ninth century B.C. The only non-linguistic value of these texts lies almost entirely in the barren lists of names of kings and gods which they contain. There is, however, a valuable fragment of the language preserved in the "Pœnulus" of Plautus (900–949, 995, 998, 1010, 1011, 1016–17, 1022, 1027, ed. Goetz and Schoell). The literature seems to have been very scanty, and to have consisted chiefly of annals, although a work on agriculture by the Carthaginian Mago is known to have existed and to have been translated into Greek by Cassius Dionysius of Utica and into Latin at the command of the Senate, while a Greek translation of the voyages of the Carthaginian admiral is still extant under the title "Anonymi Periplus" (editor and translated by Falconer, London, 1797). A few fragments of the Phenician historians have also been preserved in the classical writers; the most important historians are MENANDER of Ephesus (at least, as quoted by Josephus ("Contra Ap.") 18–21; "Ant." viii.

5, § 3; ix. 14, § 2); Dios (of whom nothing but the name is known), mentioned by Josephus as a historian ("Contra Ap." i. 17); Philo of Byblus (end of the 1st cent. C.E.), of whom considerable fragments have been preserved by Eusebius, which are professedly based on a Phenician named Sanchuniathon, who lived before the Trojan war (ed. Leipsic, 1826; translated by Classen, Lübeck, 1837, and by Cory, in his "Ancient Fragments," London, 1876); and Pompeius Trogus, a passage by whom is presumably taken from Timagenes (1st cent. B.C.) and cited in the epitome of Justin (xviii. 3 *et seq.*), who excerpted the history of Pompeius, which is now lost, before the fifth century C.E.

For the Biblical references see, more particularly, SIDON; TYRE.

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J. L. H. G.

PHERORAS: Son of Antipater and his wife Cypros; died in 5 B.C. (Josephus, "Ant." xvii. 3, § 3; "B. J." i. 29, § 4). He was the youngest brother of Herod, who entrusted to him the petty warfare with the partizans of Antigonus, and at whose order he rebuilt the fortress of ALEXANDRIUM ("Ant." xiv. 7, § 3; 15, § 4). When Herod was accused before Antony, he left his mother and other relatives at Masada in charge of Pheroras (*ib.* xv. 6, § 5), whose rule at court henceforth was confined to petty squabbles and intrigues. With his sister Salome and Herod's son Antipater, he plotted against Alexander and Aristobulus, the sons of Mariamne (*ib.* xvi. 7, § 2; "B. J." i. 24, § 1), while the Pharisees persuaded him that he was the Messiah ("Ant." xvii. 2, § 4). Despite this, Herod requested Augustus to appoint Pheroras tetrarch of Perea, in 20 B.C., with an allowance of 100 talents ("Ant." xv. 10, § 3; "B. J." i. 24, § 5). After the death of his first wife he refused the hand of the richly dowered eldest daughter of Herod because of his love for a slave girl. As he lay sick, however, Herod forgave him. He escaped by his early death the fate of many of the house of Herod. After his death two of his sons married two daughters of Herod, who were dowered by the emperor Augustus himself ("Ant." xvii. 11, § 5; "B. J." ii. 6, § 3).

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G. S. KR.

PHILADELPHIA: Chief city of Pennsylvania, and the third, in point of population, in the United States. It is supposed that there were Jews in the neighborhood of Philadelphia at the time of the landing of William Penn, in 1682, since there were numerous Jewish traders in southeastern Pennsylvania long before Penn took possession (see PENNSYLVANIA). The first Jew recorded as having taken up his abode in Philadelphia was Jonas Aaron, who is mentioned as a resident of the city in 1703 ("American Historical Register," April, 1895). Isaac Miranda, the first Jew in the English colonies to hold a judicial position, owned property in the town at an early date; he arrived in Philadelphia about 1710 and at once engaged in trade with the Indians. That there were several Jewish families in the city in 1734 is proved by the fact that the German traveler Von Beck enumerates them among the religious sects of the town. One of the earlier inhabitants was Nathan LEVY (1704-53), who applied in 1738 for a plot of ground to be used as a place of burial for his family. He obtained this grant Sept. 25, 1740, and the plot was thenceforth known as the "Jews' burying-ground"; it was the first Jewish cemetery in the city, and was situated in Spruce street near Ninth street; it has been the property of the Congregation Mickvé Israel for more than a century. David Franks (1720-93) was another prominent Jewish resident. He went to Philadelphia early in life and engaged in business with Nathan Levy, under the firm name of Levy & Franks, this being the first Jewish business-house in the city. In 1748, when The City Dancing Assembly, the city's most famous social organization, was founded, among the names on the subscription list were those of David FRANKS, Joseph Marks, and Samson LEVY.

Mickvé Israel Congregation.

The Kahal Kadosh Mickvé Israel, the first Jewish congregation in Philadelphia, had its beginnings about 1745 and is believed to have worshiped in a small house in Sterling alley. In 1761, owing to the influx of Jews from Spain and the West Indies, the question of building a synagogue was raised, but nothing was then accomplished in that direction. In 1773, when Barnard GRATZ was parnas and Solomon Marache treasurer, a subscription was started "in order to support our holy worship and establish it on a more solid foundation." The number of Jewish residents in Philadelphia was suddenly increased at the outbreak of the American Revolution by the influx of Jewish patriots from New York, which had been captured by the British (Sept., 1776). The congregation had removed from the house in Sterling alley and then occupied quarters in Cherry alley, between Third and Fourth streets.

The building in Cherry alley, which had sufficed for the few families in the city, became inadequate, and steps were taken to secure a more commodious building. Gershom Mendez Seixas, who had fled from New York to Connecticut, was requested to act as the first rabbi of the reorganized congregation. The estimate for the new building was £600, and the subscription being inadequate, Haym SALOMON, the banker and financial agent of Congress, agreed to pay one-fourth the cost. A lot was purchased in Cherry street, near Third street, and a suitable building erected. The governor of Pennsylvania and his official family were invited to attend the dedication ceremonies, which were held on Sept. 13, 1782. At this time the congregation had over 100 members (see list in Rosenbach's "Jews of Philadelphia," p. 22); its officers were Jonas Phillips (president), Michael Gratz, Solomon Marache, Solomon Myers Cohen, and Simon Nathan.

On Nov. 25, 1783, New York was evacuated by the British, and many of the members of the congregation returned to their former homes. The Congregation Shearith Israel recalled the Rev. Gershom Mendez Seixas to New York, and the Congregation Mickvé Israel elected the Rev. Jacob Raphael Cohen in his stead. The latter had officiated as hazzan of the Spanish and Portuguese synagogue in Montreal and had served in a like capacity in New York during the British occupation. He ministered to the Congregation Mickvé Israel until his death in Sept., 1811. As a result of the departure of its members, in 1788 the congregation encountered financial difficulties. A subscription list was started to meet the existing debts, and among those who contributed to it were Benjamin Franklin and David Rittenhouse. From this time on the congregation was ceaseless in its religious and charitable activities, and when Isaac Leeser's incumbency began, in 1829, it was, perhaps, the best-known synagogue in the United States. In 1815 Emanuel Nunes Carvalho was elected minister and continued in that capacity until his death in 1817; he was succeeded in 1824 by Abraham Israel Keys.

Touro Hall, Philadelphia.

(From a photograph.)

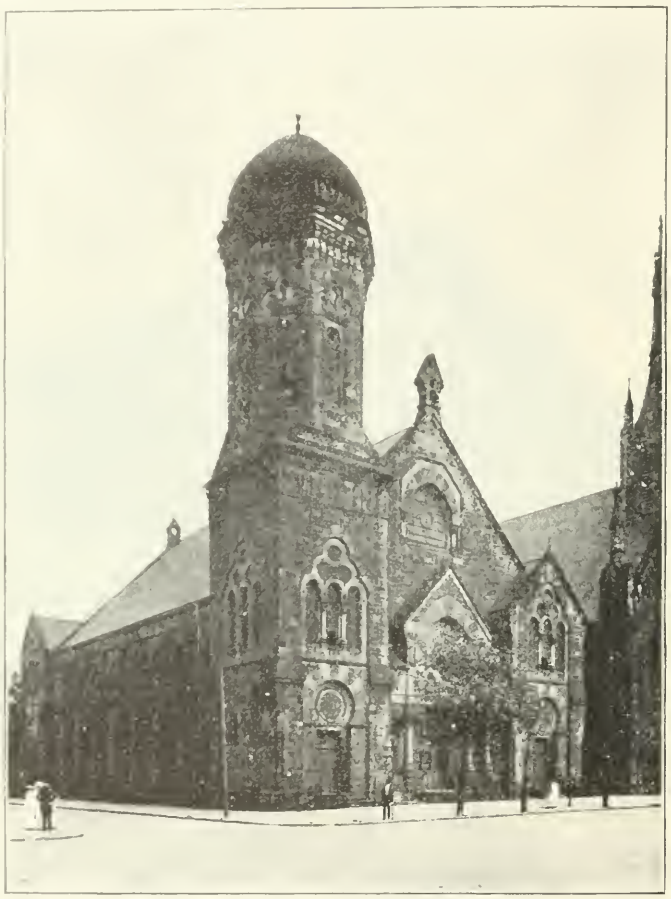
In 1765 the famous Non-Importation Resolutions were drawn up, and the names of many Jewish citizens are appended to it; by these resolutions, adopted Oct. 25, 1765, the merchants and other citizens of Philadelphia agreed "not to have any goods shipped from Great Britain until after the repeal of the Stamp Act." The Jewish signers included Benjamin Levy, David Franks, Samson Levy, Hyman Levy, Jr., Mathias Bush, Moses Mordecai, Michael Gratz, and Barnard Gratz. The last two were brothers who had left Upper Silesia in Germany about 1755 and settled in Philadelphia. They and their children became well known in the annals of the city (see GRATZ). In 1777, just after the outbreak of the Revolutionary war, the following Jews agreed to accept the colonial paper money sanctioned by the king in lieu of gold and silver: Solomon AARON, Joseph Solomon Kohn, Solomon Marache, Moses Mordecai, Barnard Solomon, and David Franks. Of these Moses Mordecai and David Franks had signed the Non-Importation Resolutions. The Jews in Philadelphia took a prominent part in the War of Independence. David Franks was conspicuous for his loyalty to the British cause, being the English agent in charge of the prisoners, his daughter, Rebecca FRANKS, took part in the "Mischianza," the famous fête given in honor of General Howe during the British occupancy of Philadelphia. The majority of the Jews of the city, however, supported the American cause. Col. David S. FRANKS was aide-de-camp to General Arnold at Philadelphia in 1779. Solomon Bush was major of the Pennsylvania militia. Col. Isaac FRANKS served with distinction in the war, as did Philip Moses RYSDYK and Benjamin Aaron Hayes. Solomon made large loans to Congress which were never repaid, his services as a financial agent during the war were invaluable. An ardent creditor of the Continental Congress was Aaron LEVY, and his loans, like nearly all the others, were never fully repaid. At the close of the war the Jewish population of Philadelphia amounted to almost 1,000. When Washington was elected president of the United States the Congregation Mickve Israel, together with the congregations of New York, Charleston, and Richmond, sent a congratulatory address to which Washington replied (1790).

Signers of Non-Importation Resolutions.

In the War of Independence.

Although the majority of the early residents were of Portuguese or Spanish descent, some among them had emigrated from Germany and Poland. About the beginning of the nineteenth century a number of Jews from the latter countries, finding the services of the Congregation Mickvé Israel unfamiliar to them, resolved to form a new congregation which would use the ritual to which they had been accustomed. On Nov. 25, 1801, Leon van Amringe, Isaiah Nathan, Isaac Marks, Aaron Levy, Jr., Abraham Gumpert, and Abraham Moses took title to a plot of ground to be used as a place of burial for members of the newly formed congregation. On Oct. 10, 1802, the "German Hebrews

formed themselves into a society in the city and county of Philadelphia, which was denominated the "Hebrew German Society Rodef Shalom'"; it was one of the earliest German Jewish congregations in America. The society was reorganized and chartered in 1812. Among the earlier rabbis were Wolf Benjamin, Jacob Lipman, Bernhard Illowy, Henry Vilhaver, Moses Sulzbacher, and Moses Rau. In 1849 Jacob Frankel (1808–87) was elected hazzan, and about this time the congregation grew in numbers and importance. Frankel acted as chaplain of hospitals during the Civil war. On Sept. 8, 1847, when Naphtali Kahn was hazzan, the congregation removed to its new building in Juliana street, where it remained until Sept. 9, 1870, when the present (1904) structure at Broad and Mt. Vernon streets was dedicated. Marcus Jastrow, elected in 1866, served the congregation as rabbi until 1892, when he was elected rabbi emeritus (died 1903); during his ministry Rodef Shalom became one of the leading congregations in the United States. In 1892 Henry Berkowitz, the present incumbent, was elected rabbi.



Rodef Shalom Synagogue, Philadelphia.
(From a photograph.)

Data relating to the earlier Jewish charitable organizations are very meager. It is natural to suppose that the Congregation Mickvé Israel, in the absence of any other organization for that purpose, looked after the wants of the poorer Jewish residents. In 1781 there was a society for the relief of destitute strangers, but the records of this organization have disappeared. In Oct., 1813, a Society for the Visitation of the Sick and for Mutual Assistance was organized, with Jacob Cohen as its first president. It existed for over fifty years. In 1819 several ladies organized the still-existing Female Hebrew Benevolent Society, the first Jewish charitable organization in Philadelphia and the first one in the United States controlled exclusively by women. In 1820 it elected its first board of officers, consisting of Mrs. Rebecca J. Phillips (first directress), Mrs. Belle Cohen (second directress), Mrs. S. Bravo (treasurer), Miss Rebecca Gratz (secretary). Mrs. Abraham S. Wolf has acted as its president for the past thirty years. In 1822 the United Hebrew Benevolent Society was organized. The oldest Hebrew Sunday-school in America was formed in Philadelphia. On Feb. 4, 1838, a number of ladies met and resolved "that a Sunday-school be established under the direction of the board" of the Female Hebrew Benevolent Society; the school was formally opened on March 4, 1838; and it was about this time that the Ladies' Hebrew Sewing Society was founded.

These facts attest the early activity of the women of Philadelphia in the cause of religion and education. Rebecca Gratz (1781–1869) was, perhaps, the best-known American Jewess of her day. Not only was she one of the organizers of the Hebrew Sunday-School Society, but she was identified with nearly all the charitable organizations in the city. Another woman prominent in the life of the city at this time was Louisa B. Hart (see Michael Hart), who was untiring in her devotion to the religious education of the young. Others prominently identified with the Hebrew Sunday-School Society were Simha C. Peixotta, Ellen Phillips, and Isabella H. Rosenbach. The attendance at the various schools of the society, of which Mrs. Ephraim Lederer is president, now numbers over 3,000.

The most virile force in the community when these organizations were founded was Isaac Leeser. He had succeeded Abraham Israel Keys, in 1829, as rabbi of the Congregation Mickvé Israel. He was essentially an organizer, and his name is connected

with the inception of nearly every charitable and educational institution of his time. In 1843 he issued "The Occident and American Jewish Advocate," which he edited for twenty-five years. He provided text-books and catechisms for the use of the young; he made a masterly translation of the Bible, and he rendered into English the Hebrew prayers. In 1848 he was the moving spirit in the organization of the Hebrew Education Society of Philadelphia.

Isaac Leeser.

The first suggestion toward the establishment of a school for the higher education of Jewish youth came from Mordecai M. Noah, the well-known journalist of New York. In 1843 he advocated in the "Occident" the formation of such an institution, the plan receiving the warm support of Leeser. In 1847 a ball was given for the purpose of raising funds for the "establishment of a Hebrew school in this city." Later a public call resulted in the meeting of twenty-five supporters of the plan, Zadoc A. Davis being elected chairman, and on July 16, 1848, the Hebrew Education Society was formally organized, with Solomon Solis as its first president. On April 7, 1851, the school was opened with twenty-two pupils, and since that time the attendance has steadily increased.

Mickvé Israel Synagogue, Philadelphia.
(From a photograph.)

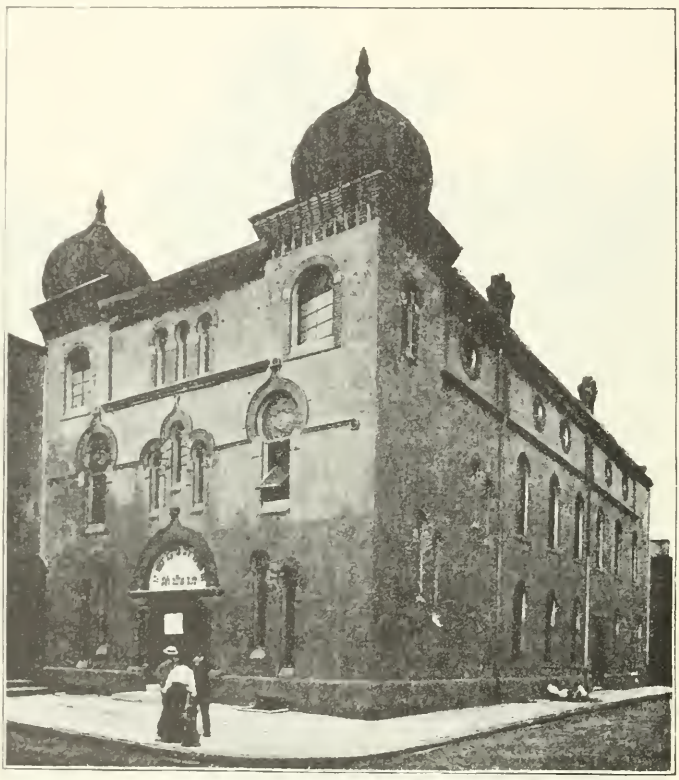
On Dec. 4, 1864, a meeting was held which resulted in the establishment of the first Jewish theological seminary in America. The need of such an institution was strongly felt, as there were numerous synagogues in the country, but few persons capable of filling the rabbinical office. The seminary was established under the joint auspices of the Hebrew Education Society and the Board of Delegates of American Israelites, and was named "Maimonides College." It was opened Oct. 28, 1867, with Isaac Leeser as its provost. Sabato Morais, Marcus Jastrow, Aaron S. Bettelheim, L. Buttenwieser, William H. Williams, and the provost comprised the faculty. At a later date Hyman Polano and George Jacobs were added to this number. Abraham Hart was president and Mayer Sulzberger secretary of the board of trustees. Moses A. Dropsie and Isidore Binswanger acted successively as president of the college. After an activity extending through six years the work of Maimonides College was discontinued owing to lack of support (Dec., 1873). The work of the Hebrew Education Society has met with great success during the last twenty years. In 1880 the society received $14,000 from the estate of Ellen Phillips. Louis Gerstley acted as its president for many years, and David Sulzberger has been its secretary since 1876. It is largely owing to the latter's activity that the society has greatly extended its work to meet the new conditions due to the growth of the population and the Russian immigration. Edward Wolf is now president of the society.

Maimonides College and Jews' Hospital.

The first Jewish hospital in Philadelphia originated in a suggestion of Abraham Sulzberger, who declared in 1864 that a hospital was an urgent necessity to the community and that steps should be taken at once to secure the funds necessary to establish one. The first officers were Alfred T. Jones (president), Isidore Binswanger (vice-president), Samuel Weil (treasurer), Mayer Sulzberger (secretary), Henry J. Hart (corresponding secretary). The association was incorporated Sept. 23, 1865. The first site of the hospital was at Fifty-sixth street and Haverford

road. Within a decade the needs of the first hospital had outgrown its accommodations, and in 1873, during the presidency of Abraham S. Wolf, it removed to Old York road. In 1901 Meyer Guggenheim presented to the association $80,000 for the purpose of erecting a private auxiliary hospital. Mrs. Sarah Eisner has recently built a Home for Nurses. Among other buildings on the hospital grounds are the Home for Aged and Infirm Israelites, the Loeb Operating Building, the M. A. Loeb Dispensary, and the Lucien Moss Home for Incurables. The Jewish Hospital is one of the best-equipped and best-managed institutions in the United States. William B. Hackenburg succeeded Abraham S. Wolf as president in 1878, and has served in that capacity ever since. To them is due, in a great measure, the success of the hospital. The Jewish Maternity Association was founded Nov. 3, 1873. In addition to the maternity hospital there is a training-school for nurses, of which Mrs. S. Belle Cohn is president.

In 1855 the ladies of the various congregations of the city, "deeply impressed with the necessity of providing a home for destitute and unprotected children of Jewish parentage," organized the Jewish Foster Home. Its first building was in Eleventh street, near Jefferson street, and was dedicated in May, 1855. Mrs. Anna Allen was its first president. In 1874 the control of the home was transferred to a board of male directors, aided by a ladies' associate board. The home was removed in 1881 to Mill street, Germantown, its present quarters. Isidore Binswanger was president for fifteen years, and during his term of office the home became one of the best institutions of its kind in the country. Mason Hirsh was president for a number of years; Leo Loeb now fills that position, and S. M. Fleischman is superintendent. The Orphans' Guardians, or Familien Waisen Erziehungs Verein, an institution with a mission similar to the foregoing, was organized March 26, 1868, chiefly through the efforts of R. Samuel Hirsch of the Congregation Keneseth Israel. Instead of keeping the children together in one institution, this society endeavors to find homes for them among respectable Jewish families.



B'nai Abraham Synagogue, Philadelphia.
(From a photograph.)

The Reform Congregation Keneseth Israel, the largest congregation in Philadelphia, was organized March 21, 1847. Its first rabbi was B. H. Gotthelf, who held services in a hall at No. 528 N. Second street. The Reform movement, which had originated in Germany, soon extended itself to America, and L. Naumberg, Solomon Deutsch, and David Einhorn (1861–66) furthered its progress in this congregation.

Temple Keneseth Israel.

The first marked change in the character of the liturgy took place in 1856. Samuel Hirsch succeeded to the rabbinate in 1866; he introduced many changes in the service. In 1887 Joseph Krauskopf was elected rabbi; and he has contributed much to the success and standing of this congregation. It was during his incumbency that the Congregation Keneseth Israel became the largest in Philadelphia; it has about 700 members. Its synagogue is situated in Broad street, above Columbia avenue. In 1893 Joseph Leonard Levy was elected associate rabbi, but he resigned in 1902 to take up the position of rabbi at Pittsburg. The congregation supports a free public library and a reading-room.

Isaac Leeser retired from the Congregation Mickvé Israel in 1850, and was succeeded by Sabato Morais, who exerted a lasting influence upon the Jewish institutions of the city. He was greatly opposed to the Reform movement and was the champion of traditional Judaism. Perhaps the greatest monument of his life is the Jewish Theological Seminary of America, which he founded in 1886. He served the congregation until his death in 1897; Leon H. Elmaleh is now rabbi. The Gratz College, the most liberally endowed institution of Jewish learning in the city, is controlled by a board of

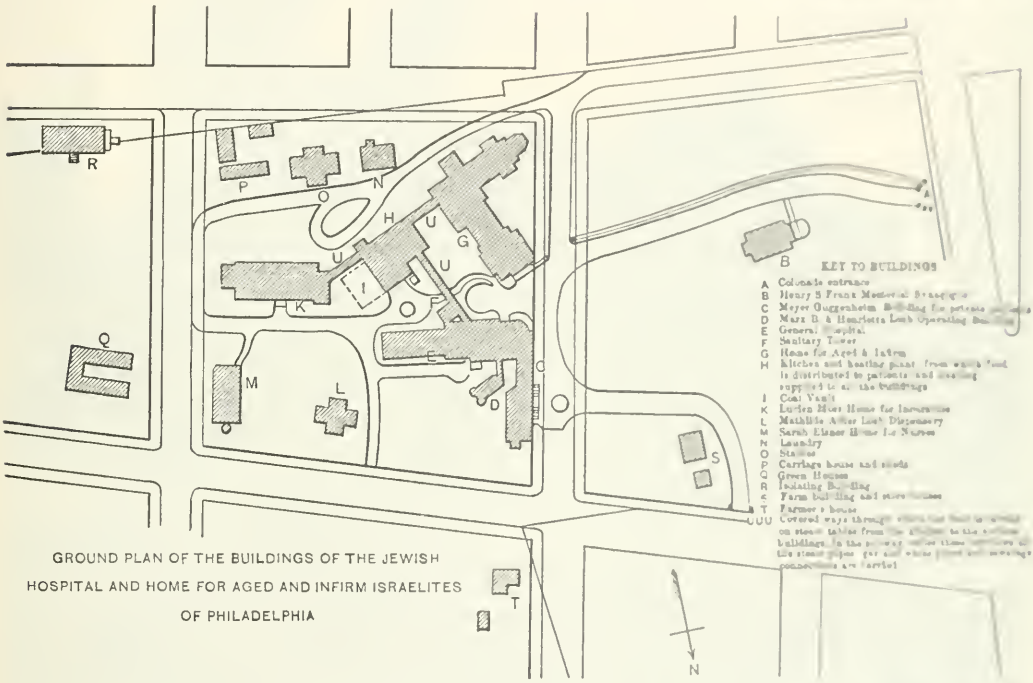
trustees elected by the congregation. It was founded under a deed of trust executed by Hyman Gratz in 1856, which became operative in 1893; Moses A. Dropsie is president of the board of trustees. The college has a faculty of three, and has twenty-five students. The amount of the endowment is nearly $200,000.

Gratz College.

Many synagogues were founded in the city after 1840, when the Congregation Beth Israel was founded (June 12), the first rabbi being Simon E. Cohen Noot. It now worships in Eighth street, above Master street, and Menahem M. Eichler is the officiating rabbi. The Congregation Beth El Emeth was founded in 1857, and Isaac Leeser, who had left the Congregation Mickvé Israel, became its rabbi,

it was a sermon by Moses Mendelssohn delivered by his preceptor David Hirchel Frankel and translated from the German. The first Hebrew Bible that appeared in the United States was published in Philadelphia in 1814 by Thomas Dobson, the printer being William Fry. The best-known printer of Hebrew books in the country was Charles Sherman, who imported matrices from Amsterdam. Abraham Hart was one of the best-known general publishers, Thackeray's first published work being issued with his imprint. The first dealer in the United States who dealt exclusively in rare books was Moses Polock (1817–1903); at his death he was the oldest bibliophile in the country. The original Jewish Publication Society was established in Phila-

Literary Activity.



remaining so until his death (1868). This synagogue became influential in the affairs of the community; Joseph Newhouse, Morris Rosenbach, and Alfred T. Jones served at various times as presidents. George Jacobs was elected rabbi in 1869, and remained with the congregation until his death in 1884. The congregation, failing to secure a suitable successor after several attempts, disbanded a few years later. The Congregation Adath Jeshurun, Seventh street and Columbia avenue, was founded in Aug., 1859, S. B. Breidenbach being its first rabbi; Henry Illowizi held the office from 1888 until 1901 (resigned), when B. C. Ehrenreich was appointed in his stead. Both the Jewish Foster Home and the Jewish Hospital Association have synagogues, that of the latter being the gift of Mrs. Rose Frank, as a memorial to her husband, Henry S. Frank.

The earliest publication relating to the Jews was issued in 1763 from the press of Andrew Stewart;

delphia Nov. 9, 1845, Abraham Hart being its first president. The society owed its existence to Isaac Leeser. It published eleven works, including two by Grace Aguilar. The present Jewish Publication Society of America, a national organization, with headquarters at Philadelphia, was formed June 3, 1888; Morris Newburger was its first president. The society has published many works of value, including Israel Zangwill's "Children of the Ghetto"; a new translation of the Bible is now in progress, the Book of Psalms having already been issued. Mayer Sulzberger is chairman of the publication committee, Edwin Wolf is president.

In 1904 the best collection of Hebrew books and manuscripts in the city, that of Mayer Sulzberger, was transferred to the Jewish Theological Seminary of America at New York.

There have been several Jewish newspapers in

Philadelphia, of which "The Occident" was the first; it was founded by Isaac Leeser in 1843, who edited it until his death in 1868; it was edited for one year thereafter by Mayer Sulzberger. The "Jewish Index" was issued in 1872, but it lasted only a year.

Newspapers.

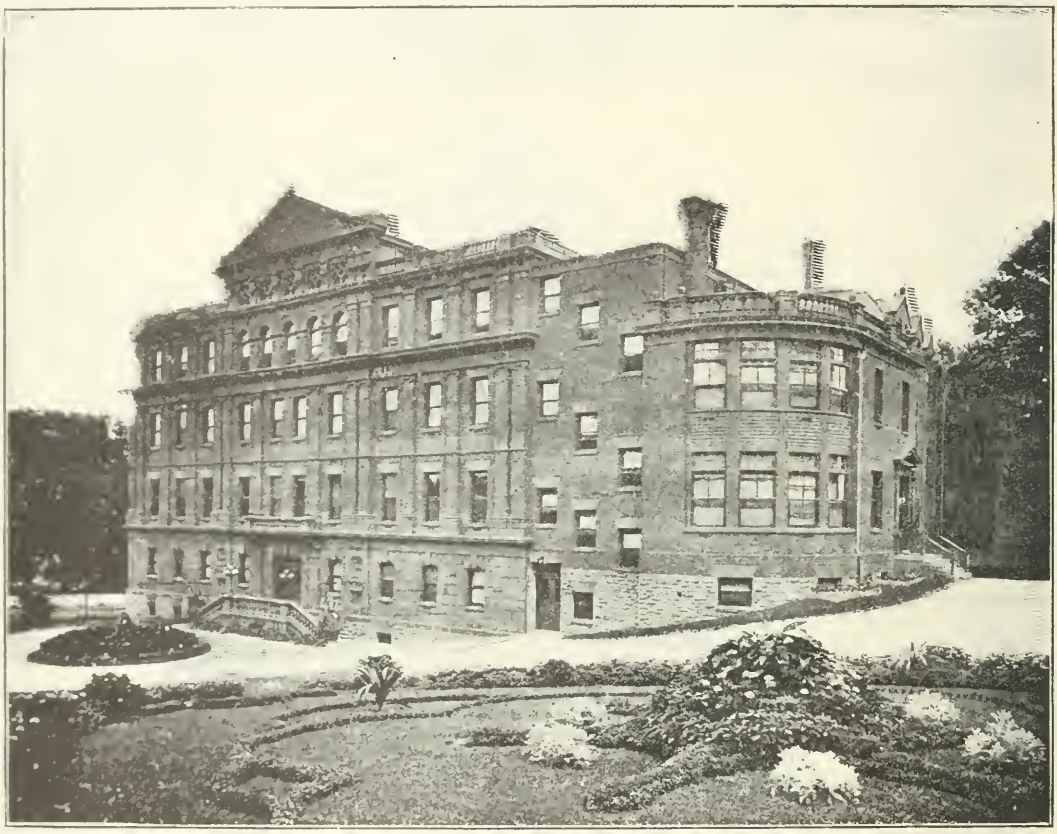
In 1875 the "Jewish Record" appeared, under the editorship of Alfred T. Jones. The "Jewish Exponent" was first issued April 15, 1887; its present editors are R. Charles Hoffman, Ephraim Lederer, and Felix Gerson. There are several daily papers published in Yiddish, the most important being the "Jewish Evening Post."

The Young Men's Hebrew Association, an outgrowth of a former institution—the Hebrew Association—was organized May 12, 1875, with Mayer Sulzberger as president. The object of the association is "to promote a higher culture among young men"; its present membership numbers over 1,000, under the presidency of Adolph Eichholz. Its building is situated in North Broad street. The Young Women's Union was originally a branch of the Hebrew Education Society, and was organized through the efforts of Mrs. Fanny Binswanger Hoffman on Feb. 5, 1885; the object of the union is to educate the younger children of immigrant Jews. It maintains a kindergarten, day-nursery, sewing-school, etc. Mrs. Julia Friedberger Eschner is president.

There are several Jewish social organizations. The Mercantile Club was established Nov. 10, 1853, and incorporated April 17, 1869. Louis Bomeisler was its first president. The club occupies a building in North Broad street; Clarence Wolf is its present president. The Garrick, the Progress, and the Franklin are other Jewish clubs.

In 1876, in commemoration of the centennial of American Independence, the Order B'nai B'rith and Israelites of America erected in Fairmount Park a statue representing Religious Liberty. It was designed by Moses Ezekiel, and was the first public monument erected by Jews in the United States.

From a period immediately after the Revolutionary war efforts have been made to collect money for the charitable organizations by appealing to the general public. Lotteries were held early in the nineteenth century; subscription lists were constantly being formed. A ball was given in 1843 in aid of three societies. In 1853 and in 1854 dinners were given in aid of the Hebrew Charitable Fund, at which many noted citizens were present. The year following, a ball was given instead of a dinner, and it proved such a success financially that it was thought ex-



Guggenheim Building and Dispensary of the Jewish Hospital, Philadelphia.
(From a photograph.)

pedient to continue this form of entertainment, the Hebrew Charity-Ball Association was formed in consequence of this determination, and annual balls were given with great success until 1901, when they were discontinued owing to the establishment of the Federation of Jewish Charities. The United Hebrew Charities, a union of six institutions, was organized in 1869, with Simon W. Arnold as its first president. Max Herzberg is president. The combination of the principal charitable societies of Philadelphia was formed on March 17, 1901; Jacob Gimbel was its first president. The federation as originally formed embraced nine institutions—the Jewish Hospital Association, Jewish Foster Home, Society of United Hebrew Charities, Hebrew Education Society, Orphans' Guardians, Jewish Maternity Association, Jewish Immigration Society, Young Women's Union, and Hebrew Sunday-School Society. Later, the National Farm School, the National Jewish Hospital for Consumptives (at Denver), and the Alliance Israélite Universelle became beneficiaries. The income of the Federation (1903) was $123,039, with a membership of 1,916.

Federation of Jewish Charities.

In 1901 Lewis Elkin bequeathed $2,000,000 to the city of Philadelphia for the support of superannuated female school teachers. This is the largest bequest for a charitable object yet made by a Jewish resident of the city. Simon Muhr among other benefactions left a bequest for general educational purposes.

In 1882 the great exodus from Russia took place; thousands of Jews fosted to emigrate took up their residence in Philadelphia, at the present time they constitute a majority of the Jewish population. A society for the protection of immigrants arriving from the Slavonic provinces was organized Oct. 1, 1884, and called the "Association of Jewish Immigrants"; Louis E. Levy is president. In 1890 [illegible] Jewish immigrants arrived at the port of Philadelphia. They are now generally prosperous; many have entered the learned professions, and they have built synagogues and hospitals in the southern portion of the city, where most of them have [illegible]. They have many synagogues and houses for [illegible] important being the Congregation B'nai Abraham, founded in 1882. B. L. Levinthal is now rabbi of this and the associated congregations. The Society Hachnaseth Orechim, or Workmen's Lodge, was organized Nov. 16, 1890, and chartered April [illegible], 1891; it is one of the most active charitable associations in Philadelphia. The Hebrew Literature Sa-

JEWISH HOSPITAL, PHILADELPHIA.

(From a photograph.)

ciety, founded in 1885, has opened a new building at 310 Catherine street. The Home for Hebrew Orphans, The Jewish Sheltering Home for the Homeless and Aged, the Mount Sinai Hospital Association, the Pannonia Beneficial Association, and the Talmud Torah are all situated in the southern portion of the city. In addition, the newcomers have many social, political, and literary organizations.

In Philadelphia there were in 1904, not including lodges, over 160 Jewish organizations, of which over 50 are synagogues; the remainder consisting of hospitals, foster homes, Sunday-schools, benevolent associations, colleges, young men's Hebrew associations, social clubs, literary societies, etc. (A list of local organizations was published in the "American Jewish Year Book" for 5661 [1900–1].) The income of the synagogues is about $90,000; the income of the charitable organizations, about $160,000.

From the earliest times the Jews of Philadelphia have been prominent in the learned professions. As stated above, the first Jew to hold a judicial position was Isaac Miranda (1727). One of the earliest Jewish lawyers was Moses Levy, who was admitted to the bar in 1778. Isaac Franks was prothonotary of the Supreme Court of Pennsylvania. Among other distinguished Jewish lawyers were: Zalegman Phillips, Samson Levy, Joseph Simon Cohen, Jonas Altamont Phillips, Henry M. Phillips, Moses A. Dropsie, Simon Sterne, Stephen S. Remak, Joseph G. Rosengarten, Edward H. Weil, S. M. Hyneman, Jacob Singer (at one time registrar of wills), Ephraim Lederer, D. W. Amram. Mayer Sulzberger is president judge of the court of common pleas.

The most prominent of the early Jewish physicians of Philadelphia was Isaac Hays (1796–1879), who founded the "American Journal of the Medical Sciences"; among other physicians of distinction are: Jacob de Solis-Cohen, Lewis W. Steinbach, Solomon Solis-Cohen, A. A. Eschner, and David Riesman.

Many have achieved distinction in literature, science, and journalism: Michael Heilprin, his son Angelo Heilprin (geologist), Leon Hyneman, Simon A. Stern, Felix Gerson, Henry S. Morais, Milton Goldsmith, Leo S. Rowe, Morris Jastrow, Jr. (librarian of the University of Pennsylvania), Bunford Samuel (librarian of the Ridgway Library), Isaac J. Schwatt, Charles Henry Hart, J. G. Rosengarten.

The roll of Jewish officers, Philadelphians, who served with distinction during the Civil war includes the names of Morris J. Asch, Israel Moses, Alfred Mordecai, Jr., Frank Marx Etting, Justus Steinberger, Jonathan Manly Emanuel, Jacob Solis-Cohen, Max Einstein, Aaron Lazarus, Max Friedman, Joseph L. Moss, William Moss, Lyon Levy Emanuel, Isaac M. Abraham, Adolph G. Rosengarten, Joseph G. Rosengarten, and Benjamin J. Levy.

The Jews of Philadelphia have been influential in finance as well as in music and the fine arts, and have been identified in every way with the growth of the municipality.

Chapel of the Jewish Hospital, Philadelphia.
(From a photograph.)

Members of the Etting family have taken a prominent part in public life from the first. Lewis Charles Levin (1808–60) was thrice elected to the national House of Representatives; Leonard Myers and Henry M. Phillips also were members of the Lower House. In the domain of art the names of Katherine M. Cohen, Herman N. Hyneman, Max Rosenthal, and Albert Rosenthal may be mentioned; and in the field of music, those of Simon Hassler, Mark Hassler, Samuel L. Hermann, Henry Hahn, and Frederick E. Hahn.

The total population of Philadelphia is about 1,420,000, including about 75,000 Jews.

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A. A. S. W. R.

PHILANTHROPIN, THE: High school of the Hebrew community of Frankfort-on-the-Main. The institution, which has been in existence since Jan. 1, 1804, was founded by Siegmund Geisenheimer conjointly with a number of friends as a place of instruction and education for those in whom

a desire for learning had been awakened by the movement inaugurated by Moses Mendelssohn. Before a special school was opened voluntary contributors had defrayed the cost of the education of a number of poor children who were sent to the newly founded model school in Frankfort. The Philanthropin became an independent school on Jan. 1, 1806, since which date pupils who have been able to pay for instruction have also been admitted, and the attendance has rapidly increased.

In the days of Primate (later Grand Duke) Carl Dalberg (1806–13) the young school was subventioned by the state, besides receiving the income from various legacies bequeathed to the Jewish community. A girls' school was added in 1810; in 1813 there were five classes for boys and four for girls, and the Philanthropin was included among the public schools of the grand duchy of Frankfort as "Bürger- und Realschule," attached to which was an elementary school. In 1854 the elementary school was abandoned; but the institution continued to be known until 1889 as "Real- und Volksschule der Israelitischen Gemeinde." In 1813 the Jewish community acquired the former electoral "Compostell" and presented it for a schoolhouse to the Philanthropin.

When the Vienna Congress restored Frankfort's independence the school got into financial difficulties because the subventions and the income from legacies were withdrawn from it. The latter were restored to the school by a resolution of the Senate on Feb. 13, 1819.

On Nov. 13, 1851, the school took possession of the imposing building which had been erected at the expense of the community, and which it still occupies. In 1860 a hall was built, containing a gymnasium. This was replaced in 1881–82 by a new one with two additional floors containing class-rooms and apartments for the director.

When Frankfort became a part of Prussia the school system of the city changed. By a ministerial

Jewish Foster Home and Orphan Asylum, Philadelphia.
(From a photograph.)

rescript dated June 25, 1867, the Philanthropin was recognized as a "Realschule" of the second class, entitling its graduates to perform their military service in one year.

The boys' school comprises today (1900) three preparatory classes and six high-school classes. The girls' school consists of ten classes.

The principals of the school have been: Michael Hess (1806–55); Sigismund Stern (1855–67); Hermann Baerwald (1868–99); and Salo Adler (the present principal since 1900). Of the prominent teachers who have labored at the Philanthropin may be mentioned: Joseph Johlson (1813–69); Michael Creizenach (1825–42); I. M. Jost (1826–46); Jacob Auerbach (1843–70); Lazarus Geiger (1861–70); and

the three mathematicians Gustav Wertheim, Emil Strauss, and Hermann Dobriner.

When founded, the Philanthropin was independent of the Jewish community, but since March 18, 1843, it has been under communal supervision. According to an agreement between the institution and the board of education, the school is "an institution of the Jewish community, and is supported at the community's expense."

A number of bequests and gifts for the provision of scholarships, etc., have been made. The school celebrated its centenary on April 15, 1904, on which occasion former pupils presented it with an endowment of more than 100,000 marks.

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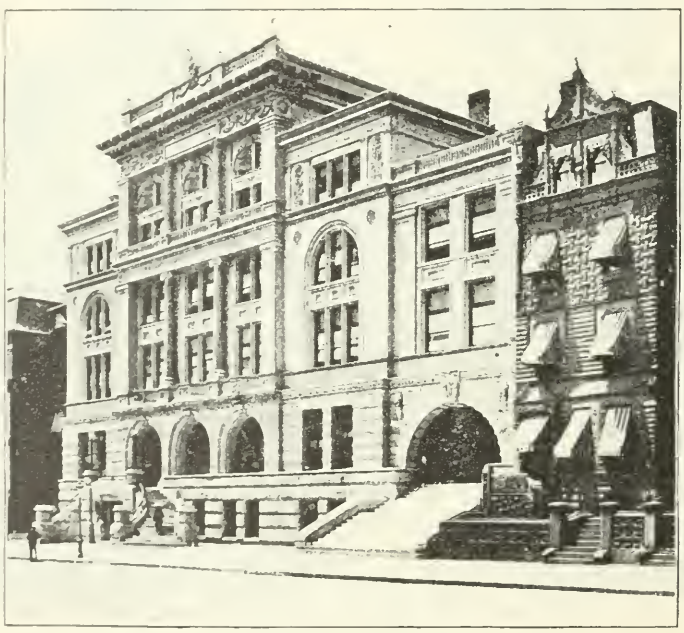
D. I. Kra.

PHILIP (Latin, **Philippus**): **1.** Son of Herod and Cleopatra of Jerusalem; ruled from 4 B.C. to 34 C.E. When Herod changed his will in the year 4, shortly before his death, he appointed Philip tetrarch of Gaulanitis, Trachonitis, Batanæa, and Paneas. After Herod's death his elder son, King Archelaus, was obliged to go to Rome, and appointed Philip regent during his absence. Philip himself went to Rome shortly afterward to second his brother's requests, and on this occasion Augustus granted him Auranitis in addition to the provinces already mentioned. The territory over which he ruled was chiefly Greek, although it had been forcibly Judaized under the Maccabees. His reign was a just and peaceful one, and he was friendly to the Romans, as is shown both by the cities he founded and by the coins he struck. He enlarged the old Paneas, at the foot of Lebanon, calling it Cæsarea in honor of Augustus; subsequently it was called Cæsarea Philippi, to distinguish it from Cæsarea by the sea. He rebuilt also Bethsaida on the Lake of Gennesaret, naming it Julias in honor of the daughter of Augustus. He was married to Salome, the daughter of Herodias, but had no children by her. The coins which he struck were the first Jewish ones to bear representations of the emperors Augustus and Tiberius. Philip died during the reign of Tiberius and was buried in a tomb which he himself had built. After his death the territory over which he had ruled was incorporated with the province of Syria, but in 37 C.E. it was restored to Agrippa, a grandson of Herod and the first Mariamne.



Mercantile Club, Philadelphia.
(From a photograph.)

Bibliography: Josephus, *Ant.* xvii. 1, § 2; 8, § 1; 11, § 1; xviii. 2, § 1; 4, § 6; 5, § 4; idem, *B. J.* i. 33, §§ 7, 8; ii. 6, § 1; 9, § 1; iii. 10, § 7; Herzog-Hauck, *Real-Encyc.* xi. 618; Grätz, *Gesch.* 3d ed., iii. 247, 269 *et seq.*; Schürer, *Gesch.* i. 425–431, ii. 158–162.

2. Called also **Philip Herod**; son of Herod the Great and his wife Mariamne II., daughter of the high priest Simon, the son of Boethus of Alexandria. Herod's first will, probably made in the year 6 B.C., designated him as successor in case he should outlive Antipater, but when the intrigues at the court were discovered and Antipater was executed, Mariamne was banished from the court as one of the conspirators, the name of her son Herod was stricken from the will, and her father was deposed from his office of high priest. Herod married Herodias, a daughter of Aristobulus, who had been executed in 7 B.C. His daughter by this wife, Salome, who subsequently became the wife of the tetrarch Philip, is mentioned in the New Testament. Herod died in retirement, probably at Jerusalem.

Bibliography: Josephus, *Ant.* xv. 9, § 3; xvii. 1, § 2; 3, § 2; 4, § 2; idem, *B. J.* i. 29, § 2; Grätz, *Gesch.* 3d ed., iii. 235, 247; Schürer, *Gesch.* 2d ed., i. 374, 407, 412, 434, 435.

J. S. O.

PHILIP IV.: King of Spain; called the "poet king" because he was devoted to poetry and art; born at Valladolid April 8, 1605; died Sept. 17, 1665. He delegated the regulation of affairs of state to his favorite, D. Gaspar Guzman, Count de Olivares, whom he made a duke and his prime minister. "El Conde-Duque," the count-duke de Olivares, wished to remedy the scarcity of men and money which had been brought about in Spain by the expulsion of the Jews and Moors and by continual wars. For this purpose he invited Jews from Salonica and other cities, who, being descendants of those exiled from Spain, could speak Spanish, to come to Madrid. In spite of the opposition

of the tribunal of the Inquisition, the all-powerful De Olivares succeeded in winning over the majority of the city council, several important divines, and a not inconsiderable number of inquisitors, to favor his plan. Encouraged by this success, he promised the Jewish arrivals a synagogue and religious freedom, and he formed the plan of removing the tribunal from Spain. In order to prevent this the grand inquisitor, Cardinal de Santa Balbina, made earnest remonstrances to the king, telling him the Church was in danger and the state treasury was threatened with impoverishment. Intolerance won the day and Philip IV. showed himself a servant of the Church. He promised to drive the Jews who had come, not only out of Madrid, but out of the whole kingdom. The clergy stirred up the people against them; placards were posted on the principal streets of Madrid and other cities with the words "Viva la ley de Moises, y muera la de Cristo" (Long live the law of Moses! Down with the teaching of Christ!). The king had to dismiss his minister (1643).

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S. M. K.

Young Women's Union Building, Philadelphia.
(From a photograph.)

PHILIP D'AQUINAS. See AQUIN, PHILIPPE D'.

PHILIP OF BATHYRA: Son of Jacimus and grandson of Zamaris, both of whom governed the city of BATHYRA in Trachonitis. Agrippa II. honored Philip with his friendship and made him leader of his troops (Josephus, "Ant." xvii. 2, § 3), so that when riots broke out in Jerusalem in 66 C.E., he was sent to the capital with a force of 2,000 cavalry, headed by Darius, to keep the city friendly to the Romans (Josephus, "B. J." ii. 17, § 4). After the defeat of the governor, Cestius Gallus, the Romans were obliged to retreat to the Acra, where Philip, together with Costobarus and Saul, assisted them. When this fort was carried by the Jews, Philip fled to Jerusalem (ib. ii. 20, § 1), narrowly escaping death on the way at the hands of Menahem and his retainers. A severe fever which seized him in the vicinity of Gamala saved him from the plots of Varus, who was aiming at the throne; but the trickery of the latter compelled Philip's fellow countrymen to go to Gamala, which he earnestly endeavored to hold faithful to the Romans (Josephus, "Vita," § 11; comp. "B. J." ii. 18, § 6). Later, however, Gamala also revolted, whereupon Philip fled, and at Berytus complained to Agrippa, who restored to him his native town of Bathyra ("Vita," iii. 35-36). The Tyrians, who were [illegible] to Philip, accused him before Vespasian of having caused the defeat of Cestius in Jerusalem, whereupon he was sent to Rome to plead before Nero. He never saw the emperor (ib. § 74), however, and his subsequent history is unknown.

S. Ed.

PHILIPP, ISIDOR (EDMOND): Hungarian pianist; born at Budapest Sept. 2, 1863. He went to Paris at the age of sixteen and entered the Conservatoire as a pupil of Mathias. In 1883 he won the first piano-forte prize, and later took a supplementary course under Saint-Saëns, Stephen Heller, and Ritter. Philipp has played at the Conservatoire concerts, as well as at those of Lamoureux and Le Châtelet. He has also performed in Brussels, London, Geneva, and Barcelona. In conjunction with Loeb and Berthelier he established chamber-music concerts in the Salle Erard, where many of the finest modern chamber compositions have been performed. Philipp also reorganized the Société des Instruments à Vent and the Société d'Art, of which latter he is president. His compositions include "Suite Fantastique", "Rêverie Mélancolique", "Sérénade Humoristique"—all for orchestra—besides exercises and studies and editions of classic studies.

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S. J. So.

PHILIPPE, ÉDOUARD SYLVAIN: French playwright; born at Paris April 18, 1840. Educated for a commercial career, he was engaged in business for more than twelve years, when, in 1869, he abandoned it for music. In the Franco-Prussian war he saw active service as a volunteer in the Breton legion formed in Rennes, becoming second lieutenant. From 1872 to 1888 he was editor of the "Revue et Gazette Musicale," and since then he has been engaged in journalistic work, writing for the "Voltaire," "L'Evènement," and "L'Illustration." He was made a member of the Legion of Honor in 1886.

Philippe has written seventy-five theatrical pieces, among which may be mentioned: "Boussigueul" (produced in nearly all European languages); "Casque en Fer," "Casse Museau," two dramas; "Kléber," a military drama; and "La Fée Cocotte," an operetta. He has also edited the unpublished dramatic works of George Sand.

BIBLIOGRAPHY: Curinier, *Dict. Nat.*
S. F. T. H.

PHILIPPE, FÉLIX: French army officer; born 1825; died in Paris July 23, 1848. A lieutenant and instructor in artillery in the National Guard, he was entrusted with the defense of the Hotel-de-Ville at Paris during the Revolution of 1848. He was fatally wounded in a conflict with the Revolutionists on June 24, 1848. A monument to his memory was raised by the Jews of France.

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S. A. R.

PHILIPPE, LÉON GABRIEL: French engineer; born at Paris Oct. 6, 1838; educated at the Ecole Polytechnique as an engineer of roads and bridges. He was a major of auxiliary engineers in the Army of the North during the Franco-Prussian war (1870-71). In 1876 he was a leader in the agitation for the depression of railroad crossings of the belt-line of Paris, and from 1881 until 1903 was in charge of the Department of Irrigation and Drainage under the minister of agriculture, undertaking various missions for the purpose of studying systems of irrigation in southern Algeria and in California. Philippe is now (1904) inspector-general of roads and bridges of the first class, and is also a commander of the Legion of Honor.

S. J. Ka.

PHILIPPI, FRIEDRICH ADOLF: Lutheran theologian; born at Berlin Oct. 15, 1809; died at Rostock Aug. 29, 1882. He was the son of a wealthy Jewish banker, a friend of Mendelssohn. Converted to Christianity in 1829, he studied philosophy and theology at Berlin and Leipsic (Ph.D. 1831), and became successively a teacher at a private school in Dresden and at the Joachimsthal'sche Gymnasium at Berlin (1833). In 1837 he received his diploma as Lutheran minister, and in 1838 was admitted as privat-docent to the theological faculty of the University of Berlin. In 1841 he was elected professor of theology at the University of Dorpat; he received the degree of D.D. "honoris causa" from the University of Erlangen in 1843.

Of Philippi's works may be mentioned: "Die Lehre vom Thätigen Gehorsam Christi," Berlin, 1841; "Kirchliche Glaubenslehre," Gütersloh, 1854–1879 (3d ed. 1883–85), a standard work from the Orthodox Lutheran point of view; "Vorlesungen über Symbolik," *ib.* 1883.

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S. F. T. H.

PHILIPPOPOLIS (Turkish, "Felihe"; Bulgarian, "Plovdiv"): Capital of eastern Rumelia, or southern Bulgaria. Historical data of the early years of its Jewish community are very meager. The anonymous author of an appendix to the Judæo-Spanish "Yosippon" (Constantinople, 1743; see Zedner, "Cat. Hebr. Books Brit. Mus." p. 345) states that Jews were to be found in Philippopolis in 1360, the date at which the city was conquered by the Turks (761 A.H.). The reigning queen at that time, Theodora, was a Jewess of Tirnova, who had married the Bulgarian czar Ivan Alexander. Certain Jews who emigrated from Aragon in 1492 settled in Philippopolis and built a synagogue called "K. K. Aragon," which was standing in 1540, but is no longer in existence (see R. Samuel di Medina, Responsa Ḥoshen Mishpaṭ, No. 216). On two separate occasions two Jews were murdered in the environs of Philippopolis, reference to the crimes being found respectively in a legal question submitted to the above-mentioned Samuel di Medina and dated 1571 (5331), and in a similar question submitted to the chief rabbi of Constantinople, Joseph ben Moses di Trani, and dated 1640. In both instances the murders were committed by Turkish spahis. In the local cemetery are the tombstones of Israel Aobi (d. 1690), a learned chief rabbi of the community, and of Rabbi Solomon Safir (d. 1716).

Historical Data.

About the year 1779 the Jewish community of Philippopolis consisted of about 150 families (see "Anuar Penetru Israeliti," 1888, xi.). During the last days of Turkish rule in Philippopolis Ḥadji Moshon (Moses) Garté was "millet-bashi" (official representative of the community in temporal matters before the magistracy) and member of the criminal court, Samuel Annabi was a member of the court of appeal, and Isaac Caleb was municipal councilor. The Jewish population at that time comprised 250 families. At the approach of the Russians in 1876 most of the Jews fled to Adrianople and Constantinople. Those who remained sent a delegation to the conqueror, General Skobeleff, who promised and granted protection to them. They willingly gave shelter to the Russian soldiers. The Jews did not take part in the overthrowing of the Turkish government by Prince Alexander (Sept. 13, 1885), because it occurred on the Day of Atonement.

Philippopolis has had five Jewish journals: three in Judæo-Spanish, "La Voz del Pueblo," "El Dia," and "Ha-Shofar"; one in French, "Carmel"; and one in Bulgarian, "Tcheweschki-Prava."

The community possesses four synagogues: Je-

shurun, built in 1710 according to the inscription on a marble slab in the synagogue; Ahabat-Shalom, built in 1880; Shebet Aḥim or Maftirim, founded in 1882 by emigrants from Karlovo, whence the Jews fled during the Turko-Russian war (1877–1878); and Zion, built in 1892 on the site of a former synagogue. It has also two schools, controlled by the Alliance Israélite Universelle, the Anglo-Jewish Association and the communal council aiding in their support. The pupils comprise 473 boys and 475 girls. There are several charitable and educational associations besides a Zionist society, a lodge of the B'nai B'rith, and several women's clubs.

Synagogues and Schools.

Three Philippopolis Jews are serving in the Bulgarian army, namely, Moschonoff Garté, who is an officer, and Drs. Alcalai and Tcherner, who are attached to the garrison.

To-day (1904) the Jews of Philippopolis number about 4,000 in a total population of 45,000. Most of them are traders; but there are also some tinsmiths, harness-makers, etc. The administration of the community is in the hands of two councils, the synagogal and the educational. The revenue is derived from a communal tax paid by each family, and from a tax on meat, the latter amounting to 1,400 francs; and these sources serve to support the schools, the chief rabbi, and the bet din.

Since the end of the eighteenth century the following have been chief rabbis of the city: Abraham Sidi (according to Zedner, *l.c.* p. 397, "Sa'id"; 1790–1810); Judah Sidi (1810–12), brother of the preceding, and author of "Ot Emet," on the laws relating to reading the Torah, Salonica, 1799; and of "Ner Mizwah," on Maimonides' "Yad" and his "Sefer ha-Mizwot," with indexes to the hermeneutic works of Solomon and Israel Jacob Algazi, *ib.* 1810–11; Abraham ibn Aroglio (1812–19); Abraham Ventura (1823–29); Moses ha-Levi (1830–32); Jacob Finzi (1832–33); Ḥayyim ibn Aroglio (1833–57), with Abraham ibn Aroglio joint author of "Mayim ha-Ḥayyim," responsa, Salonica, 1846; Moses Behmoiras (1857–76); Ḥayyim Meborah (1876–92); and Ezra Benaroyo, the present chief rabbi, who has held office since 1892. The private library of the last-named, which contains valuable books and manuscripts, deserves mention.

Rabbis.

In the environs of Philippopolis are the Jewish communities of **Islenemaka** or **Slenemaka** (thirty families) and **Hissar** (three families). The community of Karlovo dated back at least 200 years; but since 1877 no Jews have lived in the place.

Bibliography: *Anuar Penetru Israeliti*, 1888, xi; the Judæo-Spanish *Yosippon*, Appendix, p. 72, Constantinople, 1743.

D. M. Fr.

PHILIPPSON: German family made distinguished by Ludwig Philippson, the founder of the "Allgemeine Zeitung des Judenthums"; it traces its descent back to Jacob Joshua, author of "Pene Yehoshua'," 1754.

Alfred Philippson: German geologist; born at Bonn Jan. 1, 1864; son of Ludwig Philippson. He received his education at the gymnasium and university of his native town and at the University of Leipsic (Ph.D. 1886). In 1890 he became privat-docent at Bonn, was appointed assistant professor seven years later, and in 1904 he was called to Bern as professor of geography. Having made voyages through Greece, Turkey, and Asia Minor, he has published: "Studien über Wasserscheiden," Berlin, 1886; "Der Peloponnes," ib. 1892; "Europa" (with Neumann), Leipsic, 1894; "Thessalien und Epirus," Berlin, 1897; "Beiträge zur Kenntnis der Griechischen Inselwelt," Gotha, 1901; "Das Mittelmeergebiet," Leipsic, 1904. He has also published essays in the technical journals.

Since 1887 Philippson has undertaken, on a commission from the Berlin Akademie der Wissenschaften, an annual journey to Asia Minor for the purpose of geological investigation. His chief object in these excursions is to study, on a geological basis, the phenomena of the earth's surface both in their interrelationship and in their influence on the human race.

s. F. T. H.

Emil M. Philippson: German educationist; born at Magdeburg, Prussia, July 4, 1831; son of **Julius Philippson**. He attended the gymnasium of Magdeburg, and then studied modern languages and comparative philology at the universities of Bonn, Leipsic, and Berlin. From 1874 to 1885 he was an instructor at the Philanthropin of the community of Frankfort-on-the-Main, and in 1886 he was called as director to the Jacobson school at Seesen. He has published "Der Mönch von Montaudon, ein Provençalischer Troubadour" (Leipsic, 1873) and "Israel Jacob, ein Bild aus dem Jüdischen Leben des Achtzehnten Jahrhunderts" (Brunswick, 1903).

Franz M. Philippson: Banker and philanthropist; born at Magdeburg, March 12, 1801; son of Ludwig Philippson. He was educated in Brussels, where he founded a banking-house in 1871, which for a quarter of a century has taken part in most of the municipal loans, conversions and commercial enterprises in Belgium, and in many in Italy, Brazil, and other countries. Philippson has likewise written frequently on financial topics. In 1884 he was elected president of the Jewish community of Brussels, and is also a member of the Comité Israélite de Belgique and vice-president of the Jewish Colonization Association.

Gustav Philippson: Educator and writer; born Feb. 17, 1814, at Dessau in Anhalt; died Jan. 11, 1880, at Berlin; son of **Simon Philippson** and cousin of Ludwig Philippson. On completing his studies at the University of Berlin, he went to Prague as a tutor, but on account of views expressed in articles he had published was obliged to leave the city shortly afterward. In 1842 he was appointed teacher at the ducal Francisco-Luis at Dessau, and in 1849 at his suggestion the school was transformed into a commercial academy. During the twenty years that followed he taught in this institution, and his connection with it ceased only with its dissolution in 1869. He then retired to Berlin. In 1848 Philippson was elected delegate to the first legislative diet of Anhalt.

He was the author of the following works: "Die

Judenfrage von Bruno Bauer Näher Beleuchtet" (Dessau, 1843); "Esther" (Prague, 1843), a translation of Racine's "Esther"; "Geschichte der Herzoglichen Franzschule in Dessau" (Dessau, 1869); various poems; and, anonymously, "Geschriebene Photographien aus der Ersten Israelitischen Synode in Leipzig" (Berlin, 1869).

BIBLIOGRAPHY: G. Philippson, *Geschichte der Herzoglichen Franzschule in Dessau*, Dessau, 1869.

S. M. K.

Ludwig Philippson: Rabbi and author; born Dec. 28, 1811, at Dessau; died Dec. 29, 1889, at Bonn; son of Moses Philippson. He was educated at the gymnasium of Halle and at the University of Berlin, and maintained himself by tutoring and by doing literary work. He published his first effort, a translation of the prophets Hosea, Joel, Obadiah, and Nahum, when but fifteen years old.

In 1830 he translated and annotated the works of two Judæo-Greek poets of Alexandria. A philological treatise on medical terms (Hyle Anthropine, 1831, etc.) which followed revealed his qualities as a scholar, and his versatility was emphasized by the publication in 1832 of a vindication of Spinoza.

When twenty-two years old he was called as preacher by the Jewish congregation of Magdeburg and remained in that city for twenty-eight years. In order to promote the interests of Judaism he founded the Allgemeine Zeitung des Judenthums in 1837 and edited that journal until his death. Two years later (1839) he began the annotated German translation of the Old Testament, which he completed in 1853. This translation, with a commentary in German, was issued in several editions, one being illustrated with designs by Gustave Doré. In 1847 he published "Die Entwickelung der Religiösen Idee im Judenthum, Christenthum und Islam," which was followed by "Die Religion der Gesellschaft," in 1848. Both of these works were translated into several languages.

Ludwig Philippson.

Philippson's restless energy led him to enter the political arena, and in the stirring events of 1848 he took an active part. His political views he expressed in the following works: "Stimmen und Stimmungen aus der Zeit" (1849); "Resultate in der Weltgeschichte" (1860); and "Weltbewegende Fragen" (1868-69). He advocated moderate liberalism and became one of the leaders of the Social Reform party in Saxony. In 1855 he founded the Institut zur Förderung der Israelitischen Literatur, which during the eighteen years it existed published many interesting contributions to Jewish literature.

Between the years 1861 and 1865 Philippson issued his religious compendiums "Israelitische Religionslehre" and "Israelitisches Gebetbuch" (2d ed. 1864). In 1862, suffering from an affliction that had rendered him almost blind, he resigned his charge at Magdeburg and retired to Bonn. In 1866 he published "Haben die Juden Wirklich Jesum Gekreuzigt?"

Philippson took part in municipal and educational affairs. He was elected to the city council of Magdeburg, and was president of the Saxon Teachers' Association. That he was a prolific and versatile writer is shown by the number and character of the works he published. Among those not already mentioned above are: "Saron," a collection of poems (1843); "Sepphoris und Rom" (1866); "Jacob Tirado" (1867); "Gedenkbuch an den Deutsch-Französiche Krieg" (1871); "An den Strömen" (1872-73); the confirmation-gift "Rath des Heils" (1882); and a number of dramatic productions such as "Esterka," "Jojachin," and "Die Entthronten."

BIBLIOGRAPHY: Kayserling, *Ludwig Philippson*, Leipsic, 1898.

S.

Martin Philippson: Historian; born June 27, 1846, at Magdeburg; eldest son of Ludwig Philippson. In 1862 he went with his parents to Bonn, and studied history at the universities there and at Berlin from 1863 to 1866, devoting himself especially to work under Sybel and Ranke. He taught at the Jewish normal school of Berlin 1868-70, and then served in the Franco-Prussian war as a volunteer. In 1871 he established himself as a lecturer at the University of Bonn, and was appointed assistant professor in 1875. He was later chosen as full professor by various faculties, but the Emperor William I. was unwilling to see a Jew in the chair of modern history at the university, and refused to sanction the appointment. Philippson thereupon accepted the position of professor at the University of Brussels in the fall of 1878. As dean of this university he came into conflict with the anti-German and radical-socialistic party among the students, resigning his office in consequence in 1891. Since that time he has lived at Berlin, devoting a large part of his time to the promotion of the interests of German Judaism. He is executive chairman of the Deutsch-Israelitische Gemeindebund, as well as of the Verein zur Förderung der Wissenschaft des Judenthums, which was founded largely through his efforts in 1902, and of the Verband der Deutschen Juden. He held the office of vice-chairman of the board of trustees of the Lehranstalt für die Wissenschaft des Judenthums until 1904.

Philippson is author of "Geschichte Heinrichs des Löwen" (Leipsic, 1868); "Heinrich IV. und Philipp III.: Die Begründung des Französischen Uebergewichtes in Europa" (Berlin, 1871-76); "Das Zeitalter Ludwigs XIV." (2d ed. *ib.* 1888); "Geschichte des Preussischen Staatswesens vom Tode Friedrichs des Grossen bis zu den Freiheitskriegen" (Leipsic, 1880-82); "Westeuropa im Zeitalter von Philipp II., Elisabeth, und Heinrich IV." (*ib.* 1883; this and the preceding work in Oncken's "Allgem. Gesch. in Einzeldarstellungen"); "Histoire de la Contre-Réforme Religieuse" (Brussels, 1884); "Geschichte der Neueren Zeit" (Berlin, 1886-89); "Histoire du Règne de Marie Stuart" (Paris, 1891-92); "Friedrich III. als Kronprinz und Kaiser" (Berlin, 1894); "Ein Ministerium Unter Philipp II.: Kardinal Granvella am Spanischen Hofe" (*ib.* 1895); "Der Grosse Kurfürst Friedrich Wilhelm von Brandenburg" (*ib.* 1897-1903); "Max von Forckenbeck: Ein Lebens-

bild" (Dresden and Leipsic, 1898); "Kaiser Friedrich III." (Berlin, 1900).

Moritz Philippson: Son of Franz Philippson; born June 12, 1877; studied at the universities of Brussels and Berlin, and the marine laboratories at Naples and in Japan, and was then appointed lecturer on zoology at the University of Brussels. He has published several zoological works together with the results of his biological experiments.

Moses Philippson: German writer, educationist, and publisher; born at Sandersleben May 9, 1775; died at Dessau April 20, 1814; called also **Moses Arnswalde,** being the son of the Talmudist Philipp Moses of Arnswalde. Before attaining his twelfth year he attended the yeshibah of Halberstadt, and later continued his Talmudic studies at Brunswick and Frankfort-on-the-Oder. In the latter city he learned German, and studied Hebrew grammar, arithmetic, and geography. A few years later he went to Bayreuth as tutor and became acquainted with Emanuel Osmund and Jean Paul. His association with Osmund had a marked influence on his scholarly development. Four years later he went as tutor to Burgkunstadt, a neighboring town, where he remained for five years returning then for a short time to Bayreuth. In 1799 he was called to the newly founded Freischule of Dessau as teacher of religion and Hebrew, and frequently delivered public lectures in that capacity. There he began his literary activity and founded a Hebrew printing establishment. Together with his colleagues J. Wolf, G. Salomon, and J. Neumann, he translated and annotated the twelve Minor Prophets, taking as his portion of the work the books of Joel, Hosea, and Habakkuk. The entire collection appeared under the title "Minḥah Ṭehorah" (Dessau, 1805; incorporated in the edition of the Bible published at Prague, 1835). Encouraged by the favorable reception of the work, he annotated the Book of Daniel, translated by J. Wolf (*ib.* 1808), and issued a manual and reader for the young entitled "Modah Libne Binah, oder Kinderfreund und Lehrer" (*ib.* 1808–11; in Dutch, Amsterdam, 1817; 2d ed. Leipsic, 1823). He edited also several volumes of the new "Sammler" (1811), which contained poems written by him over the initials מ"ב"א = Moses b. Uri.

Philippson, who printed the writings of his friends J. Wolf, G. Salomon, and others in addition to his own, now gave up teaching for the book-trade, and devoted his leisure moments to the preparation of a Hebrew-German and German-Hebrew dictionary, primarily for the use of schools, which he intended to have printed at Prague, but which remained unpublished.

He has been frequently, but erroneously, identified by Fürst and others with another **Moses Philippson,** a bookkeeper, and a friend of Moses Mendelssohn, and who had received a philosophical training. He was the author of "Das Leben Benedikt von Spinoza's" (Brunswick, 1790), and who published a "Gutachten über die Verbesserung des Judeneides" (Neustrelitz, 1797) at the request of the royal electoral chancellery of justice at Hanover.

Bibliography: G. Salomon, *Lebensgesch. des Moses Philippson*, Dessau, 1814; Phöbus Philippson, *Biographische Skizzen*, No. 1, *Moses Philippson*, Leipsic, 1864; Kayserling, *Moses Mendelssohn, Sein Leben und Wirken*, 2d ed., Leipsic, 1888, pp. 225, 517.

S. M. K.

Phoebus Philippson: [illegible] and physician; born at Dessau July 28, 1807; died at Klötze, in the Altmark, April 1, 1870; son of Moses Philippson, and elder brother of Ludwig Philippson.

Phoebus was compelled to aid in supporting the family at an early age. This he did by giving private lessons, studying meanwhile mainly the best treatises on pedagogics. In 1827 he succeeded in entering the University of Halle to study medicine, completing the course in 1828. He started in Magdeburg but was unable to compete with the old practitioners, and therefore removed to Klötze, where he remained until his death.

Philippson's researches in connection with the cholera epidemic led to his first medical writings: "Anweisung zur Erkenntniss, Verhütung und Thätigen Hilfsleistung in Betreff der Asiatischen Cholera," Magdeburg, 1831; "Beiträge zu den Untersuchungen über den Cholera-Morbus," *ib.* 1832; and "Die Sommerkrankheiten im Jahre 1831," Berlin, 1832. In the last-named year he also produced "Podalirius. Zwanglose Hefte als Beiträge zur Kritik der Aeltern und Neuern Arzneikunde" and "Propädeutik und Encyclopädie der Medicin," Magdeburg, 1832. In 1835 he published "Hygiea, Blätter für Freunde der Gesundheit und des Familienglücks" (Magdeburg) and in 1864 his treatise "Ueber die Gesichtslagen des Kindes bei der Geburt und die Anwendung der Kopfzange bei Denselben."

As early as 1823 Philippson edited an enlarged and revised edition of his father's educational works (Leipsic). When his brother Ludwig founded (1834) the "Israelitische Predigt- und Schulmagazin," he contributed a historical study, "Die Vertreibung der Juden aus Spanien und Portugal," to its pages. Then when the "Allgemeine Zeitung des Judenthums" was established he wrote for it many important sketches, including a Jewish novel "Die Marannen," later published in book form (1855) and translated into Hebrew and other modern languages. Philippson also provided the translation of Joshua, Judges, Samuel, and Kings for the German Bible issued by his brother. In 1859 his novel "Der Unbekannte Rabbi" was published, and an English version of it appeared in New York.

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